

Ellen G. White 1887 Letters

Lt 1, 1887

Sister

Copenhagen, Denmark

June 3, 1887

Dear Sister:

I have heard that you are intending to marry a man that is not a believer. I am unable to write you a long letter; but I will say if you take this step, you depart from the plainest injunctions of God's Word and cannot expect or claim His blessing upon such a union. All the promises of God are on condition of obedience to Him. He keepeth truth forever, and there is no unfaithfulness in Him. We feel ourselves happy if we have the assurance of benefits received from finite beings upon whom we feel we can rely. In our faith we dismiss our cares and our anxieties in the perfect hope that our confidence will be fully justified, but what security should the believer feel who has the written Word of a holy God? His promise is verity and truth; upon His Word he may stay his soul and rest calmly and securely if he complies with the conditions upon which the promise is made. Have you taken God's Word as your counselor? Have you listened to His voice of wisdom? I know the heart is wayward, wilful, perverse in its promptings. Influences are not wanting to sway the soul in the direction of selfish desires. Satan stands ready to infatuate the mind and soul to pursue a course directly contrary to God's expressed will, that he may separate that soul from God, and he interposes his temptations and gains control over the mind and the heart's affections. This is Satan's studied plan to lead souls to turn from One mighty in counsel to the persuasion of minds who have no love for God, no love for the truth.

God has blessed you with great light, and the Lord expects of you to study His will, to carefully follow the directions given you in His Word. You are infatuated, you are being ensnared to your ruin. You have reason to be grateful to God every hour. Rely upon Him, whose wisdom is given in counsel in His holy Word. He has a care for His children above that of the most affectionate parent. He sees the end from the beginning and for this reason has left us promises and cautions and has forbidden His children's pursuing a certain course which will be ruinous to themselves.

Now you will be left without excuse with such a Source to which you may look for guidance and counsel in perplexities and trouble. Man may err, but God cannot err. He has heaven and earth at His command, and He knows what we have need of even before we ask Him. Our prejudices, weaknesses and self-deceptions and ignorance often prompt us to take steps in a forbidden path that God knows is hurtful to our souls. He sits above the earth. He sees all its confusions. He sees all the arts and devices Satan has prepared to ruin souls; and if left to our own finite judgment, how often should we miss our way! how often be deceived by pretensions and appearances, and wreck our present happiness and our higher interests! We need to carefully study God's Word all through the journey of life that we may be guided safely to the haven of eternal rest.

Where the cloud rests, let us cheerfully abide. When it moves to guide our way, let us follow. Whatever difficulties we meet in the way, still trust in our Leader. Where we cannot see our way which He chooses for us, He guides our feet.

Now, my dear sister, you are in great danger. I warn you not to stumble upon the path God has forbidden you to place your feet. Make God your confidence; make Him your adviser, your exceeding great reward. He is your Rock.

The apostle Paul sends down the note of warning along the line to this time. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 Corinthians 6:14-18.]

The Lord expressly has forbidden His people to marry with unbelievers. His ancient people were expressly charged again and again not to marry with unbelievers, and God knows what is best for the soul's eternal interest and for its present good. I warn you off from this forbidden ground: approach it not. I warn you as God's delegated messenger to form no marriage with an unbeliever. It will prove a snare to draw your heart and your affections from God. Your soul is in constant peril. I beg of you to think of this matter deeper than you have hitherto done. You are making a contract to be life-lasting; therefore let not any infatuation or any deception come into this matter. You are God's property. Christ has bought you with the price of His own blood; and if you expect to see Jesus as He is, and to be made like Him; if you expect the crown of eternal life, you must be an obedient child here to all God's requirements.

I might tell you of different cases here that God has shown me in Europe who have made a similar mistake to that you are now making, the wretched reality they now experience of being bound to the unbelieving companions, hindered in all spiritual advancement, notwithstanding the solemn promises made that they would not in any way hinder them in their religious privileges. What are their promises worth? The most solemn promises broken! How can it be otherwise, the two serving under different generals, one in deadly opposition to the other? Where, then, is the sweet harmony? How can the moral taste and inclinations which are at variance blend together? The believing wife loves Jesus, the husband loves himself and the ways of sin; where is the harmony?

God has given the case plainly and decidedly in His Word and now the question is, Shall the Lord be obeyed? or shall the inclinations of the unsanctified heart control?

My sister, look well to your steps; listen to no promises; believe only the Word of God which will make you wise unto salvation. Trust not in your own heart, for the heart is deceitful above all things and desperately wicked. I love your soul, for you are the purchase of the blood of Jesus Christ. He has paid a dear price for your redemption, and you are not your own to dispose of yourself as you may think best.

You must give a solemn account in the judgment how you have appropriated your God-given powers, whether you have placed yourself in the position where you would be attracted to Christ, to heaven, or to earth and hell. These things call for your serious reflection and decided action in accordance with the plainest directions laid down in the Word of God. Now is your time of temptation, now is your time of trial; will you resist the enemy? or will you place yourself in a position where his power will be exercised over you and control you? It is a life-or-death question with you. May the Lord help you to see every snare of Satan and avoid them, and cling to Jesus with heart and soul and mind and strength.

Yours with love.

Lt 1a, 1887

White, Mary

Copenhagen, Denmark

June 3, 1887

Dear Mary:

I will write you a few lines, although I am not in the writing business any more. I went out to six o'clock meeting after sweating profusely all night. I have been very weak all day in consequence; within one hour I have felt a little better, and this is the reason I pen you a few lines.

I tell you, my traveling would come to an end suddenly if I should feel as I have done since I left Basel. There has not been one day that I have not been sick at my stomach. Today was invited to Brother Olsen's, but felt bad and they felt bad because I could scarcely taste of food. We had a very pleasant journey here. It was the best of weather, and we had compartment for ladies with cabinet attached, so it was convenient for us to be mostly by ourselves, and then not be annoyed with constant anxiety. I am thankful that we had it so, for I was not prepared to have it otherwise.

I received Sarah's letter today, stating that Mary was improving and has ridden out. Oh, I am so thankful for Mary and hope she will give her whole attention to getting well. Sister Edwin Olsen has a nine-pound boy, and she was up and about in one week—the very worst imprudence. I gave her a real lecture today upon the matter and hope it will do them some good and that they will not be so unwise as to make her a lifelong invalid.

We have been nowhere to see anything. I have been too feeble to be left alone and too feeble to make any extra exertion. I am just going to take things easy, for I cannot do otherwise. We had a goodly number of intelligent-looking people out in the early morning meeting. Matteson came Thursday. He has been very feeble for weeks, but says he feels better since coming to Copenhagen. He interpreted me while sitting down this morning.

We expect to leave here on the boat Monday morning for Christiania. I shall expect my letters at Christiania after this time. I only write now to let you know that I am no worse, and yet I cannot say I am

much improved. My head is tired and weak and confused. Yet they say when I stand up to talk no one would suppose I was sick because I talk as clear and earnest as ever. Sister Ings is of good courage, ready to do anything for me that she can. We would have taken a bath if I had felt able to go to the bath house.

Poor little Mabel. She has the sincere sympathy of her grandmother; and Mary has not only my sympathy, but my prayers for herself and her baby, because the mother always feels it a privilege to care for her own dear baby. I must say goodnight. My head tells me to stop. I will do so.

[Note by J.L.I.—Sister Ings—on the back: Mother says she would like a sample of Marian's and also of Mary's cloak sent to Christiania. We have a very comfortable room and good board. Mother says, Tell Sarah that our room is in the same block where they were last year, only our windows face the other street, where the trees are. Hope that Mary will be able to report improvement from time to time. We have found crackers that Mother likes very much. Love to all. J.L.I.]

Lt 1b, 1887

White, Mary

London, England

June 5, 1887

Dear Mary:

We were glad to receive a letter from Sarah in reference to you all. I thank her for writing, for I am much troubled about you. I will hope and pray that God will give you wisdom to carefully husband your strength that you will not be imprudent.

Well, Willie leaves us tonight. I send my shoes by him. Take my shoes that button that I had made in Norway, and let the shoemaker see them. They are rather too close across the toes, but are altogether a better fit than the shoes he made for me. I have tried to wear them, but I never had a worse fit in the line of a shoe, and I have no hope whatever of ever being able to wear them. They have been costly shoes to me. I have my feet so distressingly sore that I can find nothing now that is comfortable.

If he asks a large sum, then just do not let him have them. I can perhaps wear them or sell them or give them away.

Mother.

Lt 2, 1887

Rice, Brother; Gibbs, Brother; Loughborough, J. N.

Basel, Switzerland

March 16, 1887

Dear Brethren Rice, Gibbs, and Loughborough:

I had written to Dr. Kellogg in regard to Brother and Sister Maxson going to unite with our rural health retreat institution. I have sent you copies of letters sent to Dr. Maxson and wife, and I think I sent you a copy of one sent to Dr. Kellogg. Now I did not wish to give the least occasion for the doctor to be tempted that we were getting Dr. Maxson and wife to unite with the institution in California unless I could have the evidence that he would be in perfect harmony with the plan. If I frankly laid open the matter before him, I thought he would not feel that we wished to take any underhanded course. I laid the matter plainly open before him that we meant to make a success of the retreat. By the letter of which I sent you a copy, you will see what I said. Yesterday a telegram was received which I enclose with this.

Now I do not want Dr. Maxson to go to Ohio. First, it would be just one sore difficulty between the two institutions. Second, we need just the help that Dr. Maxson and his wife can be to the institution. Should Dr. Gibbs at any time be unable to work, he can take his place, and then the care and burdens can be divided. There will be an opportunity for one physician to go when called for outside the institution. Dr. Gibbs has had to do considerable of this labor, and he may have more to do of such. Now it can be arranged between them so one or the other can do this kind of work. A lady physician we need, and it must be a man and his wife. Dr. Gibbs must not carry heavy loads alone.

I received a letter from Dr. Maxson written in a very humble, Christian spirit, asking my counsel. He states that he is offered a position in the Ohio Institute, and that he is expected to come at farthest in May; so I want this matter thoroughly and prayerfully considered, and then you write or negotiate and make your terms with Dr. Maxson and wife at once, without delay. Brother Butler does not want Dr. Maxson and wife to go to Ohio. What you do must be done without delay. I think I have said enough on this point, and I hope you will be led to work in wisdom. Dr. Maxson is a good helper spiritually, and will be, if he keeps humble, a blessing as far as the religious interest is concerned at the retreat. I think the two men will labor well together.

Another point. Had you not better purchase my Prince, that Kit and Prince may be a safe team for the women to drive? They will make a good span. You may give me what the horse is worth in your estimation. I think about fifty dollars would be right. But if you think he would be of use to you for this purpose you can have him. I always dislike to separate them; they look so nice together.

In regard to Dr. Burke. I fear you will have trouble with him as long as he remains with you unless he is converted. He has a valuable experience in some respects, and in others he is a novice; and the trouble is, he does not know it. He thinks himself perfectly sufficient for all things. I have written some things which I send with this.

I feel a deep interest for you all. I felt very sad over the disclosures in the last letter. I hope that Satan will not, like the serpent, wind his way into your institution. Be careful whom you get as helpers, and strictly watch everything in regard to the intimacy between men and women. Society is rotten, and the revelations in regard to our own people are perfectly astonishing. Well, this is the shaking time. Look at Testimony Numbers 31, 32. The Lord will sift His people as with a sieve. Brethren, the end is near. Men

and women are showing their true character, taking sides either with Satan or with Christ. Licentiousness is rearing its horrid head, and we must cry to God most earnestly.

We have now come to the close of our meetings. They have continued since February 17, and yet there is the finishing up to be done. You know what that comprehends. Our family for weeks has numbered 17. I have been wonderfully sustained. Spoken 46 times, written nearly 500 pages of note paper like this, and have done much labor besides. Our conference was good every way. Improved since last year. I never saw a people who needed labor more than these in Europe and who seemed to appreciate the labor more than here. We have had meetings nearly every hour in the day the past four weeks, and we had early meeting every day for two weeks prior to the conference for the workers here in the missions. All has moved off harmoniously. But it has been most difficult to manage the wages of the workers, for the treasury is so destitute of means. But God has blessed the labors that we as His servants have tried to do in His name, and He has given me strength, for which I praise Him.

I understand that Elders Olsen and Matteson expect me to attend the Norway camp-meeting and the two conferences to be held directly after the camp-meeting, one in Stockholm, Sweden, and the other in Copenhagen, Denmark. I do not know what to say about this. I promised them that I would attend their camp-meeting in Norway, not at all supposing that they would have one. They now hold me to my promise. The meeting will be held in June, and if I attend the other meetings, it will take all of June. So here I am. The Lord do with me as seemeth good in His sight. I want to see you all in California, and I may sooner than I now fear; but I have no will of my own. It is altogether too late in the day to place ourselves as we are inclined to do. If we lie passive and let the Lord place us, then we will be doing His pleasure.

I want more spiritual power. I plead for it. I want the love of Jesus. I want a pure, perfect character. I want to stand before the throne of God without guile in my mouth. I am so tired I can hardly trace these lines.

Yours with respect.

Lt 3, 1887

Oyen, Sister

Moss, Norway

June 9, 1887

Dear Sister Oyen:

I have felt grieved at heart to learn of your increased infirmities, and with this sad intelligence I feel an anxiety for your soul. I know that you have not been in the habit of cherishing faith and of repressing doubts. You gather an atmosphere of doubts about your soul, you breathe it in, you talk it out, and this is the sowing of doubts. Now how shall we understand "Whatsoever a man soweth that shall he also reap"? [Galatians 6:7.] One doubt, one word of skepticism expressed, is a seed sown; and if the mind is

allowed to gather everything which will strengthen unbelief and weaken faith, then doubting is the atmosphere which you have accepted and chosen. Always questioning and giving birth to doubts by expression binds the soul in the chains of unbelief. That evidence God gives to all His children is sufficient to encourage faith and strengthen confidence, but talking unbelief strengthens unbelief and the conversation is not of faith but of unbelief. The natural consequence is, there is a harvest of unbelief to be reaped. The confidence in God is broken up and cast away, which if retained would produce a recompense of reward. Then when adversity comes, when suffering and distress and anguish, as it will to every soul, the shield of faith has been cast away, and how shall he quench the fiery darts of the wicked one? How shall the soul be comforted, strengthened, and blessed when it has cut itself loose from the only source of consolation by the constant cherishing and cultivating unbelief, and how then can the tempted one put trust in God whom he did not believe and educate the soul to rely upon.

This is the victory, even your faith. The exercise of the mind has been to strengthen unbelief and to distrust the goodness and manifold mercies of a gracious, compassionate God, so that the mind of the one who has buried his talents is full of complaints against God because of His injustice and want of mercy and tender, pitying love. All that that unbelieving soul can see is a stern, just God, and the soul that wants to be free to indulge pride and cherish unbelief is constantly misjudging God and His Son Jesus Christ. And as the mind views God and the Bible, so it represents Him. God is dishonored, His own soul and spirit grieved and wounded because of [a person's] misapprehension of the best Friend he has. Satan sees the soul open for his assaults, and he rushes in his temptations like a flood, and the soul is taken captive at his will. When it becomes habit to doubt, no language can describe the unhappiness of the dark clouds like midnight enshrouding his soul and settling over his prospects.

To you and me this matter is one of intense interest. What is my habit? What has it been for years? Have I been guided by principle and have I talked away and thought away from doubt into the clear atmosphere of faith, then I shall reap that which I have sown. When my strength faileth, when my powers are no longer vigorous, when afflicted with sickness, when weary and worn with pain, then that faith that I have talked and that hope that I have nourished will I be able to reap, for my faith and confidence in God have grown into habit; and as I have been treasuring up the words of promise in these days when it is impossible to endure any mental struggle, I can only believe and trust in the Lord, I can commit the keeping of my soul to Him as unto a faithful Creator, saying, "Simply to Thy cross I cling," relying in my helplessness wholly by faith upon the precious promises.

It is by daily fighting the good fight of faith that this work becomes habit. The formation of habits is a gradual process in which we proceed step by step, the preceding steps always influencing the succeeding steps. No one settles down suddenly into fixed habits. We may so educate and train the mind that doubts will not be allowed to find lodgement. Unbelief will not grow, for the words and the deeds repel unbelief and dislodge it by being forced into a channel of faith. The tongue is trained to not utter a word that would weaken our souls or that shall sow the seeds of doubt in other minds. For if they begin to form habits of skepticism, Satan will so arrange matters that one tiny seed of unbelief may be cherished; one doubt leads to another until there is an entire unsettling of the mind, and faith becomes weaker and weaker, unbelief stronger and bolder. Therefore the first intimation of skepticism should be fought prayerfully, and then the second temptation is to be as earnestly resisted. The habit of

faith and confidence in God will grow by repetition. Fight the good fight of faith, lay hold on eternal life. There must be an earnest, painful warfare on our part day by day and hour by hour to repress unbelief that we may rejoice in the victories of faith.

The habit of unbelief grows with every indulgence of the tongue, and every thought of unbelief cherished and every word uttered to strengthen unbelief operates with a force which no mortal can fully estimate. It becomes an ensnaring lust, it becomes a warring lust, it becomes a fascinating, bewitching power. Unbelief becomes a dangerous snare. It is engrafted in the character. There seems to be an evil in all good, a taint and defilement and deception upon everything that has to do with God, with religion, and the Bible. And the soul is in trouble when it longs to find something tangible to lean upon. This soul is like a troubled sea, casting up mire and dirt. [It] has no faith in anything, no hope in God, no power to exercise faith, because it learned unbelief in the school of Satan, and it will reap a harvest of unbelief.

In the natural world the gardener will tell you, if he leaves a field to itself it will soon be covered with briars and thorns. He will tell you that he must cultivate the soil and sow good seed if he would see a harvest of beautiful waving grain. The unsightly poisonous weeds thrive without culture, but the good seed must be sown, must be watched, must be cultivated with painstaking effort in order to produce the very harvest which will be profitable in this life and enduring, reaching within the future eternal life.

It is easy, my dear sister, for you to float down the stream, talk your doubts and your unbelief, but to resist the current and reach the fountain requires continual persevering effort. While God grants you your reasoning powers, subdue yourself through the grace given you of God, keep pride of dress under control, keep unbelief apart from your life, for unbelief has been cherished until it has become a part of your abiding character. You talk it as naturally as a stream flows down the hill, and sow the seeds of your doubts and skepticism, and know it not. You have children that will bear the traits of character you have given them of unbelief. No one can tell what terrible struggles it costs the soul that has thrown away the shield of faith and opened the door to the enemy to expel him and gain the solid foundation again for their feet. Then remember the atmosphere that surrounds your soul affects your children. Your words impress their minds, and the seeds you sow are taking root in their hearts. There will be hard battles for you both to fight, but you both may obtain the victory even under discouraging circumstances; unbelief may be overcome by cultivating faith. If poor short-sighted mortals follow their own will and their own way rather than God's will and God's way, they will have a hard time; but if they will see their need of the guidance of the Spirit of God and return unto the Lord, He will not break the bruised reed, He will not quench the smoking flax. Oh, my dear sister, God is very good, He is merciful, He is of tender compassion, and now if you will place yourself wholly on the Lord's side, and seek with all your powers to break this delusive snare of unbelief which holds you like a chain of steel, you will obtain the victory. You should now seek constantly, determinedly to exercise faith, talk faith, and throw around your children an atmosphere which will encourage faith, strange and unnatural as this may be to you. Jennie, do it, I pray you. Unbelief has become habit with you, your children breathe it, and for their sakes, for the sake of those with whom you associate, talk faith, stop grumbling, stop murmuring. You have precious work to do. Will you do it?

You have nausea, headache, languor. Well, my sister, regulate your diet; and then after you have done all you can do, believe that the Lord will help you. It is not the will of your heavenly Father that you should perish. There are battles for you to fight against your own indulgence of appetite; you have cultivated habits which are not healthful and which are injurious to physical, mental, and moral power. Habits have been formed which you reason must be kept up and indulged in because you feel so bad if you do not. Could you see this matter in the true light, could you overcome your love of dress and your strong desire for selfish indulgence, if you would come into the path of humble obedience, you may be transformed by the grace of God; but if you pursue your own way in the acquired habit of unbelief, then you will be unhappy. Break up your habits, even if you think it will cost you your life; struggle against them, pray, fight the battles.

Your fiends and your relatives will hear your self-indulgent excuses that beg for a continuance of wrong habits both in physical and spiritual life and will sympathize with you, and pity you, and even urge you to continue a captive in Satan's chains, because of the force of habit. Jennie, I love your soul, because you are the purchase of the blood of Christ. I long for you to be a happy woman, which you can only be by a thorough transformation of character for which God has made provision that you should have. Now take hold of the work anew, and be determined, come life or death, you will be a child of God, you will talk faith, you will practice faith, and bring the peace of Christ into your soul. The happiness of your husband, the happiness of your own soul, depends upon the course you both shall pursue. Seeds of unbelief have been dropped into the soil of the heart to produce its harvest, but if faith is now diligently cultivated, you will reap a glorious harvest of confidence, of humble trust. The Lord will make your husband highly useful in His cause if he will follow the leadings of His Spirit. Be careful of your words, if you want a happy life here and hereafter. Be careful not to reach out your hands to hinder his spiritual advancement. Smother your repinings; and as he sees you walking in humility and in the path of self-denial, it will be a help to him that you can hardly understand. But if you indulge in repining, in regretting that you cannot have all the indulgences which other women have, if you show that your thirst is for the outward adorning, grieving because you cannot have all your cravings satisfied, you may start thoughts and feelings in his mind that will draw his heart from God and make you both very miserable.

Satan will seize the chance to tempt him, and he will not have strength to resist him unless he shall close his ears. Your words and your spirit shall find no place in his heart. Now, my Sister, I want you to be happy. I want you to be a Christian, because it is for your present and eternal interest to be thus. I will write you no more now. All that I have said to you in testimonies is of God, not one word has failed or will fail of all that the Lord has said in your case. But if you will come in humble submission to God, He will receive you, He will forgive all your sins, He will bless you. But you must comply with the conditions on your part. If any will come after Me, let him deny himself, and take up his cross, and follow Me. So shall he be My disciple.

Maxson, Brother and Sister

Basel, Switzerland

February 25, 1887

Dear Brother and Sister Maxson:

I have received two letters from Sr. Maxson. I have not been indifferent to either and sought to answer the first in a way that would accomplish the most good without any evil effects.

I was sorry when I heard you had left the sanitarium and sorry that the way of your leaving left upon Dr. Kellogg's mind the impression that Eld. Haskell did not work fairly and frankly in this. I am afraid that he did not take a wise course. I find that policy plans are not the best. I believe in open, square work in dealing with large interests and small interests. All should be conducted on strictly honorable, noble principles between brethren, and also in dealing with unbelievers, for this is good Bible religion, <and nothing else will stand the test of the judgment. If you leave an institution, do not leave as cowards, but plainly state to the doctor the reason of your leaving.> To try to save our own feelings, to avoid censure, to conceal facts and pursue an underhanded course, or even a course that appears not quite straightforward, is not after God's order in any case. It is the customs and fashions of this age, but it is not the fashion of Christ and is not meeting God's standard of righteousness.

I do not know as you were either of you to blame in this matter, but I did feel sorry that you left, for I thought you would not feel satisfied with the work that you entered upon because you had tried to prepare yourselves for a different work. I have no censure to cast upon any one, but the appearance is to the doctor as though he had not been treated fairly in this matter. I am sorry. Should you now take hold of the Ohio institution, this impression on the mind of the doctor would be confirmed, that it was a contrived plan to transfer your interest to that which to him might appear like a rival institution. The enemy will distort facts to a mind burdened and worn, and anything that should occur to leave an unhappy impression upon the mind of Dr. Kellogg, I deeply regret. He is a man who carries heavy responsibilities, and he is a man of value. He has scientific ideas which every physician does not possess. <Sanctified science is of value.> Many might have much more if they would be care taking. I fear that you made a mistake in leaving the sanitarium, but it would not be advisable for you to now leave the object which was assigned for your leaving and go into another institution in Ohio. The appearance would not be at all favorable for you.

It may be brought around that you can connect with the institution in California. But just continue where you are until we hear from California, or you hear directly from California or through me. I write this in great haste. We are now in the midst of an institute meeting for the education and training of workers for the cause of God in its various branches.

I have just come from the chapel. Our morning meetings are at half-past five o'clock. We had a good meeting. I gave them a short talk, and this was followed by a social meeting. There was a good spirit in the meeting. Our conference passed off well. I spoke twice Sabbath, once in the forenoon and once in

the afternoon. There was a movement to seek the Lord. Many came forward for prayers; and when we found the whole church on their feet, we told them to be seated where they were; and many humble confessions were made with many tears, and prayers were offered for us all. Every one of us felt that we needed the help and blessing of God.

Sunday I spoke in the forenoon on temperance, followed as usually by two interpreters, German and French. By earnest solicitation I spoke again in the evening upon temperance, and then the pledge was circulated and 37 names attached to the paper. We mean to carry this subject further.

Monday I spoke upon health reform. Pure air, pure water, pure houses, pure premises. It is something new to the people here, but they all seem to have the fullest confidence in my mission and in the testimonies of the Spirit of God. And the way is prepared to make advanced moves upon health reform. I shall bring in testimonies as often as I can consistently upon this subject. We desire to lead them step by step, cautiously but thoroughly, until there shall be a decided change in the habits and customs of the people. We see a decided change for the better in many respects since our last conference. There is an increase in numbers and improvement in every way. There is a coming up on a higher plain, elevated, ennobled through the truth.

In much love.

Lt 5, 1887

Maxson, Brother and Sister

Basel, Switzerland

March 24, 1887

Dear Brother and Sister Maxson:

I received a letter from you the 22 inst., also one from Dr. Kellogg. I am more than ever convinced that there was not frank and open dealing with Dr. K. by the conference committee. He feels very much as if he had been misused, and I think there ought to have been a different course pursued. I am not a friend to undercurrent working. I believe Christians should be open and fair as the day.

But the more I consider this matter, the more I am inclined to feel great fears in regard to the Ohio institution, but it is not necessary in this for me to express my opinion. I do not advise you to go to Ohio. If you go, the impression will certainly prevail that the object that was presented before the committee for you to go to New York to labor in the mission was a mere blind and will put a very bad appearance upon the motive which led Bro. Haskell in particular to urge this movement. It would create a state of feeling that the Lord alone could see the afterresults.

No matter who invites you, or whose voice calls you, or what authority you have for going, I am certain that God would not be pleased with this movement. I could not sanction this even if we did not desire you to go to St. Helena. We must cut off all occasion for misunderstanding and alienation. This is Satan's

work to cause division and separate the brethren. I have been kept perfectly in the dark, I have not had the slightest intimation in regard to an institution's being brought into existence in Ohio. But take the matter as it stands, I do not like the way in which they are trying to bring you to connect with that institute. It looks too much like the secretive work of the enemy rather than the open, frank, noble work of Christian commandment-keepers.

I think I discern in your letter a strong inclination to go to Ohio, and perhaps that is the reason you were by some way disconnected from the sanitarium, for I know the services of you both were needed there. If you could do good work, you were needed at the san. But now you have disconnected there, I entreat of you to not connect with the Ohio institution. I cannot feel that they have taken counsel of God. I certainly cannot sanction the course pursued to disconnect you from the san. God never blesses anything but frank, openhanded, openhearted work. And if any of our ministers have been communicating with you, and you have sanctioned this way of doing, the blessing of the Lord cannot attend you till you make everything straight. I have a request to make to not be overpersuaded to unite with the Ohio institution, for it will not be right. I have written to Dr. Kellogg. I told him, as he had taken an interest in you and you had been connected with him, I could not feel it right to invite you to connect with the health retreat unless he removed every objection and felt perfectly free to have me do so. He said he would have no objection to your going to St. Helena, and that he would think best for you to come to the sanitarium, if you should desire, to stay four or six weeks to perfect some parts in your medical profession. Of course this is as you prefer. He said he would do his uttermost to this end.

Now I am quite anxious that you should connect with the St. Helena health retreat, because we have not a lady physician there, and this is our great need now. We also need another gentleman physician. I think the climate would please you, the location would please you, and I think you would be happy there. I write this at once, because I want you to be settling your mind upon this matter. But whatever you do, be open as the day, and God bless you.

<Shun everything that is secret, underhanded pretense, for whatever purpose or in whatever way it may be presented, for this is the way Satan worked in the rebellion in heaven. God's people should have no guile in their lips, no guile in their motives, no undercurrent working and deception in their practice.>

Lt 6, 1887

Maxson, Brother and Sister

Basel, Switzerland

May 20, 1887

Dear Brother and Sister Maxson:

I received your letters and read them with interest. I think you could not have received my last letter to you, stating the reasons why you were not either of you qualified to stand at the head of an institution. As you make no reference to this letter which I sent to your address, in Brooklyn (I think), you may not have received it.

I accept your explanations and am glad indeed that there was no occasion given to Dr. Kellogg to think that there was underhanded work in the removal of you both from the sanitarium. If all on your part has been open and frank, I have reason to praise God, and you have much greater reason to be rejoiced; for the books of heaven will reveal every secret thing, whatever may be its character.

I see your feelings are still averse to going to California. I know not how strong have been the invitations from California for you to go there. I have urged their sending for you, as I thought you might be a blessing there. But whatever they have written, let it not bear with that weight upon your mind as to lead you to give your consent to go, when you do not consider it in the light of a privilege or a duty to connect with the Health Retreat.

I know they are somewhat cautious, as they have had their confidence abused in Dr. Chase and also in others that have connected with them, and they have had a very sorry time of it until Dr. Gibbs united with the institution. They are now more cautious in their plans.

Should you go to California because urged to do so, when your heart and desire is opposed to going, it would be unhappy for you and also for them. In consideration of this, I will release you, as far as I am concerned, from all further burden in this direction. I will make no more calls to you. Look to the Lord; obtain guidance from above. I have said in the matter all I could say, and you have shown a decided unwillingness to go to California. I hope you will walk in the light of your duty and be happy in doing the very things you should do to be a blessing to others and to glorify God. I am sorry that you have been so unwilling to go to California.

Yours with respect.

Lt 7, 1887

Maxson, Brother and Sister

Basel, Switzerland

April 16, 1887

Dear Brother and Sister Maxson:

I received your letter from South Amherst dated April 3. I have recently heard from St. Helena—Dr. Gibbs has overworked. He was found in his office, standing against the wall, holding on to a lounge, insensible. He was immediately removed, and some minutes passed before his heart resumed its action. He is the only physician at the retreat. He has worked far beyond his strength. There will be no economy in the end to have the doctor worked to death.

I firmly believe it to be your duty to go to California. I believe there is abundance of work to be done by you both, and I can not overcome the impression that you will be the help that is needed there. I have a decided interest that you both should fill the place for which you have been educating yourselves.

I have some things to say to you upon this matter. I have been shown that the Lord had an experience for you both to obtain, and that this experience in bearing responsibilities would be more readily gained by Sister Maxson than by her husband. Brother Maxson takes things too easy. He does not take the burden upon his soul. Does not study his patients and feel their needs and their wants as is necessary, and as he should. He is too superficial. He needs to carry the weight of the cases of the patients. He needs to study more deeply and to look to God for wisdom to aid him in making such a physician as God can pronounce his work, "Well done." [Matthew 25:21.] He lacks thoroughness and efficiency in his work, because he does not love close, taxing effort. Dr. Maxson is not now what he might be in the medical profession, with the opportunities and advantages he has already had. He has framed an excuse for this, because Dr. Kellogg has not advanced him. But he should not make this an excuse. If he were thoroughly intent to make a first-class practitioner, he could have made progress; but he has been willing to meet a low standard, he not considering that the fault was in himself, but charged to circumstances. But the reasons lie mainly in himself. If he had put to the highest stretch his powers to be a first-class physician, he would have been recognized as such, in spite of every untoward circumstance that has hindered him. He has desired to grasp the higher rounds of the ladder, to do the most responsible work, when he has not qualified himself by study, by close, hard climbing, to gain this experience. He has not had real love for the taxations that are attendant upon a physician's life. He will never be able to stand equal to Dr. Kellogg, as a practitioner, and there are very few men in our world who can do the nice, critical work that Dr. Kellogg does, with equal success.

The letters I have written in regard to a physician's duty, his capabilities, and his power to do a wonderful work for the Master were meant for you both. You were young. You both needed an experience. But Dr. Maxson especially needed the qualities of care-taking, of greater reflection, of careful, thorough study to perfect himself most thoroughly to do the work assigned him, wherever he is placed. Under whatever circumstances you are, God would have you, my brother, go deeper and be more thorough in that you undertake. I have naught to say in regard to Dr. Kellogg's neglect to trust you with responsibilities of a critical character. But I think he has seen this very want in your habits of study. Your want of care-taking was so marked that he has feared to put responsibilities upon you, fearing the result, if mistakes were made, would hurt you and him more. A man, in order to bear responsibilities with success, must show an aptitude to take any department of the work and make himself master of the situation wherever he has duties to do. He must put his powers to the tax; he must make his aim high and be willing to place himself in any position that he may gain his object.

I was carried from one sick room to another where Dr. Maxson was the physician. In some cases I was made sad to see a great inefficiency. He did not have sufficient knowledge to understand what the case demanded and what was essential to be done to baffle disease. The one of authority that has often instructed me said, "Young man, you are not a close student. You skim the surface. You must make close study, make use of your opportunities, learn more; and what lessons you learn, learn thoroughly. You go too lightly loaded. It is a solemn thing to have human life in your hands, where any mistake you may make, any neglect of deep insight on your part, may cut short the existence of those who might live. This danger would be lessened if the physician had more thorough intelligence how to treat the sick."

I never have written this to you, but I have presented all, in a general manner, without applying it to your case. I feel now that you should know these things, that the light which has been given to the workers at the sanitarium in some things meant you. And I tell you in the spirit of love for your soul, and with an interest in your success as a medical practitioner, you must drink deeper at the fountain of knowledge before you are prepared to be first or alone in an institution for the sick.

Knowing these things, I cannot for a moment feel it to be your position to occupy the place as physician in the institution in Ohio. While I know that you could stand by the side of Dr. Gibbs, counseling together and working together, you say his plan of using medicine would not be in harmony with your plan of using medicine would not be in harmony with your plan of treatment on hygienic principles. I would say that there is most thorough treatment given by his own hands and by helpers in hygienic methods. He has a laboratory, as they have in Battle Creek. The method of dealing out drugs, it was perfectly understood, should not become a habit in the institution. I do not suppose he uses drugs half as freely as they do in the sanitarium at Battle Creek. There are patients who have been in the habit of taking medicine, and they will not be satisfied unless they have something in that line. But the hygienic methods are practiced in the retreat.

But after this letter, I shall not urge the matter. I think an invitation will come to you ere long to go to California. Hold yourself in readiness, if you want to go. But if you are averse to going, then we do not want you to go against your will. But, Dr. Maxson, I have said all I feel it duty to say, in regard to the Ohio institution. I question the whole thing of its establishment. I think our ministers are involving themselves in perplexities and preparing for disappointment. I know that Dr. Maxson is not prepared to stand as head of that institution. He might have obtained the qualifications, if he had only exercised his ability to the utmost, to learn all that he could. If it is a pleasing prospect before you, to stand as the first in an institution, and for this reason you wish to go to Ohio, I tell you plainly you will be a disappointed man. And the people will be disappointed.

I can see that you could connect with Dr. Gibbs; for he is not an envious man, a man that wants the highest place. He has not been carried; he is not a man who has had an easy time; he has carved his way, under most trying circumstances, under discouraging things that would have sunk you where you would not have risen above them. You have an experience to gain, and you can obtain that experience better in a small institution in connection with another physician, like Dr. Gibbs, than in any other place that I can think of. I believe that will help you, if you both seek to put your ability to use in God's appointed way.

I wish you to closely read all that has been put in print in regard to the light which God has given in the duties devolving on a physician; for you will see the standard you are required to reach. I now leave all this with you. I shall take no more burden on. If I can lay it off, I mean to do it. If you want a field of labor, you have it open before you. If you want to labor unselfishly, not merely for the remuneration, not for money value, but for the love of souls; if you want to be a missionary in the highest sense, then the way is opened for you. But do not come to this field of labor with an indifferent, careless manner. Rather, O, much rather, that you would not come. If you are ready to devote all your God-given powers

to do good and thorough work which will bear the scrutiny of Jehovah, then we will do all in our power to help you. We will stand by your side, we will pray for you, we will work with you as far as possible.

Now I felt that I must say these things to you in the fear of God. We are doing up work for eternity, and the end is near. We can find no easy place where we can any of us work in the cause of God and shun painstaking, persevering effort. God would have earnest, whole-souled workmen who will think far less of their wages and who will have the work that will come forth from their hands well done. This is to be your anxiety. This is to be your aim. God will help you, if you only take hold of the work in earnest.

I was sorry when I heard you had left the Sanitarium. I was sure you would not make a success in the missionary work; for you would not bring that energy into the work, that thoroughness that would insure success. The work of God in winning souls requires a great outlay of positive power. The worker, in season, out of season, may confuse the plans of the adversary. Satan is a diligent, persevering, artful enemy that we have to contend against, and sinners cannot be taken out of his ranks without determined, persevering effort. It is not enough to be content to exert no really deleterious influence, but there must be a positive influence to save souls. There must be a strong, decided influence holding forth the Word of life. Not to wait until we are importuned for counsel and help, but labor earnestly for souls as they that must give an account. We are to show by the luster of our piety, by our earnest zeal, by the energy of our godly example, and the earnest prayers and entreaties, that the truth is to us a living reality. Not to do this, and do it habitually and perseveringly, is to be guilty of neglect of souls, neglect of doing our appointed work. You are, neither of you, to live to please yourselves. God will accept nothing of you or me but a thorough consecration, unreserved surrender of ourselves to His service, as pattern Christians. We know not how we are being read by others. We are not always on our guard. Our only security against failures, that we shall not be false guides, and do infinite harm to souls, is to be in constant communion with God, having that unreserved piety which is a shining light constantly. If connected with the Source of light, we all shall unconsciously reflect this Christian light, so that others will be benefited by its beams. We must not be in that position that we are consumers, and not producers, and never attain to that efficiency and consistent activity that we win no souls to Christ and strengthen no believers. Such will be doing harm.

God calls you to closer connection with Himself, that you may give to Him cheerful, hearty performance of all Christian duties. You both have a mission to fill, which is to give light. The greatest harm is done to those who believe not the truth, to come under the influence of one who claims to believe the truth, and yet has no vitality or power. God's sentinels must be wide-awake men, and not sleep at their post and endanger important trusts. Christ is coming. Our time to work is short, and we must make no false moves now. We must show no negligence, murmur at no demands of the Lord upon us. May the Lord impress your hearts and give you a deep experience in the things of God. Aim high, cultivate the powers entrusted to you, execute whatever you do with a strong hand. Cultivate the habit of not thinking you can do a great work, but in doing your very best in what you do undertake, whether you consider it important or not. Put your highest powers into requisition. Summon to your aid the strongest impulses which that immediate work you have in hand is entitled to enlist in its favor. You are yet to consider yourself a student, a learner; strive to go to the bottom of every subject under investigation. Aim at

nothing less. Continual additional knowledge in every branch of science to which your attention is directed—thus you will have habits of mental discipline.

You need these words I have written to you. You have been willing to accustom yourself to superficial studying, and neglected close investigation, and are becoming, through this practice, incapable of going to the very bottom of things. The mind soon learns the habit of being satisfied with an inferior standard and minor attainments. The mind circles around a narrow boundary and becomes satisfied and does not try to become acquainted with the depths beyond the measurement of his own short line, and in the want of the very knowledge he should have, he becomes conceited, egotistic, and flippant. But you need mental, as well as practical taxation, learning, and putting into practice what you learn. You need to bring into your work vigorous, intellectual effort. This will soon become easy, and you will rally the mind's best powers, which will electrify all your movements. You will be sustained by the strong impulse which you must possess in your work as a practitioner. Distaste is overcome; ease is not sought; manly, vigorous, noble effort alone will satisfy. Brave, earnest endeavor God accepts. And He will accept nothing else.

Do your best, and God will do the rest. I have a deep interest for you both, that you may be successful in climbing round upon round of the ladder heavenward. There are many who go through life with no heart in their work, wanting something more congenial to their taste, and these are shorn of half their strength for want of symmetrical, well-expressed moral and mental development. These thwart the great design of heaven, because they fail to co-operate with the privileges and opportunities—blessings which heaven has granted them, because grave care sets lightly upon them. They do not want present enjoyments to be interrupted, and they go on preferring dreams to realities. May the Lord help you to trample Satan under foot, to be brave and strong; and if you closely connect with God, you will be living channels of light. I love you in the Lord. I know what you both may be, or I would not write as I have done; for I do not write to discourage you, but that you, through the grace of Christ, may be elevated, ennobled, and be altogether that which God would have you to be.

Make alliance with God, and with those who are connected with Him. Let the Word of God be the man of your counsel; for it is the expression of the divine will, with a full recognition of your duty. Learn from the Word of God; for in that you find a source of mental power and help to intellectual attainments. I am pained to see so many who claim to believe the truth reach a low standard. They are not strong men. They cannot plan and execute, because they love ease and enjoyment and do not put to the stretch their mental capabilities and gradually lose their vitality and earnestness, which are essential for the success of the great work. I write you in candor, and with faithfulness, because I have a love for your souls. I want you to win the benediction, "Well done, good and faithful servant," from the lips of your Redeemer. [Matthew 25:23.]

May the Lord help you to see the necessity of walking in all humility of mind and making sure work for everlasting life.

Now, dear Brother and Sister, I do not want you to go to California without you see it to be duty yourself. I do not want you to be sent there as were Brother and Sister Sisley, and become homesick,

and discontented, and uneasy, and want to go back. No, No! Do not decide to go, unless you are well satisfied that it is duty. I have placed the whole matter of their needs before you, and now I have not further to say. It may be God has some other place for you; but we greatly need help such as I think you could be, if you are fully consecrated to God. If you are not, then we do not want you at all

If you make up your minds to be missionaries for God, and are willing to endure something in the path of duty, willing to be anything or nothing, then you will be a blessing in California, and God's hand will exalt you in due time. If your great anxiety is for the exaltation to the highest place, you will, in God's providence, find yourselves in the lowest place. If you are willing to work anywhere, rise by your own merits, and let others testify to your value; then I know you will be exalted in due time. I am so thoroughly disgusted with this striving for the supremacy, that I will not hold out the least encouragement to you, or any one, as any inducement to exalted positions. Your own merits will exalt you far more than words or position can do. If you are willing to work for God, wherever He in His providence places you, then the Lord will reward all such humility. But there is so much child's play in regard to the Christian life and duty that I am pained to the heart. Look at Christ, meek and lowly of heart. Study His life and character closely; copy it, and you will be like Jesus.

Lt 8, 1887

Lockwood, Brother and Sister

Basel, Switzerland

February 11, 1887

Dear Brother and Sister Lockwood:

I had hoped to be able to send you a letter of some length ere this, but I have had much labor to perform. I was called to Tramelan the fourth of February and returned the seventh. Spoke four times and wrote fifty pages of note paper. Since then we have been having special morning meetings. I have spoken four times. I am seeking to bring up the workers connected with the office to a higher standard. The Lord is not pleased to have those whom He has made the repositories of His sacred truth be content with a low standard. We have a great truth and great light, and if we walk in the light we will have our work corresponding with our faith. Oh, why are we not more alive? Why not rise to our high privilege and be a partaker of the divine nature? As the wax takes the counterpart of the seal, so the soul receives and retains the moral image of God. We become filled and transfigured by beholding His purity and righteousness. Our souls will become sluggish and our faith enfeebled unless we arouse and have a firm, steady, active faith. He that hath this hope in him purifieth himself even as He is pure.

The great sin of God's people at the present time is we do not appreciate the value of the blessings God has bestowed upon us. We serve God with a divided heart. We cherish some idol and worship at its shrine. The truth of God is elevated and holy, sanctifying the soul if brought into the life and interwoven with the character. God is seeking with His truth to make us a separate and peculiar people. This is the influence of the truth. Our obedience and devotion are not equal to our light and privileges, and the

sacred obligations resting upon us to walk as children of the light are not fulfilled by us. As Christians we fail to come up to our high calling. Warnings and reproofs have been given us from God, but only for a time have an influence upon us because we do not consider it as our lifework to press forward and upward to the mark of the prize of the high calling in Christ Jesus. Oh, that God's people would consider their superior advantages and understand from the light of God's Word that we must be judged according to the light that shines upon our pathway. All the privileges and opportunities given us of God are for the purpose of making us better men and women. The people of God must move from a settled principle, making it their first principle to seek the kingdom of God and His righteousness and then go on from light to still greater light. If we fail to improve the light and become cold and hardhearted, and are not easily impressed with the truth, and the energies of the soul become palsied, we cannot reasonably expect that judgment will begin in our favor because, like Capernaum, we are exalted to heaven in point of privilege.

The blessed light that is now given us was not given to Sodom and Gomorrah, or they might have remained to this day. Every soul who really believes the Word of God will show the same by his works. The great goodness of God is displayed in His will. Whatever His will or word requires them to do they cannot be Christians if they neglect to do this. The truth is able to save our souls, for God by His own Spirit is a continual agent in it, and the divine agency makes the truth a sanctifying power.

February 12, Sabbath morning

At half-past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made well wet down with tears, and we see that the Spirit of the Lord is coming in, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling was no evidence that we are in favor with God. We must have the living, abiding principles ever abiding in us, and we must not make an idol of impulse or a high degree of feeling. If we have pardon we must show repentance. We must have faith; and walk by faith; not feel that we must have assurance in feeling before we acknowledge ourselves children of God. The assurance is in God's Word. God has said and it will be done. He who trusts in God must have due respect for all the means of help to obedience. The written Word, the services of God's house, and the throne of grace—these are God's blessings; and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God.

Without holiness no man can see the Lord. Whatever his hopes or his profession, God calls for deeds and works, a meek and quiet spirit. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of His own good pleasure. We must be guarded constantly. We have a heaven to win, a possession to gain, that requires the stretch, the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing service.

February 12, Sabbath, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people

understand that it is not God that is withholding His presence, but that we are not spiritual to discern His presence and to lay hold of His promises, and hold them by faith. Our hearts lie too much in vapors and mist of worldliness, sin and frailty through which only a dim light reaches us and penetrates this mist and fog that Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts that we must make. The cares of life will try us and we let them disturb our confidence in God and then we wonder why we have not more confidence, more comfort, and more peace and hope and joy. Oh, I wish we could see these things as they are and be sensible Christians. If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's Word, for there is our assurance. We must bring our hearts in a right position. We must put away all sin, all pride, all impatience, and all envy and evil thoughts, all jealousies, and then while working out our own salvation, it is God that worketh in us to will and to do of His good pleasure.

We must hold fast the promises. These are the pledged words of Him who is truth and verity, and these are our assurances. They can only be appropriated to ourselves by individual faith. Learning their truth by our loving trust, we must learn not that man never, never is, but that we are always, blessed. How many blessings we lose because we slight and overlook what we have in yearning for that which we have not. Common mercies which thickly strew our pathway are forgotten and undervalued. We may learn lessons from the humble things of God in nature.

The flower in dark and humble places responds to all the light it can get and puts forth its leaves. The caged bird sings in the prison cage, in the sunless tenement as if in the lordly, sunny dwelling. God knows whether we will make a wise and saving use of His blessings. He will never give them for us to abuse. God loves the thankful heart trusting implicitly in His words of promise, gathering comfort and hope and peace from them, and He will reveal to us still greater depths of His love.

At nine o'clock there is a social meeting and then a sermon by Elder Ings. The German portion of the congregation receive a blessing as they had an opportunity to hear the testimony in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans, and then there are three to be baptized, and the communion service is attended to. I am full of thankfulness to God for the mercies of this good Sabbath. We should have our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that He is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up and be grateful to Him that there is a heaven, that Jesus is preparing mansions for us where the weary will be at rest. Let us praise God from whom all blessings flow. Let us grasp by living faith the rich promises of God and be thankful from morning till night.

February 14

This morning we have another meeting to seek God in prayer, and by humble confession. I shall speak from these words: "And they that are Christ's have crucified the flesh with the affections and lusts."

[Galatians 5:24.] I spoke pointedly upon this Scripture. The gospel demands from every human being an unreserved consecration to God of body and soul, with all their energies and capabilities throughout the entire period of our probation. In this work there is to be no indolence. There is required continual advancement while God claims every ordinary or peculiar power, endowment, and faculty He has given us in trust. To withhold these from God is robbery toward God, and every talent is given us as a sacred trust upon condition that it shall be used and improved, enlarged and strengthened by use in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel.

In this work, if talents are well improved, increased talents are the results. To him that hath shall be given, and to him that hath not shall be taken away even that which he hath. If heaven's bestowed gifts are not appreciated and improved as God's entrusted capital, if they are buried in worldliness, in selfishness, then the powers capable of blessing humanity decrease; and because the God of heaven is not sought unto and glorified as the source of all these precious endowments, the Lord is dishonored and He cuts off the supply in order to increase. To grow in the knowledge of our Lord and Saviour Jesus Christ, we must put to use by human exertion the physical and intellectual powers. All these powers are under contribution to God and must be taxed to the very uttermost. The youth and the child must be taught these lessons. I write unto you, little children, because your sins are forgiven you for His name's sake. The favor of the newborn child of God in his first love is as sweet fragrance to God, and the simple testimonies, the cheerful service, and the grateful thanks are acceptable to God. Our social meetings have shown still more decided advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God.

Confession with weeping was made, and we see there is a deeper sense of how far they have come short from meeting the standard of righteousness. There is a firm purpose, and if we can by repetition of great and solemn warnings and precious inducements in the promises bring them to feel their great need and the attendant willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. The faith, the sincere prayer, the spotless example God requires of every one of His followers. Not one is excused. They are His employed servants working for wages—even the light which is to come. To be unfaithful to God who has manifested so great interest for us is the basest ingratitude.

Lt 9, 1887

Kellogg, J. H.

Basel, Switzerland

April 15, 1887

Dr. J. H. Kellogg

Dear Brother:

I received your letter and read it with much interest. I have the tenderest feelings of sympathy for you and do not cease to present your case before God in my prayers. I have faith that God is helping you and that He will continue to be with you. I intended to write you ere this, but there have been many things that required my special attention, so that I have had no time.

I have been laboring to set things in order in this building. One week ago last Sabbath evening we had a meeting with the families in the house to talk up certain things in regard to the food that should be prepared for boarders and the influence that should be exerted in the families who board the workers. The Spirit of the Lord came upon me, and I bore a plain, decided testimony.

I had presented much more upon general principles, but that did not set things right. The idea was so riveted in their minds that their own way was perfect, that the very ones who need to reform did not take hold of the matter at all. I was obliged to say decidedly, as did Nathan to David, "Thou art the man." [2 Samuel 12:7.] It made a decided stir in the camp, I assure you. I told them that the preparation of their food was wrong, and that living principally on soups and coffee and bread was not health reform; that so much liquid taken into the stomach was not healthful, and that all who subsisted on such a diet placed a great tax upon the kidneys, and so much watery substance debilitated the stomach. I was thoroughly convinced that many in the establishment were suffering with indigestion because of eating this kind of food. The digestive organs were enfeebled and the blood impoverished. Their breakfast consisted of coffee and bread with the addition of prune sauce. This was not healthful. The stomach, after rest and sleep, was better able to take care of a substantial meal than when wearied with work. Then the noon meal was generally soup, sometimes meat. The stomach is small, but the appetite, unsatisfied, partakes largely of this liquid food, so it is burdened.

The salads are prepared with oil and vinegar, fermentation takes place in the stomach, and the food does not digest, but decays or putrefies; as a consequence, the blood is not nourished, but becomes filled with impurities, and liver and kidney difficulty appears. Heart disturbances, inflammation, and many evils are the result of such kind of treatment, and not only are the bodies affected, but the morals, the religious life, are affected.

I told them that unless they should change their diet, physical, mental, and moral degeneracy would surely be the result. Plain, good, substantial food must be given to our bodies, else there will be a poverty of the blood.

I then dwelt upon the influence surrounding the soul, and the importance of elevated conversation at the table, and whenever they had intercourse with one another. Well, I talked many things, and I am now waiting for them to recover from the shock they have received before I give them another portion. I felt deeply moved upon this subject.

Do you remember Mary Roth, a girl about sixteen years old, whom you met in Tramelan? Her father and brothers are tailors, and another one is a baker. They say that you visited them in Tramelan. I think you found Mary not well. I went there three times to labor. The water closets are in the house. The whole house is poisoned by the polluted air. I called the family together and talked this matter strongly to them. One daughter died in that house, of consumption; others are sick. I was sick, I told them, three

weeks with malaria after my first visit there, poisoned very much, as I was at the time of my husband's sickness. I feared that I would die. I told them all about this, and they receive everything I tell them as being so indeed.

Mary has been an apprentice in this office, but has not been well for some time. The blood is mostly in her head. Sara McEnterfer has been treating her for months—fomentations, foot-baths, sponge-baths, rubbings, and so on. A physician was called to give her an examination. He says her case is a complicated one, and she must leave the office. Her parents were afraid to have her come home, because I had set before them the poisonous atmosphere in the house which they were inhaling all the time. I saw that the precious child would not get well here, so I finally proposed that Mary should go to America, to the sanitarium. I knew that they had not means, for they are in debt, and I told them if they would pay her fare, I would pay for her treatment at the sanitarium. They consented to let her go. Now I wish you to tell me if this is not the best thing to be done. The physicians here do not know how to take a case without drugging. They commended the way that she had been treated, and recommended her to go to an institution in Basel, under the care of the physician that attended Edith Andrews. The treatment is all given by men with masks on. Mary is a modest young woman, and she would not go there, she said, if she died. What do you think of my sending her to the sanitarium? She has had a hard time the past winter—her feet cold as ice, room not properly heated. Her ankles swell very badly. She came down unable to do anything. I could not spare Sara. She would work over her hours at a time, and I thought I would better be to the expense of her treatment at the sanitarium than have Sara take care of her here without conveniences whatever.

They intend to leave here sometime in May. Will forward you the examination paper. I sent for it some time ago to send to you. Her father sends one of her brothers to attend the college. I promised to pay his tuition and board. He gives this young man to the cause. He was raised up from what they feared would be his deathbed. The father made a vow that if the Lord would spare his life, he would give him to the cause of God. He is an excellent young man. I have devoted all the royalty on foreign books to be used in the foreign missions. I thought I would place a fund in the office to be used for the purpose of educating choice young men to become laborers for their own countrymen. This young man will come with his sister. They are a nice family.

You sent me one hundred dollars to be used in missionary work. I felt that you ought not to have done this and have not appropriated it yet. You have so many ways for your means. I tried to think what I had written, fearing that I might have written something that led you to think that I appealed to you for means, but I did not think of such a thing. Whatever I wrote was not with a thought to invite you to do anything of this kind. I thank you, my brother, for your liberality, but feel hardly free to use it. If you will use the hundred dollars to help defray your own and your wife's expenses to California, I should be much pleased. We want you to visit us there.

I report, in regard to myself, good health. At times I feel infirmities seize me, but I cannot yield to them. I just pray most earnestly; I tell the great Physician all about the matter, and then I do not wait to feel better; I just go to work, and I know that my prayers are heard; for relief comes. These things give me

hope and courage, and strengthen my faith. I know the Lord has wrought for me in a special manner. His name shall have all the glory.

Many things trouble me, so that I pass many wakeful hours; but relief comes in committing all to God as unto a faithful Creator. I feel sad about St. Helena. I learn that Dr. Burke became dissatisfied, because he was not made first, and therefore resigned and set up an institution in St. Helena. Dr. Gibbs is worried about his home matters and has worked early and late at night, and not long since he was found insensible in his office, standing against the wall, grasping the lounge for support. It was some minutes before his heart resumed its action—thus it was reported by letter. I am so anxious that Brother and Sister Maxson go at once to St. Helena. I cannot write more at present. God bless you, is my prayer.

Lt 10, 1887

Kellogg, J. H.

Basel, Switzerland

February 23, 1887

Dr. Kellogg

Dear Brother:

Your long communication written upon the cars and in the depot was welcome to us. It was written in so plain a hand that we could read it as readily as we could read print. I think I can understand you and sympathize with you in your difficulties and your perplexities. I was not aware that we had a sympathizing listener in five-year-old Ella May White. The tears stood in her eyes and with pitiful voice she said, "Doctor says he is hungry. Why does he go hungry?" We tried to explain to her that the doctor had so many things to do in caring for sick people that he could not find time to eat.

My brother, it is this very thing that ought not to be. You are engaged in a great and good work, and in this constant strain the physical, mental, and moral powers are taxed to the uttermost and ought not to be because the future demands of your tact, your experience, and your practical knowledge. It comes to me with force at times the great violence you are doing to yourself when you have knowledge of just the result that you must shorten your life, and I feel intensely over this matter. For it will not make the matter one whit better. I have learned if you go calmly along trusting in God, committing the keeping of your soul to Him as unto a faithful Creator, you will be able to preserve the calmness and ease, a peace that cannot be marred that will astonish you.

It is these men who feel so intensely as James White, J. N. Andrews, and yourself, that wear and are bruised in spirit. Now if they would heed counsel and educate and train themselves to endure what cannot be cured, and just lean more heavily and continuously upon divine power, then the wear and the friction would almost entirely cease, the peace of Christ [would] come into the soul. God means we shall trust in Him and enjoy His goodness; He lays it day by day before us, and we must have eyes and perceptive powers to take these things in. However great and glorious the full and perfect deliverance

from evil we shall realize in heaven, it is not all to be kept for the time of final deliverance. God brings it into our present life. We need daily to cultivate faith in a present Saviour. Trusting in a power out of and above ourselves, exercising faith in unseen support and power which is waiting the demand of the needy and dependent, we can trust amid clouds as well as sunshine, singing of present deliverance and present enjoyment of His love. The life we now live must be by faith in the Son of God.

The Christian life is a strangely mingled scene of sorrows and joys, disappointments and hopes, fears and confidence. There will be much dissatisfaction with self, as he views his own heart so deeply stirred, surged with passion that seems to bear all before it, and then follows remorse and sorrow and repentance, followed by peace and deep-hidden joys, because he knows, as his faith grasps the promises that are revealed in God's Word, that he has the forgiving love of a longsuffering Saviour. And that Saviour he seeks to bring into his life, weave into his character.

It is these revealings, these discoveries of God's goodness, that make the soul humble and lead it to cry out in gratitude, "I live, yet not I, for Christ liveth in me." [Galatians 2:20.] We have reason to be comforted. Severe outward trials may press around the soul where Jesus lives. Let us turn to Him for the consolations He has provided for us in His Word. The nether springs of hope and comfort may appear to fail us, but the upper springs which feed the river of God are full of supply and can never be dried up. God would have you look away from the cause of your afflictions to Him who is the owner of soul, body, and spirit. He is the lover of the soul. He knows the value of the soul. He is the True Vine, and we are the branches. We shall have no spiritual nourishment only as we draw it from Jesus who is the true life of the soul. "Ye believe in God, believe also in Me," says Jesus. [John 14:1.] It is the will of Jesus that we shall be full of hope, joy, peace, longsuffering, gentleness, meekness, and love. It is not God's will that we should remain in sorrow and discouragement. While it is His will that we should know and see ourselves, it is His will that we should discern His love and His matchless mercy.

Remarkable dream.—I dreamed I saw Christ curing a distempered person. I immediately applied to Him for my own healing. He asked me in what respect? I answered, "I want a spiritual healing and forgiveness of sin." He seemed to doubt whether I truly desired it. I fell on my knees and besought Him earnestly, on which He said with a gracious look, "Thy sins are forgiven thee. Go and sin no more." I was transported at the words, and wept tears of joy and great gratitude. My reflection on waking was that I had just as full assurance from the Word of God of the remission of sins, and as plain a command to sin no more, as if it were spoken to me by a voice from heaven or by Christ Himself in person. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." [Luke 16:31.]

There is only one way for you, and that is to save your own life by laying burdens on others, that you may live to save the lives of many. We prize your superior scientific skill. We need it. We do not want to lose it. And we ought to have some power of influence to control your course of action lest you will become a man of an unbalanced mind, and the precious skill you have will lie buried in a ruined casket. I do not write to burden you. I feel deeply for you, and you must change your course of action. You are living two years in one, and I utter my protest against this. You understand this taxation, this pressure of

the living machinery cannot continue without a giving out of some of the fine works and then, oh, my brother, then what? Death, which would be far worse than living without power to do it all.

I thank God for that which you have been to the cause of God. I thank my heavenly Father for the light which He has reflected through you, and for this reason I want you to live and continue to be a source of light. I see in the plans you have devised light and wisdom, and if these will help you to practice temperance in your labor, you have through the wisdom of God been wise; but if notwithstanding you will keep dragging and pushing the whole load, which others connected with the institution could and should do, then your only future is to be crushed under it.

The Lord has sustained you. I do not for a moment question this. You say you have asked your brethren to select men to come into the sanitarium to be educated and trained to bear responsibilities. Cannot you see that the men your brethren would think might do you might count a failure and be tried at the stupidity of your brethren? There is not one who would venture this. I would not dare do it myself. I knew that in Dr. Gibbs there was real ability, but it was not recognized at the sanitarium. He is a man of valuable qualities, but he needs counselors that are wise. He is sincere, openhearted, frank, and he is conscientious, God-fearing. Elder Waggoner gravely told me after he had employed him that he was a failure. I said, Elder Waggoner and Dr. Waggoner, I have followed the light that God has given me. I have done all I could to have Dr. Gibbs become more thoroughly informed in the ways of hygiene at the sanitarium. And if this fails, I shall try again; but I do not take your word. Appearance may be against him, but he has a true, tender, and frank heart as we ever find in men. Yet he has some drawbacks. He is not perfect. You are neither of you perfect. I know of no man on this earth who is perfect; but I have faith that God will work on this rough, coarse material hewed out from the quarry of the world, and will make them polished stones for His temple. I fear, my brother, you expect to find men with power of brain, with the power of endurance, and aptitude that you have; but you will have to be satisfied with something less, and you will have to select your own men. I am sure that no living person will venture to do this for you. It will not answer to criticize too closely, but to educate. Not to hold off at arm's length, but to draw men nigh, and try to pour light into their darkened understanding.

I wish that Dr. Maxson and his wife were connected with the health institution at St. Helena. I received an invitation from her and others to this effect before coming to Europe, but I did not give it the least encouragement. We have not one lady physician, and we are greatly in need of one. Sister Maxson wrote me many months ago, nearly one year ago, that her husband and herself desired greatly to work in the missions somewhere, but I have not responded one word because I was afraid I might not be doing right to give my advice. I was surprised when I heard they had left the sanitarium, because I had not had a hint of this matter. I am thinking they will try to get them into the Ohio institution. I hear that an invitation has been extended to them to engage or take charge there from the brethren in Ohio. Now I write this to you in confidence. I fear to have them do this. I fear the results with you and with them. But will you please tell me what you think of my making a proposition to them to go to the Health Retreat? I do not want to do anything without laying the whole matter before you. Let us unselfishly counsel together, for we are interested in the same work, and these institutions are God's instrumentalities to do the same work—to relieve the suffering, to advance reform.

I learned that Elder Waggoner had recommended that the Health Journal published in the interest of the Health Retreat be discontinued and the Good Health take its place. I hastened to respond, and said to Elder Loughborough, No, no. There must be a coming up from the simple beginning. The Good Health is a journal that will do its work east of the Rocky Mountains, but will not do the work demanded in the interest of the Health Retreat and on the Pacific Coast in its present infancy. They must have matter prepared very much after the same manner that the Health Reformer started out on, and just as much better ability as we can put into the work, but it must be monthly instead of quarterly ere long. The Good Health places the crib too high to meet the demands of uninformed men and women. There must be greater simplicity, and we must make that journal a living thing, full of interesting matter, to do its work on the Pacific Coast. The sanitarium is large. It can embrace and does embrace a large amount. But the Health Retreat must be a branch of the sanitarium at Battle Creek, but must not be swallowed up by it. The Lord would have the journal of health live, and it shall live. Because Elder Waggoner has ceased to edit it, it shall not die. He may criticize it as much as he pleases, as Trall criticized the Health Reformer; nevertheless, it shall live. The efforts at first will not be perfect, and we will keep at work to make that Health Retreat what it should be. God would have these two institutions work together in perfect harmony, and I think they are doing this; but there are narrow minds that can only center on the one thing that they have an interest in and go no further.

We meant that Brother and Sister Sawyer should be connected with the institution, and their returning to Michigan disappointed us. Now if Brother and Sister Maxson could take their places and work on the Pacific Coast, I would be pleased to have it so. But if it cannot be done without unhappy feelings existing, then it shall not be. It is altogether too late in the day for unhappy differences.

We must labor earnestly to help each other. Will you please write me at once in regard to this matter? I do not want they should go to Ohio, for I fear the consequences. But I think they will fill a good place in the Health Retreat, and cannot in any way work there to the detriment of the sanitarium, and I do not think they would do this; although I am entirely uninformed in regard to this in Ohio. I am inclined to think it a good idea to have another sanitarium in another state; for if there are no men reliable to act as responsible men in the medical profession in connection with the sanitarium, it might well be better to have a place where there will be still another interest in the same good work of health reform and not crowd in so large a number upon the sanitarium at Battle Creek.

I hope the Lord will spare your life and give you courage and faith and hope. Be assured that you have not only my sympathy, but my prayers.

Love to your wife.

Monday I spoke upon health reform, pure air, pure water, pure houses, pure premises. It is something new to the people here, but they all seem to have the fullest confidence in my mission and in the testimonies of the Spirit of God. And the way is prepared to make advance moves upon health reform. I shall bring in testimonies as often as I can consistently upon this subject. We desire to lead them step by step, cautiously but thoroughly, until there shall be a decided change in the habits and customs of the people. We see a decided change for the better in many respects since our last conference. There is an

increase in numbers and improvement every way. There is a coming up on a higher plane, elevated, ennobled through the truth.

In much love.

Lt 11, 1887

Burke, Dr.

Basel, Switzerland

March 10, 1887

Dr. Burke

Dear Brother:

I learn that you are not satisfied because you think that you do not stand in that exalted position that you should at the Health Retreat. I am sorry to hear that this is your feeling; and I also hear that you do not keep these feelings under control, but that you speak of them to your patients. The wrong of this matter I have faithfully written out to come before the physicians.

Has Dr. Gibbs done you any wrong? Or is it the case that strife for supremacy would lead you to speak one word that would give color to outsiders that there was a disagreement between you two—men of the same faith, and the same profession, working to the same end? Cautions and warnings have been given you to keep you from injuring yourself and doing a wrong to those connected with you in your work. If the great aim is to stand highest and not on an equal, how can you expect the blessing of God upon your labors or upon your soul?

We are nearing the judgment, when every case shall stand before God in its true bearing, when every secret thing that men have done, with the motive, will appear, that governed their life. The end of all things is at hand, and all our works will be judged. If our ambition is to be first, then we shall be last; if we are willing to suffer something for Christ's sake, if we are striving for spirituality, then the Lord will honor all such ambition to excel. But if we are seeking to satisfy an unholy, selfish ambition, God will humble the one who does this. But the Lord has spoken through His apostle, "Humble yourselves under the mighty hand of God, and He shall lift you up." [1 Peter 5:6; James 4:10.] God knows us all by name. He knows what spirit is in us and will finally reward us as our works have been. If you speak to the disparagement of your associates with your patients, you are exerting an influence which, in the place of building up, is doing injustice to them. None need to be in darkness in regard to the spirit which he possesses. All these are the special attributes of Satan and close the gate of heaven against all who do these things. For this class will be without the holy city. Is heaven of any value to us? Then let us put away all sins, that we may stand approved of God. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." [Galatians 5:22, 23.] And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.

There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very things which Satan originated in heaven, which resulted in his fall, and which, through his temptations, have successfully accomplished the fall of thousands? Shall we separate ourselves from God and take the enemy's side? Many professed believers in the truth are doing this when circumstances arise to tempt them. They do not resist temptation, but fall an easy prey to the devil. What we need is practical godliness. This is the only antidote against the snares of the devil. God's Word is full of instruction that His children should love one another and not strive with one another. They are called into liberty and should stand fast in their liberty wherewith Christ has made them free. But He would have them be careful that they do not use this liberty unlawfully, indulging in corrupt practices; and they were to avoid anything which would create contention and dissension and differences of feeling. He would have them by love serve one another. They are to maintain Christian affection—Thou shalt love thy neighbor as thyself. If ye bite and devour one another, take heed that ye be not consumed of one another.

The very best thing for you to do is to take up your work right where it is, and do it in all fidelity as to God, and not let Satan have the least advantage over your mind or your spirit. You can show your true value far more by your works than by your assertions, or by tearing another down to build yourself up. The knowledge, the skill, the fidelity will be exerting its influence and will speak louder than words possibly can. Merit and moral worth cannot be hidden. It will appear, and the less you seek to make it appear in words, the better it will be for you. If a man feels required to extol his knowledge to stand in the highest place, and that knowledge, when tested, is found not to be all that he represented it to be, he will be left in a lower place than if he had kept silent and let his works praise him.

There is nothing to hinder you from linking up as fellow physician with Dr. Gibbs, unless it is your own idea of superiority and your desire to be first. The least manifestation of this spirit is an offense to God. To let your words, in hints or plainly spoken, undermine a physician associated with you is a cruel business and will surely receive the displeasure of God. A word spoken to another to demerit goes a long ways and does an evil work. It exerts a most discouraging influence upon those you should encourage. You have been longer in the faith than Dr. Gibbs and should be prepared to help him in the Christian warfare. Oh, we have greater lessons to learn in Christ's school, to wear Christ's yoke, to lift the burdens of Christ, to learn of Him who was meek and lowly of heart. Then the rest of spirit comes in.

The greatest detriment to our churches, that which brings them into weakness and disfavor with God, is unhappy jealousies and differences. "Now the works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like of the which I tell you before as I have also told you in time past that they which do such things shall not inherit the kingdom of God." [Verses 19-21.] Then let every soul examine himself and see if he is approaching the committal of any such sins.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins, but as children of God we are laid under the strongest obligation to refrain, abstain, denying

the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects where all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground and regard the ideas and opinions of others with disregard and contempt. And to speak of these opinions with others, making them as contemptible as possible so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God which we claim to vindicate. Love to God comprises our duty to God; love to our neighbor our duty to one another. Mutual love must be cherished at all times, in all places, and under all circumstances. This is the credential that we bear to the world, that God has sent His Son Jesus to die to bring back the moral image of God in man. By this shall all men know that ye are My disciples, if ye have love one for another. This love, cultivated, becomes an abiding principle and is effectual in rooting out dissensions and divisions among brethren. Where envying is kept up and jealousies, there is every evil work. All this must be cleansed from the soul temple, and then God will work in much greater power for His people. But He cannot do this where those evil things exist; for should God bless, each party would be confirmed in his conviction that he was right and his brother wrong. In the place of love, there would be contention over the very blessings bestowed. In the place of acting like Christians and guarding one another's interest, there would be a tearing and rending one another like brute beasts. Such a spirit is wholly in harmony with Satan and is in accordance to his mind and purposes, fulfilling his will, doing his pleasure; for he knows the sure result is separation from God. Then <Satan> obtains control over their minds and affections, and he works deceivably. And while professing to be children of God, <unless they become sanctified through the truth,> they are to all intent and purposes children of the wicked one; for they act out his spirit and do his will. It is mutual strife <actuated by the devil> in the place of mutual love. <If this is> persisted in, [it] will prove the <sure> ruin <of the soul.> Christian churches are ruined by their own unchristian course <of action> to one another.

"I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit." [John 15:5.] We have stated what kind of fruit the branches that are in the living Vine will bear—love, joy, peace, etc. We have specified the kind of fruit produced upon the branch that is not of the true Vine. Here is distinctly specified that the fruit which the true and flourishing branches bear is the best. Christians should be building up one another in the most holy faith, in place of biting and devouring one another. What can be expected if this thing is done? Can the God of love bestow His grace upon them while the spirit of love has departed and the evil spirit which seeks to destroy should prevail? If Christians could let all their differences and quarrels be swallowed up in striving to overcome the defects in <our individual> characters, fighting sin in the place of making the most of their differences of opinion, we should see harmony, love, and unselfish workings, and the peace and power of God would be manifested in behalf of His people. Let us not be desirous of vainglory, provoking one another, envying one another.

The esteem and applause of men are of greater value to some minds; for they labor for this much more intensely than they do to examine themselves whether they be <sanctified> in the love of God. Satan is constantly seeking to crowd into their hearts vainglory, that he may steal away their humility and

meekness, love and patience, <and set them picking plans in others.> And if they think that they are not to stand as the first in every calling and work, they are dissatisfied and imagine they are looked upon as inferior. They are then exercised by another spirit than that of meekness and love. They think due respect is not paid to them, self-glory they do not receive. They begin to envy and be jealous; then they begin to demerit the one whom they envy. If they can make it appear that he is at fault in anything, it is magnified, and they seek to injure his reputation. Satan stands by with his angels, active agents to suggest thoughts to tempt and do miserable things, which are hateful in the sight of a holy God, but well pleasing to the devil.

“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.” [Galatians 6:1.] Here is a special direction to deal tenderly with those overtaken in a fault. “Overtaken” must have its full significance. It is something different to be led into sin unawares, not intending to sin, but to sin through want of watchfulness and prayer, and not discerning the temptation of Satan and so falling into his snare, is very different from the one who plans and deliberately enters into temptation and plans out a course of sin, covering his sin skilfully that he shall not be detected. The treatment cannot be the same in both cases. More effective measures are needed to check the premeditated sin, but the apostle directs the treatment to be given to those who are overtaken or surprised or overcome by temptation. Ye which are spiritual, who have evidenced that you have a connection with God, let him restore such an one in the spirit of meekness, not crush all hope and courage out of the soul, but restore him in meekness, considering thyself lest thou also be tempted. Faith and reproofs will be needed, and kindly counsel and supplications to God, to bring them to see their danger and sin. The original word is, set in joint, as a dislocated bone; therefore the efforts should be made to set them in joint and bring them to themselves by convincing them of their sin and error, that they shall not be separated from the true Vine or, like a limb, cut off. They are to be loved because Christ loved us in our errors and in our weakness. There should be no triumphing in a brother’s fall. But in meekness, in the fear of God, in love for their soul’s sake, seek to save them from sin.

The apostle saw the working of the human mind, that self and pride will come in and hinder this plan of operation. And he exhorts, “Bear ye one another’s burdens, and so fulfil the law of Christ.” “For if a man think himself to be something when he is nothing, he deceiveth himself.” [Verses 2, 3.] Many have altogether too high an opinion of their own ability. They are lifting up themselves, extolling self, while they censure and condemn their brethren, in the place of following the Bible rule in dealing with the erring. They feel sufficient to dictate, look upon themselves as wise and capable of great things, able to tell others what to do, full of confidence in their own ways and wisdom, when the genuine truth is they are not acquainted with themselves and do not know half what they should know or what they think they know. They are really elevating themselves. While such deceive others by exalting their requirements and their self-sufficiency, they deceive their own soul and will meet with the greatest loss themselves. They are not free from blunders or mistakes, and fall under temptations, while they self-confidently think themselves standing securely. The exhortation of the apostle, (Philippians 2:3-5): “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this

mind be in you, which was also in Christ Jesus.” If we expect compassion from Jesus Christ to ourselves, we must show the same to one another. If there is such a thing as mercy and compassion with the followers of Christ, if any sanctified, holy pity, then let it appear. The hardest heart, the most unpitying, must be moved by these words the apostle urges upon them. “Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.” [Verse 2.] I have been instrumental in bringing to you the gospel of Christ. You claim to be my children in the gospel, Then make my heart full of joy and comfort by living in love. If the gospel of Christ has indeed benefited you, then reveal this in striving for harmony and love. Do nothing through strife or vainglory. Do not do anything that will create feelings of discord and strife.

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility and has enjoined upon His followers to love one another as He has loved us. We must in lowliness of mind esteem others better than ourselves. Be severe upon our own defects of character; be quick to discern our own errors and mistakes; and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others, not coveting them, not to find fault with them, not to remark upon them and present them in a false light; but to do strict justice in all things to our brethren and all with whom we have any dealings. A selfish spirit, laying out plans for our own selfish interest, grasping a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead His followers to be concerned not only for their own success and advantage, but equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves. And an opposite spirit from this creates differences and alienations and want of love and harmony.

Now we have the pattern presented which we are to copy. “Let this mind be in you, which was also in Christ Jesus.” [Verse 5.] We are not in favor with God, unless we obey His Word. We must bear the resemblance to Christ. If we are branches of the living Vine, we shall bear the same qualities of fruit as the parent stalk. If we have not the Spirit of Christ, we are none of His, and will be engaged in difference and strife, rather than in unity and peace. What was the Spirit of Christ? He was meek and lowly, pure and undefiled. “Come,” says Christ, “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.] The special lessons that we are to learn of Jesus are His meekness, His lowliness, His humility. We must walk in the same spirit, in the same steps with the Lord Jesus who humbled Himself on our account, that we might be exalted to become sons and daughters of God.

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; it is the sacred trust given us of God to be wisely employed in His service to His glory. All is the Lord’s entrusted capital. Why, then, should we be lifted up? Why should we call attention to our own defective selves? What we do possess in talent and wisdom is received from the Source of wisdom, that we may

glorify God. The apostle now would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine, who, being in the form of God, thought it not robbery to be equal with God. He was the brightness of His glory and the express image of His person. Now of the human: He was made in the likeness of man and found Himself in fashion as a man. He was in all things like unto us. He voluntarily assumed human nature. It was His own act and by His own consent. He clothed His divinity with humanity; He was all the while as God, but He did not appear as God. He veiled the demonstrations of deity which had commanded the homage and called forth the admiration of the universe of God. He was God, while upon earth, but He divested Himself of the form of God and in its stead took the form and fashion of a man. He walked the earth as a man. He for our sakes became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty.

He was God, but the glories of the form of God for a while He abandoned. Though He walked among men with poverty, scattering His blessings wherever He went, at His word legions of angels from heaven would surround their commander and do Him homage. But He walked the earth unrecognized, unconfessed by His creatures. The atmosphere was polluted with sin and curses in the place of the anthem of praise. It was poverty, humiliation. As He passed to and fro from His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues—millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself and took mortality upon Him. As a member of the human family, He was mortal. But as a God, He was the Fountain of life to the world. He could in His divine person ever have withstood the advances of death and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty which rolled like a mountain upon His divine soul. He died not through being compelled to die, but by His own free will. This was humility. The whole treasures of heaven were poured out in one Gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive. Wondrous combination of man and God! He might have eternally kept human nature withstanding the inroads of disease by His divine nature pouring in vitality and undecaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled. The plan was entered into by the Son of God, knowing all the steps that He must descend in His humiliation to make an expiation for the sins of a condemned, groaning world.

What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The Eternal Word consented to be made flesh. God became man. It was a wonderful humility. But He stepped still lower. The Man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples. He was denied by one of His most zealous followers. He was mocked; He was crowned with a crown of thorns; He was scourged; He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted; but oh, He felt its bitterness as no other being could feel it. He was pure, holy, undefiled, yet

arraigned as a criminal. The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die; but what a death it was!—the most shameful, the most cruel, the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors as men in battle; but He died as a condemned criminal, suspended between the heavens and the earth to die a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude. “All they that see Me laugh Me to scorn: They shoot out the lip, they shake the head.” Psalm 22:7. He was numbered with the transgressors; He expired amid the derision; and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account, in consideration of the results that He was working out in behalf of not only the inhabitants of this speck of a world, but the whole universe—every world which God had created.

Christ was to die as man’s substitute. [Man] was a criminal under the sentence of death for transgression of the law of God as a traitor, a rebel; [hence] a substitute must die as a public malefactor, because He stood in the place of the traitors with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He dies a shameful death. The prophet gives to the world His words, “I hid not My face from shame and spitting.” [Isaiah 50:6.]

In consideration of this, can man have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as though they were to bear no trials, no shame, no humiliation? I say to the followers of Christ: Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach in order to lift man up from His moral defilement. All this was for you, who are striving for the supremacy—striving for human praise, for human exaltation, you who are afraid you shall not receive all that deference, that respect from human minds that you think is your due.

Is this Christlike? “Let this mind be in you, which was also in Christ Jesus.” [Philippians 2:5.] He died to make an atonement; He died also to set a pattern for every one who would be His disciple. Shall selfishness come into your hearts? and will those who set not before them the pattern Jesus extol your merits? You have none, except as they come through Jesus Christ. Shall pride be harbored?—after you have seen Deity humbling Himself and then as man debasing Himself till there was no lower point to which He could descend? Oh, be astonished, ye heavens! and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! What formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf!

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil surmisings, lasciviousness, cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would to God that these words would have that impression upon minds, that all who

may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and spirit of Christ to bear one another's burdens. Oh, that we might write deeply upon our hearts, as we contemplate the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature and escape the corruption that is in the world through lust! All haughtiness and self-exaltation must be put away from every soul, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us—that Rock which bears up a ruined world.

Let us keep these things in our minds. The pride of talent, the pride of intellect cannot exist in the hearts that are hid with Christ in God. There will be no strivings to let self stand forth conspicuous. Unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law, its penalties would have fallen without abating a jot of its severity upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves and adore Jesus. But never, never exalt self in the least degree. God forbid that you may foster in yourself independence. Make haste that none of you may occupy that fearful position of him for whom Christ died in vain.

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as this little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest paths of duty will become bright ways, a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities of serving Him by active ministry to those for whom He died. Jesus looks upon the wants, the necessities of every soul, and He ministers unto them by standing close beside the one whom He uses as an instrument to help and bless others. All contentions, all envy, are grievous to Jesus Christ.

Lt 12, 1887

Boyd, Brother [C.L.]

Stockholm, Sweden

June 25, 1887

Broader Views of the Work Necessary

Dear Brother Boyd:

I sent by Brother Haskell some things that I felt it my duty to write, but there are some things I wish to address particularly to yourself and to your wife. You both need to be guarded; you both have strong wills and are not wanting in self-confidence. You may think your way is the right way and that all must see things and do things after your ideas. Your plans—your devising of them and execution of them—seem faultless in your eyes, and your judgment seems as the mind of God. But, my brother and sister, you have inherited and cultivated traits of character which have become as second nature to you and have been interwoven in the texture of your characters. These traits need to be guarded and modified.

You can with profit closely examine and criticize yourselves, and make decided improvements in mind, in heart, and in character, which will bring you to resemble more closely the pattern Jesus Christ.

In your association with others, there is danger of your both being overbearing and exacting. You will also be in danger of this in your own married life, unless you daily humble your hearts before God, and individually feel the great need of learning in the school of Christ the lessons of meekness, humility, and lowliness of heart.

Your ways seem to be right in your own eyes, when they may be far from right. God would have you less self-confident, less self-sufficient. You are not, either of you, easy to be entreated. Brother Boyd, your ideas and plans should be closely and critically examined, for you are in danger of circumscribing the work, of placing your own mold upon it, and of using your narrow ideas and cheap plans, which generally prove to be the dearest in the end. You belittle the work by so doing. While it is well to exercise economy, let the work of God ever stand in its elevated, noble dignity. As you are to begin work in a new mission, be careful that your defects are not exalted as virtues, and thus retard the work of God. It is testing truths that we are bringing before the people, and in every movement these truths should be elevated to stand in moral beauty before those for whom we labor. Do not throw about the truth the peculiarities of your own character, or your own manner of labor. You must certainly reform in some things, if you remain connected with the work, or you will mar the precious cause of God and discourage souls, all because your own ways are woven into God's work as God's ways. Let not self appear; let not your set ways, your peculiar, determined traits of character, become a controlling power. Do not cheapen the work of God. Let it stand forth as from God. Let it bear no human impress, but the impress of the divine. Self is to be lost sight of in Jesus. It is not safe to allow your own ideas and judgment, your set ways, your peculiar traits of character, to be a controlling power. There is great need of breadth in your calculations in order to place the work high in all your plans, proportionate to its importance.

Much has been lost through following the mistaken ideas of some of our good brethren. Their plans were narrow, and they lowered the work to their peculiar ways and ideas so that the higher classes were not reached. The appearance of the work impressed the minds of unbelievers as being of very little worth—some stray offshoot of religious theory entirely beneath their notice. Much also has been lost through want of wise methods of labor. Every effort should be made to give dignity and character to the work. Special efforts should be made to secure the good will of men in responsible positions, not by sacrificing even one principle of truth or righteousness, but by simply giving up our own ways and manner of approaching the people.

Much more would be effected if more tact and discretion were used in the presentation of the truth. Through the neglect of this, many have a misconception of our faith and of our doctrine which they would not have if the very first impression made upon their minds had been more favorable. It is our duty to get as close to the people as we can. This kind of labor will not have an influence to exclude the poorer and lower classes, but both high and low will have an opportunity to be benefited by the truths of the Bible; both will have a chance to become acquainted with you and to understand that the religion of the Bible never degrades the receiver. They will perceive the duties and responsibilities resting upon

them to be representatives of Jesus Christ upon the earth. The truth received in the heart is constantly elevating, refining, and ennobling the receiver. This is not a worldly wisdom, but a God-given wisdom, the ways and means of which the believers in the truth should study, so that the truth may reach those classes who can exert an influence in its favor, and who will sustain its advancement with their means. The duty we owe to our fellow men places us under moral obligation of putting out our talents to the exchangers so that we may double them by winning many souls to Jesus Christ—souls who have influence, whom God has seen fit to entrust with large capacity for doing good.

The workers in this cause should not feel that the only way they can do is to go at the people pointedly, with all subjects of truth and doctrine as held by Seventh-day Adventists, for this would close their ears at the very onset. You will be inclined to do this, for it would please your inclination and be in harmony with your character.

God would have you be as lambs among wolves, as wise as serpents and as harmless as doves. You cannot do this and follow your own ideas and your own plans. You must modify your method of labor. You need not feel that all the truth is to be spoken to unbelievers on any and every occasion. You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is working as Paul worked. He says, "Being crafty, I caught you with guile." 2 Corinthians 12:16. Your method of labor would not have that effect. You must vary your labor, and not think there is only one way which must be followed at all times and in all places. Your ways may seem to you a success, but if you had used more tact, more of the heavenly wisdom, you would have seen much more good results from your work.

Paul's manner was not to approach the Jews in a way to stir up their worst prejudice and run the risk of making them his enemies by telling them the first thing that they must believe in Jesus of Nazareth. But he dwelt upon the prophecies of the Old Testament Scriptures that testified of Christ, of His mission, and of His work. Thus he led them along step by step, showing them the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that Christ was the One who instituted the whole Jewish economy in sacrificial service. And after dwelling upon these things and showing that he had a clear understanding of these matters, then he brought them down to the first advent of Christ and showed that in the crucified Jesus every specification had been fulfilled. This is the wisdom Paul exercised. He approached the Gentiles not by exalting the law, but by exalting Christ, and then showing the binding claims of the law. He plainly presented before them how the light reflected from the cross of Calvary gave significance and glory to the whole Jewish economy. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed. He was, after patient labor, successful to a large degree, yet many would not be convinced. Some there are who will not be convinced by any method of presenting truth that may be pursued; but the laborer for God is to study carefully the best method, that he may not raise prejudice nor stir up combativeness.

Here is where you have failed of reaching souls in the past. When you have followed your natural inclination, you have closed the door whereby you might, with a different method of labor, have found access to hearts, and through them to other hearts. The influence of our work through gaining one soul is far-reaching; the talent is put out to the exchangers and is constantly doubling.

Now it will be well, my brother, for you to carefully consider these things; and when you labor in your new field, do not feel that as an honest man you must tell all that you do believe at the very outset, for Christ did not do that way. Christ said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. And there were many things He did not say to them because their education and ideas were of such a character that it would have confused their minds and raised questioning and unbelief that it would have been difficult to remove.

God's workmen must be many-sided men; that is, they must have breadth of character, not be one-idea men, stereotyped in one manner of working, getting into a groove, and being unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances they have to meet. All should be constantly seeking to develop their minds evenly and to overcome ill-balanced characteristics. This must be your constant study if you make a useful, successful laborer. God would have you, old as you are, continually improving and learning how you can better reach the people. Do not settle down with the thought that your ways are perfect, for as a servant of Jesus Christ I tell you plainly, with all respect to you, that your ways and methods and plans need to be greatly improved, and to bear more distinctly the divine mold. They now bear altogether too much of the defective mold of your own peculiar hereditary and cultivated traits of character. I cannot specify all these things in all their minutiae; but I tell you they exist, and this should keep you on your guard, that you do not consider your way the only perfect way and your method the criterion for others to follow. God help you that you may be melted over, and a more Christlike element be constantly woven with your labor, your thoughts, and your plans, that your work may bear the impress of the divine character.

A great and solemn work is before us—to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, "We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the nonimmortality of the soul," and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ.

It requires great wisdom to reach ministers and noblemen. Why should these be neglected or passed by, as they certainly have been by our people? These classes are responsible to God just in proportion to the capital or talents entrusted to them. Should there not be greater study and much more humble prayer for wisdom to reach these classes? Where much is given, much will be required. Then should there not be wisdom and tact used to gain these souls to Jesus Christ, who will be, if converted, polished instruments in the hands of the Lord to reach others? The Lord's help we must have to know how to undertake His work in a skilful manner. Self must not become prominent.

God has a work to be done that the workers have not yet fully comprehended. Their message is to go to ministers and to worldly, wise men, for these are to be tested with the light of truth. It is to be set forth before the learned ones of this world judiciously and in its native dignity. There must be most earnest

seeking of God, most thorough study; for the mental powers will be taxed to the uttermost to lay plans, according to the Lord's order, that shall place His work on the higher and more elevated platform where it should ever have stood. Men's little ideas and narrow plans have bound about the work. You criticize the work of others and differ in little matters and sow discord in the place of exercising every power that God has given you that you may be one.

May the Lord set these things home to your soul. After the most earnest efforts have been made to bring the truth before those whom God has entrusted with large responsibilities, be not discouraged if they reject it. They did the same in the days of Christ. Be sure to keep up the dignity of the work by well-ordered plans and a godly conversation. Do not think that you have elevated the standard too high. Let families who engage in this missionary work come close to hearts. Let the Spirit of Jesus pervade the soul of the workers. Let there be no self-delusion in this part of the work, for it is the pleasant, sympathetic words spoken in love to each other, the manifestations of disinterested love for their souls, that will break down the barriers of pride and selfishness, and make manifest to unbelievers that we have the love of Christ, and then the truth will find its way to their hearts. This is, at any rate, our work and the fulfilling of God's plans. But the workers must divest themselves of selfishness and criticism.

My brother, you need to be carefully guarded that those of inexperience who connect with you do not become molded to your ways, thinking they must do the work just as you do it. All coarseness and roughness must be put aside and separated from our labor, and great wisdom must be exercised in approaching those who are not of our faith. You need to cherish courtesy, refinement, and Christian politeness. There will be need for you to guard against being abrupt and blunt. Do not consider these peculiarities as virtues, because God does not regard them thus. You should seek in all things not to offend those who do not believe as we do by making prominent the most objectionable features of our faith when there is no call for it. You will only do injury by it.

I speak to you plainly upon these things now because I know your danger on these points, and I am very desirous that those who connect with you in the work shall not copy you in these things, for it will not give the right mold to minds nor the right fashioning to character. You need more careful, thoughtful study, more painstaking effort not to offend, but to make the very best impression upon the minds and hearts of all with whom you shall labor.

My brother, you need the softening, subduing influence of the Spirit of God in your heart. You must be transformed. You must unlearn many things and learn again. You need greater tenderness and love for your brother workers and for souls. You have not brought yourself into that position where you can assimilate in labor with others. Your ways seem right in your own eyes. If you can have your own way and carry out your ideas, then you have an interest in the work; but to labor in heart and soul with your brethren, to lift, to plan, to co-operate with them, accepting their ways in the place of yours, this you will have to learn in order to work to advantage. God would not have you labor alone in any general way, for your way and your plans should not be the controlling power in any conference.

We want more, much more, of the Spirit of Christ; and less, much less, of self and the peculiarities of character which build up a wall, keeping you apart from your fellow laborers. We can do much to break down these barriers. We can do much by revealing the graces of Christ in our own lives.

Jesus has been entrusting to His church His goods age after age. One generation after another for more than eighteen hundred years has been gathering up the hereditary trust, and these responsibilities, which have increased according to the light, have descended along the lines to our times. Do we feel our responsibilities? Do we feel that we are stewards of God's grace? Do we feel that the lowliest, humblest service may be consecrated, if it is exercised with the high aim of doing not our own, but our Master's will, to promote His glory? We want on the whole armor of righteousness, not our own garments.

I have a special word to say to you both. The Lord has shown me that you have not had true ideas of what constitutes health reform. You have pursued a certain narrow course in the table provisions, which is not in all respects a good representation of health reform, and those who shall be educated to follow your example will surely be misled in some things, if they follow your ideas and plans. There is real common sense in health reform. Some cannot subsist upon the same articles of food prepared in the same way that others can, and which they enjoy. Sister Sisley did not move wisely in her economical preparations of the table in Chicago. The impression was that the greatest self-denial must be exercised in regard to diet, and rigid rules were made for all to live by.

To care for the body by giving it that quality of food which is relishable and strengthening is one of the first duties in order to prepare the workers to do good sound work. Poor, half-decayed fruit and vegetables should never be placed upon the table because it is a saving of a few pennies. This kind of management is a loss, and the body that should be nourished as a temple of the Holy Ghost and be fitted to do the very best kind of work is neglected. Many speeches were made in regard to self-denial and self-sacrifice that were wholly inappropriate and uncalled for. Brother Sawyer was so reduced by poor food and by want of conveniences and proper, careful attention while absent from his family that he had no strength to withstand exposure and disease. He died a martyr to misconceived, crooked ideas of what constitutes health reform and self-denial. He always had little thought for his own convenience and was left too much to himself to care for himself. He was willing to do anything to save means. Such conscientious souls are the ones who are hurt by these overstrained ideas of what constitutes health reform. Sister Sisley's family have been injured by the ideas she has entertained of health reform. Brother John has been a hard worker, and the food taken into this stomach has not nourished him; it has not supplied the wants of his system and has not made the best quality of blood. The weakness from which he is now suffering is caused by a poverty of the blood more than by any real disease.

Why will not men and women to whom God has given reasoning powers exercise their reason? When they see their strength is failing, why do they not investigate their habits and their diet and change to a different diet to see its effect? The sufferings that have been brought about by a so-called health reform have militated greatly against true reforms. These narrow ideas and this overstraining in the diet question have done great injury to physical, mental, and moral strength.

Our missions should be conducted in a merciful way. It never pays to cheat the stomach of healthful, wholesome food; for it is robbing the blood of nourishment, and in consequence the whole system is deranged, the whole mind diseased, and God has lame, inefficient service in place of healthy, sound labor. The prevailing idea with some is that gems and mush should compose the diet of health reformers. Many who recommend this diet are miserable in health, their digestive organs are enfeebled, and their own system requires a different class of food. Changes must be made.

Brother and Sister Boyd, you are in danger on this subject. Brother and Sister Robinson have also been in danger on this diet question. There are sufferers on every hand because people do not think that the body needs special favors. You should not provide rich or greasy food; you can safely dispense with pies and cakes and sweetmeats; but prepare nice, good, thoroughly cooked food in such a way that the appetite can relish it. One person may be able to eat one kind of food which the stomach of another cannot bear at all; therefore great care should be taken not to have rigid rules with few changes for all to follow. In regard to tea, coffee, rich cakes, and [highly] seasoned dishes, all these are to be avoided. To let these things alone is the duty of all. Some can take care of a little meat occasionally better than a dish of mush, which the stomach cannot accept and digest. But meat is diseased and flesh meats not healthful. Nicely prepared vegetables and fruits in their season will be beneficial, if they are of the best quality and do not show the slightest sign of decay, but are sound and unaffected by any disease. More die from eating decayed fruit and vegetables, which ferment in the stomach and result in blood poisoning, than we have any idea of. Much harm has been done in overstraining the subject of health reform.

Brother Boyd, be careful; do not be conscience for your wife, or for any one. Be careful how you make your ideas a power. Be careful not to be conscience for any one but yourself, and then be careful that your conscience is a good conscience, controlled by solid, healthy principles, and that no bigotry or forcing of mind comes into your habits of labor. You do not know yourself, and you need daily to be imbued with the Spirit of Jesus, else you will, in your dealing with your brethren and with unbelievers, become small, narrow, and penurious, and turn souls in disgust from the truth. If you cultivate these peculiar traits of character, you will give deformity to the work. You must grow out of this narrowness; you must have breadth; you must get out of this little dealing, for it belittles you in every way.

I write these things to you because I dare not withhold them. I was not able to say them to you at Moss, Norway. Now as you enter a new field, elevate the work from the very commencement. Place it on a high level, and have all your efforts of such a character as to bring all who are interested in the truth to a noble, elevated platform, corresponding with the magnitude of the work, that they may have a proper education and be able to teach others. The truth is of heavenly origin, and it has been mercifully given to us in trust by Heaven. May the Lord strengthen and bless you both, that you may work out self and weave in Jesus into all your labors, and then the blessing of God will rest upon you.

We feel, dear Brother and Sister Boyd, the tenderest sympathy for you both, and for your little ones, as you enter this new field. We feel deeply for you in your separation from friends and acquaintances, your brethren and sisters whom you love. But we know this message is a world-wide message, and we are and must continue to be laborers together with God. I know the Lord loves you and wants to bring you

into more close relationship with Himself. Only seek for the mold of God to be upon you, and you will constantly improve in every way until your labors will bear the full approval of Heaven. But never for a moment entertain the idea that you have no improvements to make; for you have many. Your hearts will be swayed by influences that are not of God, unless you place your will and your way wholly on the side of God, under His complete control. Dear brother, you are not one who is constantly learning, improving, studying how to adjust yourself to circumstances. You have not adapted yourself to the situation of things, but have been inclined to take an independent course, to follow your own plans, in the place of blending with the workers. I fear greatly that it is a mistake in sending you to a field where you will have much to do in molding the work; for unless the mold of God is first upon you, you will not move in the very best way to secure success, and your work may have to be undone, and to be done over again.

God will be with you if you will be with Him. Take care that you do not leave a wrong impression upon minds in reference to yourself, and be thought to be what you are not, and thus fail to do that good which you might, because you do not put the courtesy, the fragrance, and the concentrating of your ideas into the work when others plan and others devise, but when you lead then you have spirit and life. Look carefully at these things; study them. Do not cease your efforts to reform. God help you to be what He would have you to be. Our prejudices, our weaknesses, our self-deceptions, and our ignorance often prompt us to say and do things which ought not to be said or done, and the brother laborer whom God is moving upon to work is pricked at his way. If left to our own selves we would miss our way. We need the cloudy pillar to lead us constantly. We have the assurance of the presence of God; you have it—"Lo, I am with you alway, even unto the end of the world." Matthew 28:20. God bless you.

In love.

Lt 13, 1887

Butler, G. I.; Smith, Uriah

Basel, Switzerland

April 5, 1887

Dear Brethren Butler and Smith:

I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinion. I sent this not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise.

I am troubled, for the life of me I cannot remember that which I have been shown in reference to the two laws. I cannot remember what the caution and warning referred to were that were given to Elder Waggoner. It may be it was a caution not to make his ideas prominent at that time, for there was great danger of disunion.

Now I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones' are all wrong.

I was pained when I saw your article in the Review, and for the last half hour I have been reading the references preceding your pamphlet. Now, my brother, things that you have said many of them are all right. The principles that you refer to are right, but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner.

Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give to me.

I have had some impressive dreams that have led me to feel that you are not altogether in the light. Elder Canright was presenting his ideas upon the law, and such a mixed up concern I never heard. Neither of you seemed to see or understand where his arguments would lead to. You seemed to be sitting in a boat in a shadow, and Elder Canright was turning the light down lower and lower.

And then some one said, "We have had enough of this. All this is as the shadow of night, it is the work of Satan."

Next he started up uneasy, groaning, and seemed to be like a man paralyzed and declared he would leave the boat.

And he saw one that was sailing faster and all on board apparently were happy. Music and singing. He said, "I am going into that boat. I think this boat will go to pieces."

The captain stood firmly and said, "I know every piece of timber in the ship and it will outride every storm. But that boat has worm-eaten and decaying timbers, it will not endure the tempest."

I thought he said, "I am going on that boat, if I perish with it."

Now, my brethren, I do not feel very happy, and be assured when I think you have encouraged Elder Canright in giving lessons to the students in the college, and in pouring into the Review such a mass of matter as though he were bishop of the Methodist Church.

And then when that objectionable article came out, even if it did come out while Elder Smith was not present, who of you laid this matter open before him?

It seems I had to write him and speak plainly on these points. And he has used every check put on him by myself as a cause to throw himself.

I think if you had done your duty I should not have been called upon to write to him. I have been shown and have told him that he was a loose writer, that he was ever seeking to be original, and that he gave assertion for proof; that he did not live and walk with God so that he could be a safe writer.

I advised his books to be suppressed, especially the one on the law, the very subject he was conversing with you in regard to. If that work is what I believe it to be, I would burn every copy in the fire before one should be given out to our people.

And after his apostasy, why need you say the things in regard to him you have? God did not treat apostates in this way; and if you had anything to say, say it without putting such things in the paper. I tell you, brethren, I am troubled when I see you take positions that you forbid others to take and that you would condemn in others. I do not think this is the right way to deal with one another.

I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way, and if this cannot be done without a spirit of Pharisaism, then let us stop publishing these matters and learn more fully lessons in the school of Christ.

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But brethren, we must have no unfairness. We must work as Christians. If we have any point that is not fully, clearly defined and can bear the test of criticism, don't be afraid or too proud to yield it.

I hope nothing I have sent you will be used to do a work the very opposite of that which I designed it should do. May the Lord help you, for the days of peril are upon us.

I cannot tell you how contemptible the course of Elder Canright is in my eyes. I can see further in this matter from that which the Lord has shown me than you can. But his course, his sudden change, speaks for itself. I believe we will have to have far more of the Spirit of God in order to escape the perils of these last days.

My brethren, we want self and pride in us to die; self will struggle hard for an existence and for the mastery, but nevertheless it must die and we become as little children or we shall never see the kingdom of heaven. We want to be imbued with the Spirit of Christ.

We see more and greater need of close communion with God and greater need of unity. Let us devote much time to seeking for heavenly wisdom. Let us be much with God in prayer. We want Bible evidence for every point we advance. We do not want to tide over points as Elder Canright has done with assertions.

What we want in every conflict is not words to condemn, but the sword of the Spirit. We want the truth as it is in Jesus. We want to be filled with all the fulness of God and have the meekness and lowliness of Christ.

We have a wily foe who will seize your sword and turn it against you, unless you know how to use it skilfully. But let none feel that we know all the truth the Bible proclaims.

Elder Canright's course is contemptible, and do not seek to palliate it with soft words or smooth speeches.

I do not lose my faith in God nor in you, my brethren, neither do I consider that you are above temptations, but you are liable to make mistakes. One thing I do know, God will help us if we will seek Him most earnestly.

The gospel is not all peace. I have many conflicts. I have many wakeful hours, but I try to cast all my cares and burdens on Jesus. Painful doubts and fears assail me lest I shall not be faithful in the discharge of my every duty.

We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus, our hearts melted in tenderness toward each other.

The religion of Christ, I testify, is not one of gloom, but of gladness. But when the gloom comes, then we must battle. Fight every inch by faith until we can triumph in faith. While we have cause to grieve over the sinfulness of others, we must pray more and cling more firmly to the promises.

Lt 14, 1887

Robinson, Brother [D.A.]; Boyd, Brother [C. L.]

Moss, Norway

June 18, 1887

Dear Brethren:

On your way to a distant field of labor I have desired to talk with you, but dared not, because I have not felt that I had strength to do justice to any subject in private conversation. When before the people I am always sustained by the Lord.

There is great importance attached to the starting in right at the beginning of your work. I have been shown that the work in England has been bound about without making that decided advancement that it might have made if the work had commenced right.

Far more might have been done with different modes of management, and there would have been less means actually taken from the treasury. We have a great and sacred trust in the elevated truths committed to us. We are glad that there are men who will enter into our mission fields who are willing to work with small remuneration. Money does not weigh with them in the scale against the claims of conscience and duty, to open the truth to those who are in the darkness of error in far off countries for the love of Christ and their fellow men.

The men who will give themselves to the great work of teaching the truth are not the men who will be bribed with wealth or frightened by poverty. But God would have His delegated servants constantly improving. In order for the work to be carried forward with efficiency, the Lord sent forth His disciples

two and two. God has a church, and these churches are organized on the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone. No one man's ideas, one man's plans, are to have a controlling power in carrying forward the work. One is not to stand apart from the others and make his plans and ideas the criterion for all the workers. There is to be with the individual members sent forth together a board for counsel together. One is not to stand apart from the others and argue his own ways and plans, for he may have an education in a certain direction and possess certain traits of character which will be detrimental to the interests of the work, if allowed to become a controlling power.

The workers are not to stand apart from one another, but work together in everything that interests the cause of God. And one of the most important things to be considered is self-culture. There is too little attention given to this matter. There should be a cultivation of all the powers to do high and honorable work for God. Wisdom may be gained in a much larger measure than many suppose who have been laboring for years in the cause of God, which no man has yet attained. There are men who have narrow ideas, narrow plans, and work in a narrow groove.

This will be the danger in entering a new field—to plan and bring all the powers to bear to get along in the most inexpensive manner. Now, while the state of the treasury demands that there should be constant economy, there is danger of an economy which results in loss rather than gain. Our growth has been, in untried fields, generally slow because of the seventh-day Sabbath. There stands a sharp cross directly in the way of every soul who accepts the truth.

There are other truths, such as the nonimmortality of the soul, and the personal coming of Christ in the clouds of heaven to our earth in a short time. But these are not as objectionable as the Sabbath. Some will conscientiously accept the truth for its own sake, because it is Bible truth, and they love the path of obedience to all the commandments of God. These objectionable features of our faith will bar the way to many souls who do not wish to be a peculiar people, distinct and separate from the world. Therefore great wisdom is required to be exercised in the matter of how the truth is brought before the people. There are certain clearly defined ends to gain at the very introduction of missionary effort. If the plans and methods had been of a different character, even if they necessarily involved more outlay of means, there would have been far better results.

At some places there should be a slow beginning. This is all they can do. But in many places the work can be entered into in a more thorough and decided manner from the very first. But there must be no haphazard, loose, cheap manner of work done in any place. The work in Old England might have been much further advanced now than it is if our brethren had not tried to move in so cheap a way. If they had hired good halls, and carried forward the work as though they had great truths which would be victorious, and [as though] God would have them start in to make the very first impression the very best that could be made as far as they go, the work would have advanced more than it has.

Keep up the elevated character of the missionary work. Let the inquiry of both men and women associated in the missionary work be, What am I? and what ought I to be and do? Let each worker consider that he cannot give to others that which he does not possess himself. Therefore, he should not

settle down into his own set ways and habits, and make no change for the better. Paul says, "I have not attained, but I press forward." [Philippians 3:12.] It is constant advancement and improvement, and reformation that is to be made with individuals, to perfect a symmetrical, well-balanced character.

Please remember the words of caution that I now give you. You all need a more perfect and symmetrical character than you now have. No one has ways and habits that do not need improvement, and if this improvement is not made with you all individually, if you are not constantly seeking for higher attainments in every way, you will greatly hinder the work of each other. There must be a continual advancement with evervarying changes. New duties will arise, new fields of labor open before you, and thoroughly organized effort will bring success.

There is little that any of you can do alone. Two or more are better than one, if there will be that humility that you will esteem each other better than yourselves. If any of you consider your plans and modes of labor perfect, you greatly deceive yourselves. Counsel together with much prayer and humbleness of mind, willing to be entreated and advised. This will bring you where God will be your Counselor. The work you are engaged in cannot be done except by forces which are the result of well-understood plans. If you undertake the work on a narrow, cheap plan, as they have done in the British Mission, it will be no more in place in Africa than in the British territory, and will not be wisdom in any large city.

There must be something ventured and some risks run by those on the field of battle. They must not in every movement feel that they must receive orders from headquarters. They must do the best they can under all circumstances, all counseling together with much earnest prayer to God for His wisdom. There must be union of effort. There is much that will have to be planned for work in accordance with your experience different from the habits and manners of those countries for whom you labor. Therefore, the necessity for perfect unity among yourselves. As a people we must march under our own standard.

Wherever, in reforms, we can connect with others in the countries to which we go, it will be advisable to do so, but there are some things you must do within yourselves, working in the armor which God has given you, not the armor of any one individual, but working together in Christian charity and love. Let not any one of you belittle the importance of your mission and lower the work by a cheap, inferior way of planning to get the truth before the people.

Work intelligently, wisely, unitedly. Let no special effort be made to magnify the men, but magnify the Lord, and let Him be your fear, your dread, and your sufficiency. Bring your minds up to the greatness of the work. Your narrow plans, your limited ideas, are not to come into your methods of working. There must be reform on this point, and there will be more means brought in to enable the work to be brought up to the high and exalted position it should ever occupy. There will be men who have means who will discern something of the character of the work, although they have not the courage to lift the cross, and to bear the reproach that attends unpopular truth. First reach the high classes if possible; but there should be no neglect of the lower classes.

But it has been the case that the plans and the efforts have been so shaped in many fields that the lower classes only are the ones who can be reached. But methods may be devised to meet the higher classes

who need the light of truth as well as the lower classes. Many see the truth, but they are, as it were, in the slavery of poverty and see starvation before them should they accept the truth. Plan to reach the best classes, and you will not fail to reach the lower classes. There is altogether too much of putting the light under the bed or under the bushel, and not on a candlestick, that it may give light to all that are in the house. May the Lord give the workers true wisdom, and much of His Holy Spirit, that they may work in God's order, and may stand as high as possible in favor with God and with the people.

The Lord gave special directions in the arrangement of the encampment of the Israelites in regard to how the camp should be arranged. All was to be done with perfect order. Each man had his appointed work. No one man was to do it all, but each man had a specified work and was to attend to that work faithfully and critically, that the order and harmony and exalted character of the work should make decided impressions on the nations around them, showing to these nations that Israel had a Governor who was the Lord Himself. Thus the work and character of God would not stand inferior or belittled in the eyes of the nations who served other gods. The one object to be kept before the mind is that you are reformers, and not bigots. In dealing with unbelievers, do not show a contemptible spirit of littleness; for if you stop to haggle over a small sum, you will, in the end, lose a much larger sum. They will say, "That man is a sharper; he would cheat you out of your rights if he possibly could, so be on your guard when you have any dealing with him." But if in a deal a trifle in your favor is placed to the favor of another, that other will work with you on the same generous plan. Littleness begets littleness, penuriousness begets penuriousness. Those who pursue this course do not see how contemptible it appears to others; especially those not of our faith; and the precious cause of truth bears the stamp of this defection.

We are not to make the world's manner of dealing ours. We are to give to the world a nobler example, showing that our faith is of a high and elevated character. Do unto others as you would that others should do unto you. Let every action reveal the nobility of truth. Be true to your faith, and you will be true to God. Come close to the Word, that you may learn what its claims really are. When God speaks, it is your duty to listen and obey. Remember that everything in the world is judged by appearances; therefore, study carefully the Word of God, and see that the words of instruction given to ancient Israel affect your arrangements and plans. While you shall not conform to the world, remember that our faith bears the stamp of singularity and makes us a peculiar people. Therefore, all odd notions and individual peculiarities and narrow plans that would give false impressions of the greatness of the work should be avoided. None of the workers should manufacture crosses and duties; for the Bible has given the rule, the cross, the way.

Let none of you feel that you are above temptation, that you have good principles, and need fear nothing from yourselves or the work which you have to do. Be jealous of yourselves. You need to humble your hearts constantly before God, that human depravity shall not neutralize your work. Do not cultivate habits of singularity, but obtain Christ's mold every day you live. Study the Pattern. Every one of you united in this missionary work, both our brethren and sisters who act a part in it, are men and women of strong wills. This is as it should be, if each has practiced equal self-control. But this lesson has not been learned as thoroughly as it should be. If you are willing to learn meekness and lowliness of heart in Christ's school, He will surely give you rest and peace. It is a terribly hard struggle to give up

your own will and your own way. But this lesson learned, you will find rest and peace. Pride, selfishness, and ambition must be overcome; your will must be swallowed up in the will of Christ. The whole life may become one constant love sacrifice, every action a manifestation, and every word an utterance of love. As the life of the vine circulates through stem and cluster, descends into the lower fibers, and reaches to the topmost leaf, so will the grace and love of Christ burn and abound in the soul, sending its virtues to every part of the being, and pervading every exercise of body and mind.

Again I would urge upon all the necessity from the very first establishment of your work to commence in a dignified, godlike manner, that you may give character to the influence of the truth which you know to be of heavenly birth. But remember that great care is to be exercised in regard to the presentation of truth. Carry the minds along guardedly. Dwell upon practical godliness, weaving the same into doctrinal discourses. The teachings and love of Christ will soften and subdue the soil of the heart for the good seed of truth. You will obtain the confidence of the people by working to obtain acquaintance with them. But keep up the elevated character of the work. Let the publications, the papers, the pamphlets be working among the people and preparing the minds of the reading class for the preaching of the truth. Let no stinted efforts be made in this line, and the work, if commenced wisely, and prosecuted wisely, will result in success. But do be humble and teachable, if you will teach others, and lead others in the way of truth and righteousness.

[From copy re-typed April 25, 1897.]

Lt 15, 1887

Brethren in Europe

“City of Rome,” Atlantic Ocean

August 6, 1887

Dear Brethren in Europe:

We have been connected with you in labor for two years. We have realized much of the blessing of God as we have labored in Switzerland, Denmark, Norway, Sweden, France, Italy, Germany, and England. We have seen that the work is advancing slowly. France and Italy have been the most unpromising fields. England has not had much labor. There has been something done, but to a very limited degree; and as we have seen the large cities in which no labor has been put forth, we have known that a much greater work is to be accomplished than has yet been accomplished for the cities of England. As yet the light seems to have been kept under a bushel; it has not been placed on a candlestick where it could give light to all that are in the house.

At the present time the outlook is not the most encouraging. Many missions have been opened; but the means were too limited to sustain them, and the mission workers were too few and too inefficient to engage in the work. Will the Lord give wisdom to His servants is my most earnest prayer. The Lord has abundant facilities in men and means; but the means is concentrated in building many institutions in certain localities in America. Building is added to building, house to house, and land to land; but the Lord

does not favor this state of things. His great heart of infinite love is not all concentrated on certain localities to multiply agencies for the salvation of men in one place, while other places are left in destitution.

The Lord has presented the matter before me in clear lines. The publishing interest should not have been removed from Southampton to Grimsby, but should have remained in that important place, where greater character would have been given to the work until it could have been removed to London. That large city needs one hundred workers, and then the workers would scarcely be in touch with one another, if their fields were located in different parts.

Our brethren in America must have the matter kept before them that men and means are needed for Europe, and for regions beyond. Our brethren in this country need the baptism of the Holy Spirit of God such as the disciples had on the day of Pentecost, in order that they may have an eye single to discern not only the things that are nigh, but fields that are afar off. When they see as God seeth, they will plan and devise, and work altogether more disinterestedly, and have a deep realization of the fact that the field for the gospel work is the world.

What shall we do for London? London has received too little attention. That which has been done by Elder Jones (the Seventh-day Baptist) in advocating the Sabbath of the fourth commandment has amounted to very little, and as long as he works in the lines in which he is now working, his work will amount to still less. The truth, the present truth, the truth for this time is what is needed in London. We should enter the great cities with the message of God's truth; but without means or workers, we have a most discouraging outlook for work of this kind. But if the work is not entered upon when circumstances look forbidding, it will never be accomplished. There must be far less mincing about the matter, and far greater firmness, assurance, and faith.

Sound the note of warning, "Come; for all things are now ready." [Luke 14:17.] In the time in which we are living, skepticism, infidelity, speculation, and Phariseeism abound to divert the mind from the vital questions at issue. False reports, false representations of character, calumny, and every species of reproach will be originated by the great deceiver to throw discredit upon the Word of God and those who advocate it. But what voice shall say, Quit the field; it costs too much in time, and calls for too great an outlay of means, and is a hard and unprofitable field? Oh, never let this voice call you away from the work.

Among the American brethren we see that which pains our hearts. Self-indulgence abounds in the church, and the world finds large patronage from its members, because self-denial is not practiced. Money is expended for unnecessary things, and we know that this means the limiting of donations which should be applied to the great enterprise of building up the kingdom of Christ in our world. As the world advances and converts the church to its customs, and to its fashions, and leads the professed follower of Christ to indulge in its gratifications, the treasury of God is robbed in the withholding of tithes and offerings that should be given, that there may be "meat in Mine house." [Malachi 3:8-10.] The indolence that is seen in the churches and among those who claim to believe the truth brings its curse of results, which are represented in the parable of the slothful servant who buried his talent in the earth

and misrepresented his Lord who had loaned him the talent for wise improvement. Oh, that all who have an intelligent knowledge of the truth would realize that their talents are loaned them of God to be improved by trading upon the Lord's goods! Those who put the Lord's money out to the exchangers will receive divine commendation.

Suppose those who enter the field do meet with opposition; they will be but strengthened if they work in Christ's lines; and if they have but one talent to begin with, it will not always remain one, but will become two. Then if the two are faithfully used, the talents will again be doubled, for heavenly wisdom will be imparted to the humble soul who walks by faith, imparting light under the most discouraging circumstances. He who handles the Lord's goods as faithfully in trading upon pence as upon pounds will bring a large revenue into the Lord's treasury.

Every missionary who goes forth seeking to do his best will have the support of One who will supply all his necessities. The great Master Workman will not leave him to want. The missionary's only business is to receive orders from God and to obey the orders given. Souls are to be sought for, and the truth is to be presented to men in its simplicity.

Missionaries are not to study English rules, customs, or practices; but they are to make everything according to the pattern shown to them in the mount. As certainly as our workers do not bring a new, divine element into their work that will be like leaven put into the meal, they might as well quit the field. Let missionaries do their best to follow the great Exemplar.

We are years behind. Let the missionaries obey orders from their great Captain and put life and energy into the work; God will give the power of His Holy Spirit. The fields in Europe do not require so great a change in the manner of working from the way in which the work is done in America, as they require an element of energy and renovation that will surprise and startle the people from their sleepy lethargy. They need the quickening, vitalizing power of the Holy Spirit, which will alone be efficient, and will speed the work in rapid movements. The Lord is not asleep, if England is. The Lord will give success to His work when His workers arouse to the emergency of the situation. Tares were sown among the wheat while men slept; and unless there is an earnest pushing forward of the work, it will never assume the proportions that God designed it should assume.

London is an important point, and throughout England the cities are not to be neglected. God will move upon agents, God will work, and His power will be revealed if men will co-operate with Him. Where are the men, where are the women, who will give themselves entirely to the work? We need the converting power of God every day. Old habits of precision, of moving in a certain groove, will have to be changed; old customs and habits that have long been cherished and idolized will have to be broken up. Men will have to experience a daily conversion, in order that they may be working agents, who can be molded and fashioned as clay is molded and fashioned by the hands of the potter. Workers are to learn daily lessons in the school of Christ; for it is not your mold that God would have upon the characters of the church members. Give God a chance to impress minds and to place His mold upon the character and upon the church.

We are to look unto Jesus, who is the author and the finisher of our faith, in order that by beholding we may become changed into His image, from character to character. We are not always to retain the same mold of character, but more and more to reflect the image of Jesus, that we may lead men away from self and out of self to become one with Christ. "Ye are complete in Him." [Colossians 2:10.] Our completeness is in Jesus Christ. He is our pattern.

I am sorry I could not have done more labor in England. We long to see the work make more rapid strides, because we know it can and should. I am setting the wants of Europe before our people. I know that some will feel the burden, and others will do nothing, although they can do much. Asleep, asleep on the very verge of eternity!

Lt 15a, 1887

White, Mary; White, Emma

New Bedford, Massachusetts

August 14, 1887

Dear Children, Mary and Emma:

We slept upon the campground last night. The bed was not just right. It rolled forward. Sarah slept with me, and I imagined myself on the boat which was pitching and rolling and I grasping hold of the berth to keep into the bed. In the morning found the bed was not right. I am exhausted this morning.

Sister Bradford has a splendid home on a genuine small farm. How I did wish you and your children were here. The air is bracing; it is not hot and debilitating—the sky is clear.

The night I left you we had a shower. I slept but very little. The bed was hard. We had a nice room, but on account of rain could not have good air and plenty of it. Since that shower we have had it cool and nice. But we did get so weary. We took a slight breakfast on the boat and when we landed at Fall River found we must wait nearly three hours for train at Fall River to take us thirty minutes' ride on the cars. Then when we arrived at New Bedford we learned Mr. Bradford had come for us and did not find us, for we did not come on the five o'clock boat. If we had, we would have saved half a day of painful confusion.

In the depot were two children just running and jumping and stomping, which was painful to my nerves. And I thought how cruel it is to allow children to do such things to annoy and distress the many passengers who were tired and needed rest rather than a bedlam.

About eleven o'clock Mr. Bradford came and took us over a pleasant road to his country home. Here everything was convenient. Mr. Bradford cannot do too much for me or for the camp meeting. He does not keep the Sabbath. I think his tobacco stands in the way. He feels that he cannot leave it off.

He and his wife insisted upon my staying over the Sabbath and resting at their house till Sunday, but somehow I felt that I must come to the meeting Sabbath, and the Lord gave me a testimony for the

people. I asked them to come forward, and a goodly number responded, and good, humble testimonies were borne. Our meeting lasted from half-past two till five o'clock p.m. We had a very profitable meeting, and after receiving another letter from Ohio, we decided it would be best to leave here Wednesday eve and go to Ohio and be there Sabbath and first day.

I am tired today, but must speak. The urgency of calls to Ohio I cannot neglect. Brother Olsen is of the same mind as myself. He feels more on this point than I do.

I was glad to receive a letter from Emma stating she was at the house, and this relieved me of a burden. You can get Tilly, who came over with us, to work and Emma tell her what to do, while Mary takes treatment.

I will write no more, for my head is feeling tired from not sleeping well last night. I hope to hear from you, if only a few words. Write us at Ohio about your prospects.

Mary's cape and nester are here. I am sorry, but so it is.

That box was not found. We shall have Thursday in New York if we can get off as soon as Wednesday night on the boat. If not, we must make some arrangement to look up that box.

Yours with much love.

Mother.

Lt 16, 1887

Butler, G. I.

Basel, Switzerland

April 21, 1887

Elder George I. Butler

Dear Brother:

Your last letter is received, and the questions asked in reference to Oviatt and Brother Sharp I cannot answer further than I have done. I am inclined to the same opinion that I had when I wrote Smith Sharp. The counsel that I gave him, I think, was safe, and if my good brethren had acted in concert with that counsel, I think they would have done that which was pleasing to the Lord. I think matters have now come in a bad shape for him. He has been entrusted with responsibilities which will have a tendency to elevate him. And it may be that he is not in as good a condition to go forth to labor in some far off field than he was months ago.

I have not changed my mind in his case, I do not think that it has been managed wisely, taking his soul into consideration. He proposed to prove himself, on his own responsibility, without expense to the conference, and he should have had this chance.

In regard to Brother [J. H.] Waggoner, I do not think your management the wisest. I think he should have a chance for his life. If the man is willing and desirous of coming to Europe on his own responsibility, perhaps that would be wisdom. He will never recover himself where he is under present circumstances. I did have a dream many months ago, which showed him restored with the blessing of God resting upon him; but he was not brought to this position by the help of yourself, or Elder Haskell, but would have as far as you both were concerned the attitude you assumed toward him, have ever remained in the dark, and his light would have gone out in darkness.

That dream prompted the letter that W. C. White wrote him, asking him in reference to coming to Europe, which your conference had voted one year ago that he should do, and made a mistake in sending him to Oakland instead of Europe. He should have come here at once.

We shall not urge anything more in his case, but shall do the uttermost in our power to save his soul from death and hide a multitude of sins. I am in great perplexity at times and have about come to the conclusion, when a case of error and grievous sin is presented before me, to say nothing to my ministering brethren if they do not know the matter themselves, but labor earnestly for the erring one and encourage him to hope in God's mercy and cling to the merits of a crucified and risen Saviour, look to the Lamb of God in repentance and contrition and live His strength.

"Come and let us reason together, though your sins be as scarlet I will make them white as wool, though they are as crimson, I will make them as snow." [Isaiah 1:18.]

There is not the mingling of the elements of character that brings justice and mercy and the love of God into beautiful harmony. There is altogether too much talking, too many strong words and strong feelings that the Lord has nothing to do with, and these strong feelings influence our good brethren.

I am compelled to deal plainly and rebuke sin, and then I have it in my heart, placed there by the Spirit of Christ to labor in faith, in tender sympathy and compassion for the erring. I will not let them alone, I will not leave them to become the sport of Satan's temptations. I will not myself act the part of the adversary of souls as is represented by Joshua and the Angel. Souls cost the price of my Redeemer's blood. When men, themselves liable to temptation, erring mortals, shall be free to pronounce upon another's case who is humbled in the dust, and shall take it on themselves to decide by their own feelings or the feelings of their brethren just how much feeling the erring one should manifest to be pardoned, they are taking on themselves that which God has not required of them. When I know that there are those who have fallen into great sin, but we have labored with and for them, and God has afterwards accepted their labors; when these have pleaded for me to let them go and to not burden myself for them, I have said, "I will not give you up; you must gather strength to overcome." These men are now in active service. This course toward them was wrong, or the course that is pursued is not exactly that which Jesus would pursue under similar circumstances.

My mind is greatly perplexed over these things, because I cannot harmonize them with the course that is being pursued. I am fearful to sanction sin, and I am fearful to let go of the sinner and make no effort to restore him. I think if our hearts were more fully imbued with the Spirit of Christ, we should have His

melting love and should work with spiritual power to restore the erring and not leave them under Satan's control.

We need good heart religion that we shall not only reprove, rebuke, exhort with all long-suffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Saviour.

I am more pained than I can express to see so little aptitude and skill to save souls that are ensnared by Satan. I see such a cold Pharisaism, holding off at arm's length the one who has been deluded by the adversary of souls, and then I think, what if Jesus treated us in this way. Is this spirit to grow among us? If so, my brethren must excuse me, I cannot labor with them. I will not be a party to this kind of labor.

I call to mind the shepherd hunting the lost sheep and the prodigal son. I want those parables to have their influence upon my heart and my mind. I think of Jesus, what love and tenderness He manifested for erring, fallen man, and then I think of the severe judgment one pronounces upon his brother that has fallen under temptation, and my heart becomes sick. I see the iron in hearts and think we should pray for hearts of flesh.

Oh, how I long for Jesus to come, how I long for Him to set things in order. I am now becoming convicted that I have made a mistake in specifying wrongs existing in my brethren. Many are so constituted that they will take these wrongs and deal so severely with the wrongdoer that he will have no courage or hope to set himself right, and this mismanagement will ruin a soul. They, knowing the things I know, treat the erring in altogether a different manner than I would. Hereafter I must exercise more caution. I will not trust my brethren to deal with souls, if God will forgive me where I have erred. I plead with all to look away from me, look away from human, finite, erring men's opinions, and look to Jesus. Plead with the dear Lord, talk much less with different ones, and pray more.

I will write no more on this point. I will not confuse judgment, but I wish that we had much more of the Spirit of Christ and great deal less self and less of human opinions. If we err, let it be on the side of mercy rather than on the side of condemnation and harsh dealing.

Now I have a word to say upon other matters. Brother Mason has written in reference to the camp meeting in Michigan being held in the fall instead of June and has given some encouragement that we would attend the meeting if it were put off till fall. He asked me a question on the point and then wrote the letter which he sent you. After he read me his, I thought I would send one in the same mail to tell you not to depend on our attending the meeting and therefore make no change on that account. It is uncertain how long we shall remain in England. Brother Haskell's delay will detain us. We are daily pleading with God to know our duty, that we may do it in His fear. We hope to move in His counsel. We may have to remain here another year. If anything can be done in England, we want to see it done. It is impossible to lay definite plans, so do not make any change in your camp meeting merely with the encouragement he gave you in his letter. The Lord must guide our future. We see a terrible lack of men here to prepare publications for translation in the different languages, but the Lord knows all about it, and we trust the matter with Him.

Brethren Ertzenberger and Conradi are having a good interest in Zurich. One sister from Lausanne has been visiting and giving Bible readings from house to house. One lady has become so interested that she gave this sister one hundred and sixty francs for the mission and says if this sister will continue her work in Zurich she will give one thousand francs to aid in the work. Brethren E. and C. begin to see that there is fruit quite near us to be picked, but it was hard to make them understand it. They thought they must go to a distant field to work; but twenty have been raised up in Basel, and we hope more will be in Zurich. God speed the work is my prayer. Our brethren are of excellent courage in the Lord. If we could have twenty laborers right here in Switzerland for this year, I believe a good work would be accomplished. But I fear that much is being lost in sending off many of the workers into far distant fields when new workers are not being fitted to take the places of the ones removed. We hope that God will give you His spiritual enlightenment in all difficult problems. Let us get our light from God and not depend too much on what different ones may say and have them feel as if it were the voice of God.

Brother Butler, I do not want to make you feel bad, but I do feel sadly burdened over many things. I hope that we will draw nigh to God, that He may draw nigh to us.

Lt 16a, 1887

Butler, G. I.

Basel, Switzerland

April 21, 1887

Elder G. I. Butler

Dear Brother:

There is not the mingling of the elements of character that brings justice and mercy and the love of God into beautiful harmony. There is altogether too much talking, too many strong words and strong feelings that the Lord has nothing to do with, and these strong feelings influence our good brethren.

I am compelled to deal plainly and rebuke sin, and then I have it in my heart, placed there by the Spirit of Christ, to labor in faith, in tender sympathy and compassion for the erring. I will not let them alone, I will not leave them to become the sport of Satan's temptations. I will not myself act the part of the adversary of souls, as is represented by Joshua and the angel. Souls cost the price of my Redeemer's blood. When men, themselves liable to temptation, erring mortals, shall be free to pronounce upon another's case, who is humbled in the dust, and shall take it on him to decide by his own feelings or the feelings of his brethren just how much feeling the erring one should manifest to be pardoned, is taking on himself that which God has not required of him. When I know that there are those who have fallen into great sin, but we have labored with and for them, and God has afterward accepted their labors, when these have pleaded for me to let them go and to not burden myself for them, I have said, "I will not give you up; you must gather strength to overcome." These men are now in active service. This course toward them was wrong, or the course that is now pursued is not that which Jesus would pursue under similar circumstances.

If our hearts were more fully imbued with the Spirit of God, we should have His melting love and should work with spiritual power to restore the erring and not leave them under Satan's control. We need good heart religion and divine wisdom to deal with human minds, that we shall not only reprove, rebuke, exhort with all longsuffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Saviour. I am more pained than I can express to see so little aptitude and skill, self-denial and self-sacrifice, to save souls that are ensnared by Satan. I see such a cold Phariseeism cherished, holding off at arm's length the one who has been deluded by the adversary of souls, and then I think, what if Jesus treated us individually in this way? Is this spirit of coldness and lack of sympathy to grow among us? If so, my brethren must excuse me; I cannot labor with them. I will not be a party in this kind of management.

I call to mind the shepherd hunting the lost sheep, and the prodigal son. I want those parables to have their influence upon my heart and mind. I think of Jesus, what love and tenderness He manifested for erring, fallen man; and then I think of the severe judgment one pronounces upon his brother that has fallen under temptation, and my heart becomes sick. I see the iron in hearts and think we should pray for hearts of flesh. Oh, how I long for Jesus to come! How I long for Him to set things in order! Come, Lord Jesus, and come quickly, is my prayer.

Lt 17, 1887

Andrews, Brother and Sister

Battle Creek, Michigan

September 6, 1887

Brother and Sister Andrews:

I was disappointed that I did not meet Bro. Andrews at the camp meeting. I supposed that he would be at that meeting surely. The Lord is soon to come, and Satan is rallying his forces and doing just the work we have reason to expect will be done in this hour of this earth's history. We had an excellent meeting in Springfield, and I thought there would be nothing to keep you away. I was told that you were coming, but the meeting closed and we did not see you.

I left the ground very weary. I have not had a day's rest since leaving the <steamer that brought us from Europe> and have been obliged to take treatment at the sanitarium; yet I praise God for the strength that He has given me to do so much labor. I have traveled three days and four nights and have spoken twenty-four times in sixteen days. I see so much to be done I know not where to rest or who will take the work if I lay it down.

I inquire in regard to yourself, Bro. Andrews, what doest thou here, Elijah? Has not God given you a commission, and has he not called you to be a watchman on the walls of Zion to receive the words from His mouth and give them to the people? Why then are you not at work? Perhaps the enemy is seeking to lead you into a state of unbelief and darkness. It may be you have been questioning the testimony given you in regard to the entanglements of this life which have had a far greater control over your

ministerial work than you have realized. But I feel concerned for you as I do for my ministerial brethren who have not a sense of the importance of the work for this time. Christ's soldiers must be at their posts of duty as faithful sentinels as long as the warfare shall last.

Some questions were asked me at the camp meeting by several in regard to several statements which Sr. Andrews has made which have caused me pain at heart that she should not come to me or write to me in reference to these things over which she has been doubting and sowing the seeds of doubt in other minds in regard to the testimonies.

Now the Lord would have His people receive the testimonies in warning and reproof which He has given them, but if one, a minister's wife, has a soul full of questioning doubts all ready to pour into other minds and weaken their confidence by starting a train of doubts and increasing skepticism, how can God reach these souls through the means He has appointed; and the ones who do these, are they not aiding the enemy to cut off or make of none effect the message of God to His people? I am told by one who made a confession to me that doubts and unbelief had been cherished by them against the testimonies because of the words spoken to them by Sr. Andrews. One thing mentioned was that the testimonies to individuals had been told me by others and I gave them purporting to be a message from God. Does my sister know that in this she is making me a hypocrite and a liar? Does she know what she is doing in sowing such seeds in her talk with others?

One case was mentioned by Sr. Andrews that she had told me all about the case of Bro. Colcord's family, and the next thing she heard I was relating the very things she had told me as what the Lord had shown me. Let me explain. I am often shown families and individuals, and when I have an opportunity with those who are acquainted with them, I make inquiry how that family is standing for the purpose of ascertaining if ministers or people have any knowledge of the existing evils. This was the fact in the case concerning Bro. Colcord's family. I wished to see if the testimony was substantiated by facts, but that information given did not originate the testimony, although shortsighted, tempted souls may thus interpret it.

Satan's work is to make war against the commandments of God and the testimony of Jesus Christ; and if these temptations were not harbored and expressed, then the seeds of doubt would not be sown. In some cases the truth of God is so applied to the case in question as to rout the enemy completely with the weapons Christ used, "It is written," and the devil's lies will not find any lodgement in the soul. These things do not hurt me, they are not against me, but they are against <God> who has appointed my work and given me my message. I know <of a truth> that the time is entered upon when we may not trust a brother, when the lips must be sealed in regard to many things even from husband and wife for the reason they have not discretion to use these things without doing great harm.

"He that offendeth not in word, the same is a perfect man and able also to bridle the whole body." "The tongue can no man tame; it is a deadly evil." [James 3:2, 8.] With these Scripture utterances you are all well acquainted, and therefore should be guarded as to how you speak, and the character of the seed you are sowing, whether the result will be fruit unto eternal life or fruit unto darkness, whether our

influence can make men and women more faithful, more devoted, more self-denying, more Christlike, or whether it is to scatter away from Christ.

The Lord is constantly opening before me the dangers and the perils of His people, and my work has been to lift my voice in warning and reproof, and stay evil, to bring light in amid darkness. This will ever be the work God has given me, and I expect it will continue till the close of my work. It is the message I have to bear; and if another steps in between me and the one whom God would warn and draw back from evil, then the one who does this work will bear a weight of guilt that in the judgment he cannot excuse or turn aside from. The question is are our individual efforts of a character to strengthen faith in God and in the truth for this time? Is Satan with his suggestions making our minds and hearts a repository for his seeds of doubt and unbelief and infidelity? Paul says, "I would have you wise unto that which is good, and simple concerning evil." "And the God of peace will bruise Satan under your feet shortly." [Romans 16:19, 20.] Paul exhorts his Corinthian brethren, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." [1 Corinthians 1:10, 11.] And then Paul gives directions accordingly.

Now when a testimony from the Lord is borne to the erring, there is often a question asked: Who told <Sister White>? This must have been the case in the days of Paul, for someone must have the interest of the church at heart to present before the apostle, God's appointed minister, the dangers of the members of the church which threatened its prosperity. <There is a time to speak and a time to keep silence.> Of course something must be done, and the Lord's appointed minister must not fail in his work to correct these evils. Now these evils were existing or they were not, but Paul had a work to do to counteract them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." [1 Corinthians 4:1, 2.] Again the apostle speaks. "It is reported commonly that there is fornication among you, ... For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed." [1 Corinthians 5:1-3.]

We know that Paul had presented before him the state of the churches. God had given him light and knowledge in regard to the order that should be maintained in the churches, the evils which would arise and which would have to be corrected and firmly dealt with corresponding to their aggravated character. The Lord had revealed to Paul the purity, the devotion and piety that should be maintained in the church, and things arising contrary to this he knew must be reproved according to the light given him of God.

When matters are brought before my mind in regard to a church, sometimes there flashes, as it were, a light from heaven revealing particulars that God had presented before me of that case; and when the burden is bearing upon my mind in reference to special churches, families, or individuals, I frequently inquire the condition of things in the church, and the matter is all written out before I come to that church. But I want facts to substantiate the testimonies, and I am burdened to know in what manner I should bring out the light God has given me. If the errors have been <manifestly> affecting the church,

the examples of a character to mislead the church, weaken it in faith and strengthen unbelief, then the work to be done must not be confined to families privately or to individuals alone, but must come before the whole church to stay the evil and flash light into the minds of those who have been deceived by deceptive works and misinterpretations.

Again when before the people there flashes upon me light that God has given me in the past in reference to the faces which were before me, and I have been impelled by the Spirit of the Lord to speak, this is the way I have been used, viewing many cases; and before I bring these cases out, I wish to know whether the case is known by others, whether their influence is calculated to injure the church generally. Questions are sometimes asked, and sometime it determines the manner of treating these cases, whether before many or few, or before the persons themselves. If the case is such that it can be dealt with privately and others need not know, I greatly desire to do all <possible to correct and not give publicity to the matter.> I hope none will open the way for Satan to have a controlling power over their minds, their thoughts, their words, and influence, for we who claim to be engaged in the great work of preparing a people to stand in the day of the Lord will have to meet principalities and powers and spiritual wickedness in high places. This will tax their courage, their faith, to the utmost; and should any one try to hedge up their way, God forbid. Should any words be spoken to prevent the aggressive warfare which must be carried on day by day in the great warfare against the enemies of God and the truth, is it not now the time that all our powers should be enlightened on the side of truth, pushing the triumph of the cross of Christ?

<Says the apostle,> "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but shall live with Him by the power of God towards you. Examine yourselves whether you be in the faith, prove your own selves. Know ye not your own selves how that Jesus Christ be in you, except ye be reprobates. But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth." [2 Corinthians 13:3-8.]

Never did I feel so strong a desire that the ministers should be so related to God and His plans that they will exalt the truth and make a success in their work, that they shall triumph with the truth. You, my Brother Andrews, are responsible for talents committed to your trust. If you frame a course of your own judgment that shall hold you <away from> the work, how can you stand approved in the sight of God? May the Lord help you both that you will not sow one single doubt, for this is the special work of Satan. Suppose either or both of you shall by words or actions show your unbelief in the testimonies because <there are> some things you do not see clearly; suppose you should shake the faith of others in this work? Do you think it would have a tendency to bring them nearer to God, make them stronger in the truth, increase their devotion and piety? Has this been the result of this work the last <forty> years? Will you please to examine carefully the past experience of those who have engaged in this kind of work? Did the ones doing this work become purer, better, holier men and women? Have they brought to the foundation gold, silver, precious stones to stand the fires of the last days? Have they been serving Jehovah or Baal? Our work must stand the test of the judgment. Are we working to elevate the

standard, or are we seeking to bring down the standard to a common level? You have talents, you may be a successful minister, going forth weeping, bearing precious seed, returning, bringing your sheaves with you with rejoicing. May the Lord present this matter before you as it is, and may you put on every piece of the armor, working in harmony with your brethren, doing all possible in your power to advance God's work, but you must work with the Spirit of Christ.

There must be with us individually a thinking, and acting, in earnest, in accordance with the sacred truth which we profess to believe. There is a paralysis of spiritual life which falls upon the soul because there is not a close connection with Jesus Christ. The real missionary work is being done by some, while others who could do heavy strokes for the Master have not the life, and spirit, and devotion to do the very work which needs to be done. God help you is my prayer.

It is no time now to increase our entanglements, no time now to be burying our talents. Put them out to the exchangers, put the vital power of Christ into your labor. We call upon you, Eld. Andrews, to come up to the help of the Lord, to the help of the Lord against the mighty. There is need of every soldier's being brought into working order. Let everything in you be roused into action; all that is good and true and noble, bring to the front now. Put away doubts, put away unbelief, else you will have a bitter harvest to reap by and by. Sow in trust, sow in faith, sow in confidence. Love God, love your brethren. All seed sown produces its kind. Sow the seeds of love and faith, and you will reap that which you have sown. If you plant corn you reap corn, like produces like. Love begets love. Distrust and suspicion beget distrust and suspicion. Sow in faith and trust, and you will reap a precious harvest. God forbid that you, my brother and sister, shall reap a bitter harvest, for God expects better things of you. He expects fruit to His glory. Just put your wills on the side of God's will, and you will then work as laborers together with God. Self will be swallowed up in God. We will have increased love for Jesus and then increased love for Christ's property. Souls will be more precious to us than gold or silver, ease, self-indulgence, or anything we may name, because they were redeemed by the precious blood of the Son of God.

You must keep alive your sympathy with your brethren. You must cultivate love which works out unity. We are as Christ's chosen servants engaged in a most wonderful work. Every true, successful worker is a representative of Jesus Christ. The servants of God must lay their hands on truth itself, and appropriate it, and bring it into the life experience. So many who claim to have a knowledge of truth identify themselves with the shell of religion while it keeps truth apart from the soul and it does not sanctify the life. All truth must be recognized as from God, the author of all good; and when brought into the soul by continual practice, it sanctifies the soul. It is the thorough identification of the soul with God. They can say with David, "Do not I hate them that hate thee?" [Psalm 139:21.]

Let us consider the histories of the ancient saints, how closely they stood by the side of God and bound their own personal honor to His throne. God was their God. His truth was their truth; His honor was their honor. Any attack made upon the truth was as if cutting deep into their souls. It was an attack made upon themselves, and they would fight for God and for His truth. We are now having some little shaking, but the time of shaking will come in earnest ere long. Many who now are hanging back on the outskirts will surely fall into the enemy's ranks as his prey. We must all throw all there is of us into active service, or some masterly working of Satan's devices will deceive and ruin us. Bro. Andrews, be not

deceived. Be not entrapped by the enemy. God wants your services; will you give them to Him? Will you gird on the armor? God help you to fight manfully the battles of the Lord and come off more than conquerors through Him that hath loved you.

Lt 19, 1887

Brethren and Sisters in St. Helena

St. Helena, California

October 24, 1887

Dear Brethren and Sisters in St. Helena:

There has been a great deal of gossiping over certain things that have happened among you, but you all know that scandal and gossip are condemned in the Scriptures, and by the testimonies of the Spirit of God. Brother Rice has been blind and has needed the heavenly anointing, but he is not alone in error. His brethren have also failed to do the will of God. If they had come to him in the spirit of meekness, in the spirit of Christ, and had patiently labored with him, striving to recover him from the snare of the enemy; if they had done their whole duty in the fear of God, according to His Word, telling him his fault in the private way that the Lord has directed, they would have been clear in the sight of heaven. But as they have departed from the plain injunction of the Lord, condemnation rests upon them.

Those who have believed the evil reports and have repeated them to others have utterly disregarded the lesson that Jesus left on record for those who profess to be His disciples. In censuring those who have been engaged in gossip, I do not refer to the Board of Directors, whose duty it is to investigate these reports that come to them concerning those in the employ of the institution. It is positively essential that the moral tone of the retreat should be of a high character; and in a case of this kind, it is only prudent to examine the matter most thoroughly.

Achan stole and dissembled, and his sin was charged upon the whole camp of Israel. He knew that when he took the golden wedge and the Babylonish garment he was acting contrary to the command of the God of Israel. The Lord had said, "And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed." [Joshua 6:18.] If matters of difficulty between brethren are not laid open together, but frankly spoken of between themselves in the spirit of Christian love, the difficulty would in nearly every case be healed and the brother won. Misunderstandings have arisen that have been thus explained in Christian tenderness, and the breach has been healed. When brethren come together in harmony with the directions of Christ, Jesus Himself is the witness of the scenes, and the whole universe looks with intense interest upon the man who not only believes, but does the word of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient to confess the wrong, others are to be taken in order to follow out the complete directions of the Word. "But if he will not hear thee (in that private interview), take with thee one or two more, that in the mouth of two or three witnesses every word shall be established." [Matthew 18:15, 16.] The matter of difficulty is to be

confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with him, but bow in prayer, and with humble hearts seek the Lord.

“And if he shall neglect to hear, then tell it unto the church, but if he neglect to hear the church”—if he persists in his unreasonable course, and will not be corrected—then there is only one more step to be taken, and that is a very sorrowful one—“let him be unto thee as a heathen and a publican.” [Verse 17.] “Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.” [Verse 18.] When every specification which Christ has given has been carried out in the true Christian spirit, then, and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ and do as He would have done had He been here. Brethren, it must be made manifest that we are not only Bible readers, but doers of the words of Christ. Those who fully trust in the Lord Jesus will be obedient children and will have guidance from above. The mind and will of God are made plain in the living oracles.

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us; the Lord has spoken to everyone in His Word, and that Word is luminous with light and waiting with precious ore of truth. In the Bible we have a perfect rule on conduct, and we will be safe in following it. With reverent hearts we should bow to God’s expressed will. We are not left in uncertainty, for in all the varied circumstances of life we walk in accordance with the instructions of God, which are based upon the golden principles of truth, and revealed in the precepts of His love. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily lives have been made known. Those who turn from the beaten path marked out in God’s Word, because it suits their feelings better to do so than to work according to the commandment, leave the light and are enshrouded in darkness; peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will.

We are not to place our dependence upon man nor expect homage from our fellow men. Jesus says, “Be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren; call no man your father upon the earth, for one is your Father which is in heaven.” [Matthew 23:8, 9.] We should remember that the best and most intelligent men have only a limited ability, and we should pray for discernment to understand what is each man’s true place. We are not to be blind; we may see the prejudices which some have, and which are criticized by those with whom we associate; we may see the errors that hinder their religious growth, we may discern their instability of opinion, their partiality of action; but because we see this we should not feel that we are superior to them, measuring ourselves among ourselves and leaning to our own understanding. As we see the deficiencies of others, it should lead us to have less self-confidence, to be jealous of our own spirit and action. No living man should come in to take the place of God in your mind. “Call no man your father upon earth, for one is your Father which is in heaven. Neither [be ye] called masters, for one is your Master, even Christ. But he that is greatest among you shall be [your servant], ... and he that shall humble himself shall be exalted.” [Verses 9-12.]

These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride that

they act as though it were not enjoined upon them to live in harmony with the instruction of Christ. We are to walk in humility before God, and we can do this as the clear light of heaven reveals Christ's perfection of character and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ in contrast with self will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ died. You will see, brethren, by the writing dated October 24, 1887, that I have called your attention to certain rules that the Lord requires us to observe. I have great sorrow of heart that these rules have been so strangely neglected by those who profess to be followers of Christ. Merely reading the Bible, believing the Bible, will not save any of us, for it is only doers of the Word that shall be justified.

I know of nothing more injurious to the soul than this habit of talking of one another's errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother's fault comes to your notice, how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men. An infinite price has been paid for the ransom of the souls of men from the power of the enemy, and how terrible it is for one who professes to love God to set forth the mistakes and errors of his brother in high colors, doing a wicked work against Jesus in the person of His saints. The rebuke of God is against all who engage in such work; they are doing the work of Satan. The Lord has declared, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me." [Matthew 25:40.]

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of the faults and failings of others, they plant roots of bitterness whereby many may be defiled. It is through this kind of work that brother becomes suspicious of brother. Confidence is unsettled, and variance arises in the [churches]. Love cannot exist where the conversation is largely upon the errors and mistakes of others. The words of Christ are thus treated with contempt as though frail, erring man had found some other way to heaven than that appointed by the Lord, the path of obedience to His commandments. We all hope to reach the same home in heaven, but if Christ is not formed within, if you have not the mind of Christ and do not practice the words of Christ, if you are fully satisfied with your own peculiar ways, so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony on the earth, how could you live throughout eternity in love and peace? Kindness, love, courtesy, and delicate regard must be manifested toward one another even here and now. To practice the principles of love, this will not prevent our dealing plainly with our brethren, in brotherly kindness, pointing out shortcomings and wrongs when it is necessary to do so. But we must do this in harmony with the directions of Christ. When you are yourself connected with God, you may speak plainly to those who by their crooked steps are turning the lame out of the path. The apostle directs, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." [Galatians 6:1.] Satan designs to keep the church in a state of wrangling, of envy, jealousy, and evil surmisings, so that brethren cannot pray or work in harmony. While thus at variance, they fail to bring the saving power of the truth to bear upon the hearts of unbelievers; people become disgusted with religion when they witness the way in which a brother treats an offending brother.

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us the responsibility of the souls of those who are unsaved. As an ambassador of Christ, I will tell you, brethren, that if you talk more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren about the failings of others, you would advance in spirituality and be far ahead of what you are now. You must give the precious plant of love some chance to grow. Jesus has said, "By this shall all men know that ye are My disciples, if ye have love one to another." [John 13:35.] He told His disciples to tarry in Jerusalem until they were endued with power from on high. [Luke 24:49.] Said He, "Without Me ye can do nothing." [John 15:5.] But Paul declares, "I can do all things through Christ which strengthens me." [Philippians 4:13.]

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples: "They were all with one accord in one place. And suddenly there came a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." [Acts 2:1-4.] They were not assembled to relate tidbits of scandal, they were not seeking to expose every stain they could find on a brother's character. They felt their spiritual need and cried to the Lord for the unction to help them in overcoming their own infirmities and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in the land. "For if any man be in Christ, he is a new creature; old things have passed away; behold, all things have become new." [2 Corinthians 5:17.] That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled, all envy, all evil speaking is rooted out, and a radical transformation is wrought in the life. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, meekness, goodness, faith, temperance; against such there is no law." [Galatians 5:22, 23.]

"The fruit of righteousness is sown in peace of them that make peace." [James 3:18.] Paul says that as touching the law, as far as outward acts were concerned, he was blameless [Philippians 3:6]; but when the spiritual character of the law was discerned, and when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard he had abstained from sin, but when he looked into the depths of God's law and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known sin except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once, but when the commandment came, sin revived and I died." [Romans 7:7-9.] Sin then appeared in its true hideousness, and his self-esteem was gone; he was humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought to think and ascribed all the glory to God. He was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek, and lowly of heart because he had learned his lesson in the school of Christ. He talked of Jesus and His matchless love, grew more and more into His matchless image. He bent his whole energy to win souls to Christ. When trial came upon him because of his

unselfish love for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church member was a person of interest to him, for he looked upon every soul as the purchase of the blood of Christ.

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to His glory, even rich clusters of fruit that will make us more precious than the golden wedge of Ophir. Brethren, humble yourselves under the mighty hand of God, and He will lift you up.

If a fountain that is rank and bitter loses its corrupt qualities, those who drink of it will recognize the change. The water will be pure and sweet, and the streams that flow from it wholesome and refreshing.

The members of the church at St. Helena need a deeper work of grace wrought in their souls, or they will be found wanting in the day of God. We must be found faithful stewards of the grace of God, or we shall be represented by the parable of the foolish virgins, who took their lamps, but had no oil in them. We must have the oil of grace in our vessels; the lamps must be trimmed and burning, and we be ready to meet the Bridegroom.

In the past the Lord has signified that Brother Rodgers should connect with the Health Retreat at Crystal Springs. This brother has made mistakes, and he has been critical and has not always encouraged those who have been working under him. He has had experience and knowledge in treating the sick, which he might have used to the glory of God. He might have been far advanced in practical knowledge so as to be a helper in the institution if he had gone forward and upward since his connection with the work. But I saw that the rebuke of God was upon him because he has not stood at his appointed place of duty until he was honorably released. When trouble arose, he should have gone directly to Brethren Fulton, Baker, and Loughborough and laid his case and all the circumstances connected with it before them and let them know the true situation. But instead of doing this he disconnected himself from the work, and some felt a sense of relief that he had done so; but I can see no other way than for Brother Rodgers to see his mistake and so far as possible correct it. He has been at fault in criticizing others, and he should confess this, humble himself before God, and take any position that he can fill to serve the cause of God, by devotion and faithfulness, endeavoring to redeem his failings of the past. If he has been falsely accused, he must take it as a Christian should and by his life prove the accusation to have been false. He must not feel that his dignity has been wounded and take himself away from his appointed work. If he had but stood faithfully at his place, he would have won precious victories, but he has need to humble himself as a little child before God and in no way dishonor his Redeemer.

Brethren, God would work for us if He could do it safely. He wants to do great things for His people, but the strife of tongues has dishonored God, weakened the hands of His professed children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart and receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its imprint upon the soul, that Jesus may be glorified among those who claim to be His followers? Brother Rodgers, if your brethren open the way, and you are willing to do what you can at the institution in the meekness of Christ, the Lord will accept the efforts that you put forth in His cause,

but self must be hid in Jesus. The Lord wants every soul in the church at St. Helena and at Crystal Springs to obey His Word, to learn His will, to give heed to His requirements. There must be a decided change in the church. In place of gossip and censure there must be a spirit of sympathy, willingness, and desire to strengthen the hands that hang down, and to confirm the feeble knees. You are to be constantly seeking for precious pearls of truth; there must be a dying to the world. No cowardice nor compromise. There must be a seeking for that wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his words with meekness of wisdom; but if ye have bitter envy and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish, for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:13-18.] May the Lord give you wisdom that you may heed the words I now present to you in the name of Jesus of Nazareth.

Lt 20, 1887

Haskell, S. N.

Basel, Switzerland

January 14, 1887

Dear Brother Haskell:

I have been meaning to write to you for some days, but have been very sick with malaria. I am now improving. It is three weeks since I first was taken sick. I have suffered much, and I feared much how it would turn with me, but I kept praying and putting my whole trust in God, and He has blessed me. I hope to improve now faster than I have done.

Elder Ings and wife, and Eld. Ertzenberger and I attended the dedication of a small house in Tramelan. Soon after I came into Bro. [Roth's?] house, I was alarmed for myself. The water closets were in the house, and on each floor was a water closet. The house was permeated with the poison, and thus it proved to work on me. I was taken with great pain in my stomach, as if poisoned. Still I spoke Sabbath. We had a very solemn meeting. I had to give the dedicatory discourse which was interpreted by Bro. Ertzenberger. I grew worse Sunday, but a large hall had been hired, notices had been sent out that I would speak. John Vuilleumier came from Basel to interpret; and although suffering severe spasms of pain, I spoke to three hundred people assembled in the hall. The meeting was pronounced a success, but I dared not remain another night. I had them make arrangements to return to Basel Sunday night after speaking in afternoon. Well, I spoke New Year's to all who could understand English, and the Lord met with us. I became very sick, yet spoke again last Sabbath, and the week now about past had been a week of peril to me; but the worst is past. I feel very thankful to my heavenly Father.

We had hope you would be here at the conference and thought it would prove a blessing; and then W. C. White would accompany Brother Farnsworth and yourself to England and see what could be done there. Then when the way was prepared, I would spend one or two months in England. But as your plans are not to come till April, we shall not unite in the work in England. I am feeling quite sure that I should return to America and that I must be at my own house in California at the end of the two years from the time I left California.

We did not propose to wait here all the time while you were tarrying in America, so you may consider the promise annulled to do any thing in England. We will therefore be on our way to America about or near the time you will be coming to England. We felt that we cannot be here any longer, so you must know the situation and consider me released from all promises made to work with you in England. Had you come on, as we expected you would, and if the way were made ready, I would have consented to remain until June or July, but now we will make calculations to leave earlier. I dare not be longer exposed to the scents that we have to receive in Switzerland, unless we see it is duty.

I begin to feel now that I have done all that I can do in visiting other nations. I have not yet been to Naples, but I do not feel that God has a special work for me to do there. I am not yet determined at all. I left my home in Healdsburg one year ago last July, and I may not see it in two years from the time I left. All that I possess is in other hands' keeping. I have met with some losses since my absence, but this is nothing. It might have been, had I remained with it. It has been enough for me to see and sense that there must be a work done here in Switzerland, and I have not allowed home matters to disturb me or come into my experience to influence me one jot or tittle in any decision I have made.

I am satisfied that God has blessed me, and this is all I desire. And now could I obtain any light to remain longer, I would do so. I do not say that it is your duty to come earlier than you have proposed, but I cannot see that it is our duty to be held here months longer because you are not ready to come.

After this conference, my mind will be, I think, clear to again return to my home.

I feel a deep interest in the work all over the field. I have no special interest in one place above another, only that I am doing the will of God.

We expect our party will arrive here sometime this week, and may the Lord give us wisdom from above to know just how to decide everything in a manner to glorify His holy name. I have been expecting a letter of response from Eld. Loughborough in regard to Brother Church and his pledges, but none has come yet. It may come soon. I do hope that you will not work up to the last thread of strength you have. And I should be glad if your wife could have your company more than she has had, poor woman! She has to be away from you so much, but the Lord will not leave or forsake her. I hope she will be constantly blessed of the Lord.

Now, my brother, I have some fears in regard to your dwelling with pen and voice so constantly upon Australia. It will be well to talk a reasonable amount and write about it, but dwelling upon it so much, I am afraid it will not bring the blessing of God into your present labors. You are not now in Australia. Put your energies and your thoughts into your present labor. Again I am sure, by a dream that was given me,

we are searching for fruit and berries at great distance, when there is excellent fruit close by us. We want to pick not an inferior kind of fruit, but make efforts to get the large and sound fruit. I will write my dream to you soon. I had several pages written in reference to the school at South Lancaster, but Willie thinks I should make an article for the paper; and as it cannot be copied tonight, I will send this just as it is and leave the matter I had written especially for the benefit of the school in South Lancaster.

I am sure that the dreams that I have had of late teach me lessons that there is a neglect to get the better classes to become interested, while the poor classes are not to be neglected; neither should the higher and more intelligent classes be overlooked. I have been in dreams instructed that we overlook the fields close by us, to labor in far-away fields, and we pick very inferior berries when there are larger and a better quality of berries all ready to be gathered. And we are making a mistake in this kind of labor.

There are intelligent men and women whom we are afraid to work for, fearing repulse; but earnest efforts should be made for the higher classes, coming close to their hearts, visiting them, and using special wisdom to win them to the truth. There should be no pushing, no sharp contention, but leading their minds out to investigate.

I dreamed we had lost in our want of effort and faith to pray and work for intelligent men and women; and when we see these have any interest, there has been a neglect by some to follow it up and pray or work and to move with great wisdom, yet in love to win them, to the truth.

Just as soon as I can, I will send you a copy of the matter I have mentioned, but I am desirous this shall go into our mail tonight. I am not doing much letter writing now, for I am leaving all energies we have to accomplish this work for the press before we leave for America.

I do not blame you at all for wanting to work in New England, when they need help so very much. I should feel just as you do, but this does not make a connection with us, so that I think our duty is plain to go to America as I have said.

Now Brother Haskell, let me speak to you in regard to Sister Harris. She has been a woman who has seen much sorrow, and I know that God has worked for her. He has shown her favors, and she has had a genuine experience in the things of God; and the suspicions expressed by yourself and others in reference to her some time ago make me feel very sad, because I do not think she deserves them. I have not hinted these things to her, but I have felt exceedingly grieved that a worthy sister should for no real fault or sin on her part be thus regarded by those who ought to regard her differently. Everything that I can see is [that] the matter [is that] she may not [think], or you think she may not think, [that] everything her brethren in South Lancaster do is above criticism and not entering soul and spirit into every suggestion and plan has drawn upon her criticism and suspicion. I have great confidence in her for this, although she has made no complaints to me. Yet the words and the attitude of yourself toward her were, as well as others, to say the least, not cordial. If there is a woman that loves and fears God, in South Lancaster, it is Sister Harris. If there is a woman I would fear to slight, or offend, because it would grieve the Spirit of God, it is Sister Harris. And those who would speak against her in any way to affect your feelings toward her had better be on their knees before God, and get all that feeling out of their

hearts, and not draw from her, but come close to her and show her sympathy and love. [Note: The next sentence is unclear, but it reads correctly according to the copy on file.] This changeable mood toward those who have been real pillars in the truth I cannot see is bearing the divine stamp; and if we have much less of this spirit to change, we should change our feelings, because some one does not think us above making mistakes in a spirit that is not of Christ, and I mean to condemn it wherever I see it.

Well I must stop. God bless you and your wife.

Lt 22, 1887

Canright, D. M.

April 20, 1887

Elder Canright

My brother:

I have received your letter and need not express to you the sadness of my heart at the very sudden turn you have recently taken. I review in my mind your past experience and call to mind your experience in Colorado, while upon that rock where descent seemed impossible; your reflections on that occasion, your afterwards partial recovery to the faith, your temptations through false and ambitious hopes to be a greater man away from our people than with them; when you entered in so heartily to elocution; your disappointment; your praiseworthy course of remaining silent; the prayers and sympathies of God's people that were ascending to heaven in your behalf—my constant pleadings have been, Do not let him alone; make efforts to save him. He is ensnared. He has lost his hold upon God.

I remember the last time I rode out with your wife before she died. Her burden was for you and for her children. She said she had great trembling for the future because of her children and the skepticism of her husband. "If I should die and he should give up the faith, and lead my children to give up the Sabbath, how terrible it would be after he has had so great light; so many evidences. For this reason I have clung to life. He has not had that deep inwrought work in the soul that will anchor him should temptations come to him. Oh, Sister White, it is for the soul of my husband and my children that I have clung to life; and I want right here to tell you that I am heartily sorry that I did not receive in a different spirit the testimonies given me, and for my husband. I see now that the message to us was just what we needed; and had we accepted it, it would have placed us both in a better, far better position spiritually than we have been in for some time. We were both proud in spirit, and from that time I have felt like shunning you, for I thought you had no faith and confidence in us. But for a few months this has all disappeared, and I have felt the same confidence, the same close sympathy and love for you as I have done in my past life. But I know my husband does not feel thus, and it is but little use for me to try to talk over these things with him, as I am too weak to set the matter before him as it is in my mind. He is too strong in his ideas and feelings, but I want to tell you I have implicit faith in the testimonies and in your work, and have long been wanting an opportunity to tell you this, and I shall now feel free. Will you forgive me for my words and feelings against you? I have grieved the Spirit of God, and sometimes I

have felt that God had forsaken me, but I do not, neither have I had these feelings for a long time. I never realized the danger of talking unbelief as I have for a few weeks past. I fear greatly for Dudley, for he expresses unbelief, and I fear that he will give all up and become an infidel. Oh, how I wish I could help him.”

Brother Canright, when you told me that Lucretia died disbelieving the testimonies, I did not contradict you, but I knew better. I thought you did not tell me the truth, but afterwards decided you were greatly in the dark, for I have a letter which she sent me, saying she had the fullest confidence in the testimonies, and knew them to be true in regard to yourself and her. When I attended the camp meeting in Jackson, Michigan, you were present at that meeting, and then had an experience that would have proven of lasting value to you if you had remained humble before God as at that time. You then humbled your heart. You asked me while upon your knees to forgive you for the things you had said about me and my work. You said, “You have no idea how mean I have talked of you.” I assured you that I would just as freely forgive you as I hoped and believed that Jesus would forgive my sins and errors. You stated there in the presence of others that you had said many things to my injury, all of which I assured you I freely forgave you, for none of these things were against me; I was only a servant bearing the message God gave me.

It was not against me personally that you were arrayed, but it was against the message God sent to you through His humble instrument. It was Christ that you injured, and not me. I do not want you, I said, to confess to me. Make all straight between your soul and God, and all will be straight between you and me. You had taken some expressions written you in altogether too strong a light, and after reading them again carefully, you said they did not appear to you as they did, and everything was reconciled. You stated after this interview and meeting that you had never known what conversion was before, but that you felt you were born again, had been converted for the first time. You loved God, loved your brethren, your heart was light and happy, you saw the sacredness of the work as never before, and you expressed the deepest change wrought in you by the Spirit of God. And yet I knew you would be brought over the ground again, and tested on the very points where you had failed.

This the Lord did for the children of Israel, and this He has done with His people in all ages. Where they have once fallen He will prove them, He will try them, and if they fail under the trial a second time, He will bring them around to the same test and proving again. My heart aches every time I think of you. My soul is sad indeed. Every soul is precious because purchased by the blood of Christ. I sometimes fear that we do not place anything of a correct value upon the purchase of the blood of Jesus in the redemption of the soul. When I consider the great price paid for the redemption of the individual soul, I then think, What if that soul is finally lost? What if they refuse to be learners in the school of Christ, and fail to practice His meekness and His lowliness and refuse to wear His yoke. This, my brother, has been your great failure. If you had taken less counsel of yourself and made Jesus your counselor, you would now be strong in growth of grace and in the knowledge of Jesus Christ. You have not yoked up with Christ. You have not be imbued with His Spirit; but, oh, how much you have needed the divine mold upon your character. We have, my brother, much to answer for considering the superior advantages we have had; and knowing we must be judged by the light and privileges the Lord has granted us, we cannot plead that we are less wanting in light than that people who have been for ages the astonishment and

reproach of the world. We cannot expect judgment will be given in our favor because, like Capernaum, we have been exalted to heaven. The Lord has wrought for His commandment-keeping people. The light which has been reflected upon us from heaven was not granted to Sodom and Gomorrah, or they might have remained unto this day. And if the mighty works and knowledge and grace which have been manifested to this people had been made known to the nations who are in darkness, we know not how far in advance of this people they might be now. We can determine how much more tolerable it would be for them in the day of judgment than for those who have had the clear light of truth shining upon them as you have had, and from some unexplainable cause have turned from the holy commandments delivered to you.

We can only point to your case with sorrow as a beacon of warning. "Let him that thinketh he standeth take heed lest he fall." [1 Corinthians 10:12.] The Lord seeth not as man seeth. His ways are not what blind, selfish mortals believe they are or wish them to be, but the Lord looks on the heart and works in and with His creatures to will and to do whatever He commands or requires of them, unless they refuse His counsel and refuse to be obedient to His commandments. The greater part of your life has been employed in presenting doctrines that you will [spend] the last part of your life to repudiate and condemn. Which is the genuine work? Which is the false? Can we trust to your judgment, can we rely upon your interpretations of the Scriptures? We would not. We would be in danger of being misled. You cannot now feel, nor at any future period of time, that your feet are standing on solid rock. I have been unable to sleep, thinking of your future. The truth to me is a living reality. I know it to be truth. The Word of God is true. To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them. Will your light go out in darkness?

I am writing out more fully Volume I of Great Controversy, the fall of Satan, the introduction of sin into our world. I see and sense this great controversy between Christ, the Prince, and Satan, the prince of darkness, as I have never done before; and as I see the various devices of Satan to compass the ruin of man, and make him like himself, a transgressor of God's holy law, I wish the angels of God could come to this earth and present this matter in its importance as it really is.

Then I feel so intensely for souls that are wilful departers from light and knowledge, and obedience to God's holy law, like Adam and Eve, to gain some flattering position as gods, hoping to rise to greater heights, I am so anxious that hours I spend in prayer while others are sleeping that God may work in such mighty power as to break the fatal deception upon human minds and lead them in simplicity to the cross of Calvary. Then I quiet my soul with the thought, all these souls are the purchase of the blood of the Son of God. We may have love for these souls, but Calvary testifies how God loves them. The work is not ours, but the Lord's. We are only instruments in His hands to do His work, not our own.

We look and tremble at souls who are doing despite to the Spirit of grace, and we feel sorry for our own disappointment that they prove untrue to God and the truth; but we feel deeper sorrow as we think of the disappointment of Jesus who has purchased with His own blood. We would give all our possessions to save one soul, but find we cannot do this. We would give life itself to save one soul into life eternal, but this sacrifice would not do the work. The one great sacrifice has been made in the life, the mission,

the sacrifice of Jesus Christ. Oh, that minds would only contemplate the greatness of the sacrifice, then they might be better able to comprehend the greatness of the salvation.

And now, D. M. Canright, who has had so great light, such an abundance of evidence of Bible truth, goes not onward and upward with those who will triumph with the truth at last. He now takes the side of the great first rebel to make void the law of God, and he will engage to lead others in the same path of transgression of God's holy law, and to ridicule our faith. When the judgment shall sit, and every soul be judged according to those things that are written in the books, how will your case then appear? You will look on this one and that one in full view of you who would have walked in the way of God's commandments if you had not surrounded their souls with an atmosphere of unbelief; if you had not misinterpreted the Scriptures, perverted their true meaning, and led them away from obedience to God's holy law. Can you look on these countenances then with pleasure? You will hear the voice of great Jehovah, saying, Who hath required this at your hands?

(Your present wife has had no deep religious experience in self-denial, in self-sacrifice, and in communion with God, and belief in the truth. She would easily be led from obedience to God to transgressing. Your children will follow when their father leads the way, and unless some special providence should rescue these, their disobedience and transgression will be laid upon your soul.) And the Judge of all the earth confronts you with that holy law, whose claims you were not ignorant of. Your character, the character of your wife, and of your children are to be judged by that holy standard of righteousness. The characters of those you have led to transgress the holy law of God charge their ruin upon you. Through various devices with which Satan is fully acquainted, you have worked for time and for eternity, trying to make others believe you are an honest man in leaving the light of truth. Are you so? No, no. It is a deception, a terrible deception. What can you answer to God in that day? You have then a terrible dread and fear of your Creator. You try to frame some excuse for your course, but everything seems to evade you. You stand guilty and condemned. You may feel angry with me because I thus put the case; but so it is, so it will be to every transgressor of God's holy law. Keep ever before you this truth, Wheresoever I am, and whatsoever I do, "Thou, O God, seest me." [Genesis 16:13.] It is not possible that the least item of our conduct will escape the eye of the One who says, "I know thy works." [Revelation 3:15.] The depths of every heart is open to the inspection of God.

Every action, every purpose, every word is as distinctly marked as though there were no one else in the universe but our own individual selves, and all the watchfulness and scrutiny of God were employed on our deportment. Shall we, then, break even one precept of His law, and teach others to do so by evasions, by assertions, by falsehoods in the very sight of the Law-giver? Shall we brave the sentence in the very face of the Judge? In this there is a hardihood which would seem to surpass the most daring human presumption.

I know, my brother, you, whom I expect to meet around the judgment bar, that you will have no words to excuse your recent defection. Oh, that I could present before you and before others of my brethren the necessity of ever keeping an abiding sense of God's presence, which would put such restraint on the life, that there would be with them a far different moral and religious standing before the people. We must reach a higher standard. If every soul in the going out and in all the business transactions of life,

and in all places and at all times, should act with the consciousness that he is moving under the inspection of God and heavenly angels—that the being who will judge every man's work for eternity accompanies him at every step, observes all his doings, and scrutinizes all his motives, an apprehension of the presence of God and the peril of violating His precept would take possession of his soul, and what a change would be seen! What a reform in society! What evils would be left undone! There would be confessions in all ranks and among all ages, "I cannot do this great wickedness and sin against God." [Genesis 39:9.]

Who shall enter in through the gates into the city? "Blessed are they that do His commandments, for they shall enter in through the gates into the city, and have right to the tree of life." [Revelation 22:14.] You know what these commandments are as well as myself. I love your soul. I love the soul of your wife. I love the souls of your innocent children—and this is why I now address you and entreat you to carefully consider the way your feet are bending. I have more to say, but not now. Will you please to answer me, and please return to me the letters containing the dream as I requested you to do. Address me at Battle Creek, Mich. from whence it will be forwarded to me where I may be.

Yours with much sorrow, and pity, and love.

Lt 23, 1887

Haskell, S. N.

Healdsburg, California

December 8, 1887

Elder Haskell

Dear Brother:

I have written letters to you, but did not send them, thinking we should find some one to go to England. Thought I would wait a little longer, as no one seems to appear in this part of the world.

The decision was made to recall Brother and Sister Robinson from Africa. This, I think, is the only thing that can be done, and we hope this movement may relieve the situation.

I am sorry that Brother and Sister Ings cannot remain and have good health in England, but we did not expect they would be able to stay in England thru the winter. Now the winter is about half gone, so you see how fast time flies.

We have had much anxiety for Mary White, but we have made her case a special subject of prayer, and believe, yes, we do rely wholly on the promise of God. The blessing of God rested upon us, and we shall see of His salvation. He will not go back on His word. I do want her help so much. I know Miss Eliza Burnham, and I think they do not give her any chance to get hold there. She could do all here that she does there. Most of her time is occupied in teaching Elder Israel's children.

Byron Belden and wife have no better chance to be furnished with work other than in the office a very small portion of their time. I am planning to do a large work this winter, and I think I shall tell them in Australia to let my help come back. I had Eliza come to California to help me, and I gave her up thru your and Elder Butler's solicitation. She is not appreciated in Australia, and I need her talent very much and should appreciate her help above gold.

Marian Davis is still on Volume Four. I hope it will be finished ere long and she go back to Volume One again. I cannot have her with me to advise and counsel in my work. I can obtain enough mechanical workers, but although they have education, and might tax the brain power if they would, they will not do it. So I must take feeble, weak ones, who seem to have one foot on the borders of the grave. But then will not these caretakers, these feeble ones, who put brain and soul into their work, have a precious reward! What a harvest they will reap by and by! And those who have refused to improve their talents will meet with an eternal loss.

Well I am troubled with many cares and burdens. I am much perplexed. I know not what to do first. I think Eliza will have to be recalled. She was not sent to Australia to teach school, but to act efficiently in the editing of the paper.

Well our meeting is ended. I have said and done all in my power to arouse the people to act in reference to Europe. I know that I have not labored in vain. Many have given of their means, and we will trust in the Lord still.

I hoped to hear from you, my brother, and I hope that the meetings we have had and all that we have said will counteract the impressions made upon the minds that but little firm work has been done in England, and that their means has been sent across the water for naught; that it would have been better if nothing had been done. It has cost us a tremendous effort to place the work in its true character before the people, and especially before Brother Henry. In the conference it was voted to send \$1,000 in publications to England. Bro. Henry opposed it, and I had to give a most decided testimony in favor of this, and the vote was carried over his head. He favored the Review and Herald's giving \$1,000 to the African Mission, but opposed the other. [Remainder missing.]

Lt 37, 1887

Waggoner, E. J.; Jones, A. T.

Basel, Switzerland

February 18, 1887

Dear Brethren Waggoner and A. T. Jones:

I have something to say to you that I should withhold no longer. I have been looking in vain as yet to get an article that was written nearly twenty years ago in reference to the "added law." [Galatians 3:19.] I read this to Elder [J. H.] Waggoner. I stated then to him that I had been shown his position in regard to

the law was incorrect, and from the statements I made to him he has been silent upon the subject for many years.

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of any one's ideas and views, and that not a mold of any man's theories should have any connection with that which I write. I have sent repeatedly for my writings on the law, but that special article has not yet appeared. There is such an article in Healdsburg, I am well aware, but it has not come as yet. I have much writing many years old on the law, but the special article that I read to Elder Waggoner has not come to me yet.

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. Waggoner's teachings in regard to the two laws. I wrote immediately, protesting against their doing contrary to the light which God had given us in regard to all differences of opinion, and I heard nothing in response to the letter. It may never have reached you. If you, my brethren, had the experience that my husband and myself have had in regard to these known differences being published in articles in our papers, you would never have pursued the course you have, either in your ideas advanced before our students at the college, neither would it have appeared in the Signs. Especially at this time should everything like differences be repressed. These young men are more self-confident and less cautious than they should be. You must, as far as difference is concerned, be wise as serpents and harmless as doves. Even if you are fully convinced that your ideas of doctrines are sound, you do not show wisdom that that difference should be made apparent.

I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories, and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of. I have wanted to get out articles in regard to the law, but I have been moving about so much, my writings are where I cannot have the advantage of them.

It is no small matter for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are not vital points. I have not read Elder Butler's pamphlet or any articles written by any of our writers and do not mean to. But I did see years ago that Elder (J. H.) Waggoner's views were not correct and read to him matter which I had written. The matter does not lie clear and distinct in my mind yet. I cannot grasp the matter, and for this reason I am fully convinced that the presenting it has been not only untimely, but deleterious.

Elder Butler has had such an amount of burdens, he was not prepared to do this subject justice. Brother E. J. Waggoner has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at

once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth, as it has been taught by us as a people, is a mistake and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of.

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once [they are] made public, minds would seize [upon them,] and just because others believed differently would make these differences the whole burden of the message and get up contention and variance.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, arguing that point, magnifying that point, when it is really a matter which is not of vital importance and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time should be kept in the background.

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had would as soon have a brush as not. Nothing would suit them better than a sharp discussion.

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused, and the conference will be a dead loss, worse than if they had had no conference.

Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony. Elder J. H. Waggoner has loved discussions and contention. I fear that E. J. Waggoner has cultivated a love for the same. We need now good humble religion. E. J. Waggoner needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people.

But how do you think I feel to see our two leading papers in contention? I know how these papers came into existence, I know what God has said about them, that they are one, that no variance should be seen in these two instrumentalities of God. They are one, and they must remain one, breathing the same spirit, exercised in the same work, to prepare a people to stand in the day of the Lord, one in faith, one in purpose.

The Sickle was started in Battle Creek, but it is not designed to take the place of the Signs, and I cannot see that it is really needed. The Signs of the Times is needed and will do that which the Sickle cannot. I know if the Signs is kept full of precious articles, food for the people, that every family should have it. But a pain comes to my heart every time I see the Sickle. I say it is not as God would have it. If Satan can get in dissension among us as a people, he will only be too glad.

I do not think that years will wipe out the impressions made at our last conference. I know how these things work. I am satisfied that we must have more of Jesus and less of self. If there is a difference upon any parts of the understanding of some particular passage of Scripture, then do not be with pen or voice making your differences apparent and making a breach when there is no need of this.

We are one in faith in the fundamental truths of God's Word. And one object must be kept in view constantly, that is harmony and co-operation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a world-wide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers' dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects, when their own soul needs practical godliness.

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eye traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question cause the loss of many souls.

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye were single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an Educator upon earth. After His resurrection He was an Educator to the lonely disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to bound with a holy, new, and sacred hope and joy.

From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below [is] warring the good warfare upon the earth. There must be a purifying of the soul here

upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth. They listen to the discourses preached, they seem to be deeply interested as they hang upon the lips of the speaker; and if his words are sublime, they are delighted, tears flow as the love of Christ is the theme brought before them. But with the close of the discourse the spell is broken. Enter the homes, and you will be surprised to not hear one word that would lead you to think that a deep impression was made as the circumstances warranted in the presentation of such elevating things. It was exactly as if they had listened to some pleasant song or melody. It is done and the impression gone like the morning dew before the sun. What is the reason of this? The truth is not brought into the life. They did not accept the truth spoken as the word of God to them. They did not look past the instrument to the great Worker within the heavenly sanctuary. You did not take the word as a special message from God of whom the speaker was only the one who was entrusted with the message. Is it then any marvel that the truth is so powerless, that with a large number, if there is some excitement, a little animal ecstasy, a little head knowledge, the influence is no deeper?

There is altogether too much sermonizing. There is too little listening and hearing the voice of God. But hearing only the voice of man, and the hearers go to their homes with souls unnourished, but empty as before and prepared to sit in judgment upon the sermon, commenting upon it as they would upon a tragedy, reviewing the matter as a human effort. Let this mind be in you which was also in Christ Jesus. Fill the mind with the great humiliation of Christ, and then contemplate His divine character, His majesty and glory of the Highest, and His disrobing Himself of these and clothing His divinity with humanity. Then we can see a self-denial, a self-sacrifice that was the marvel of angels.

Oh, it was poverty indeed apportioned to the Son of God that He should be moving upon a province of His own empire and yet not to be recognized or confessed by the nation He came to bless and to save. It was poverty that when He walked among men, scattering blessing as He trod, the anthem of praise floated not around Him, but the air was often freighted with curses and blasphemy. It was poverty that, as He passed to and fro among the subjects He came to save, scarcely a solitary voice called Him blessed. Scarcely a solitary hand was stretched out in friendship, and scarcely a solitary roof proffered Him shelter. Then look beneath the disguise, and whom do we see?—Divinity, the eternal Son of God, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man.

I wish that finite minds could see and sense the great love of the infinite God: His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God and guarding ourselves on every point. I know that Satan's work will be to set brethren at variance. Were it not that I know the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.

Our Redeemer liveth to make intercessions for us, and now if we will daily learn in the school of Christ, if we will cherish the lessons He will teach us in meekness and lowliness of heart, we shall have so large a measure of the Spirit of Jesus that self will not be interwoven into anything that we may do or say. The eye will be single to the glory of God. We need to make special efforts to answer the prayer of Christ that we may be one as He is One with the Father. He who declared Himself actually straitened while in the days of His humiliation, because He had many things to say to His disciples which they could not bear now, the wonders of redemption are dwelt upon altogether too lightly. We need these matters presented more fully and continuously in our discourses and in our papers. We need our own hearts to be deeply stirred with these deep and saving truths. There is danger of keeping the discourses and the articles in the paper, like Cain's offering, Christless.

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin; and should the Lord work for them in the power of His Spirit, corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.

That which our people must have interwoven with their life and character is the unfolding of the plan of redemption and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away. Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living wellspring; then the streams flowing from the living Fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart.

Truths connected with the second coming of Christ in the cloud of heaven will be talked of, written upon more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character. There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.

The Bible is but yet dimly understood. A life-long, prayerful study of its sacred revealings will leave still much unexplored. It is the deep movings of the Spirit of God that are needed to operate upon the heart, to mould character, to open the communication between God and the soul before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility is brought into the work of searching for the truth as for hidden treasures; and if the truth were taught, as it is in Jesus, there

would be a hundredfold greater power, and it would be a converting power upon human hearts; but everything is so mingled with self that the wisdom from above cannot be imparted.

Lt 38, 1887

Sister

Basel, Switzerland

February 24, 1887

My dear Sister:

I received your letter yesterday and will hasten to reply. In the first place I would call your attention to the precious promises in the Word of God. All who are children of God have not the same powers, the same temperament, the same confidence and boldness.

I am glad indeed that our feelings are not evidence that we are not children of God. The enemy will tempt you that you have done things that have separated you from God and that He no longer loves you, but our Lord loves us still as we may know by the words He has placed on record for just such cases as yours.

“If any man sin we have an advocate with the Father, Jesus Christ the Righteous.” 1 John 2:1. “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.

Now my dear sister, I have evidence that God loves you, and that precious Saviour who gave Himself for you that you might be saved will not thrust you from Him because you are tempted, and in your weakness may have been overcome. He loves you still.

Peter denied his Lord in the hour of His trial, but Jesus did not forsake poor Peter; although Peter hated himself, the Lord loved him; and after His resurrection, He lovingly remembered Peter and called him by name and sent to him a loving message. Oh, what a kind, loving, compassionate Saviour we have, and He loves us though we err.

Now do not worry yourself out of the arms of the dear Jesus, but lie trustingly in faith. He loves you, He cares for you, He is blessing you, and He will give you His peace and grace. He is saying to you, Thy sins be forgiven thee. Notwithstanding you may be depressed with bodily infirmities, yet this is no evidence that the Lord is not working in your behalf every day. I tell you Jesus loves us although we err and are betrayed into sin. He will forgive us, He will pardon and that abundantly. Gather to your soul the sweet promises of God.

Jesus is our constant, unfailing friend, and He wants you to trust in Him. God is at work and Satan is at work. The Lord is working to save and Satan is working to destroy. The corruption that is in the world, all the unholy influences on every side are ever working on us to sink us to their low level. Satan would

have our minds drawn away from the mighty Helper to pondering over our degradation of soul and feeling that all its substance is being wasted and God dishonored.

Look away from your wretchedness to the perfection of Christ. We cannot manufacture a righteousness for ourselves. Christ has in His hands the pure robes of righteousness, and He will put it upon us. He will speak sweet words of forgiveness and promises. And He presents to the thirsty soul fountains of living waters, whereby we may be refreshed. He bids us to come unto Him with all our burdens, all our griefs, and He says we shall find rest. We must therefore believe if we come to Him that He speaks pardon, and we must show our faith by resting in His love. The heart is moved by all that is tender and pure and lofty—high ambition, holy joys, ennobling motives, endearing sympathies, and needful help.

He sees the guilt of the past and He speaks pardon, and we must not dishonor Jesus by doubting His love. This feeling of guiltiness must be laid at the foot of the cross of Calvary. The sense of sinfulness has poisoned the springs of life and true happiness. Now Jesus says, Lay it all on Me; I will take your sin, I will give you peace. Destroy no longer your self-respect, for I have bought you with the price of My own blood. You are Mine, your weakened will I will strengthen, your remorse for sin I will remove. Then turn your grateful heart, trembling with uncertainty, and lay hold upon the hope set before you. God accepts your broken, contrite heart. He offers you free pardon. He offers to adopt you into His family with His grace to help your weakness, and the dear Jesus will lead you on step by step if you will only put your hand in His and let Him guide you.

Search for the precious promises of God. If Satan thrusts threatenings before your mind, turn from them and cling to the promises; and let the soul be comforted by the brightness, as the cloud is dark in itself when filled with the light is turned to the brightness of gold, for the glory of God is upon it.

May the Lord bless to your soul these few words He has prompted me to write to you.

Lt 39, 1887

Bourdeau, D. T.

1887

Much-respected fellow laborer:

I have been shown that God has a work for you to do, and you can do it to His acceptance if you rely firmly upon the arm that is infinite. But you must not think that He would have you bear the whole burden of His work. The cause is the Lord's; He will take care of His own. You could do much greater and more efficient work if you would cultivate calm trust in God and not become anxious and worried, as though Jesus still lay in the sepulcher, and you had no Saviour. He has risen; He has ascended to the heavens and is your advocate before the throne of God. You may prefer your requests to God, knowing that you have a faithful High Priest, who will be touched with the feeling of your infirmities; for He has been tempted in all points like as we are. Do not feel that God is unmindful of you, but always remember that He loves you and is willing to give you rest and peace in Him.

There is a great work yet to be accomplished in saving souls. God has made His messengers the depositaries of His truth, weighty with eternal interests; and He has delegated them to carry it to all tongues and people. Light is to shine forth amid the moral darkness, to reveal sin and error.

Every man who preaches the truth should cultivate the qualities necessary to an educator. He is to present every man perfect in Christ Jesus. He should see that all who receive the truth are firmly established in the faith and that no part of the work is left incomplete. God's work should be primary; other interests, secondary. Satan is playing the game of life for the souls of men, and God's ministers must watch for souls and work faithfully to repulse the enemy and gain the victory. We need wisdom and a better knowledge of Satan's devices, that he may not, right before our eyes, accomplish the ruin of precious souls. There is a Source of strength at our command, and we need not become discouraged or be driven from the field.

Considering the greatness of the work, God would have His laborers keep themselves in the very best condition of physical and mental health, that they may have clear minds and calm nerves. These teachers are representatives of Christ and should cultivate that meek and quiet spirit which He ever exhibited, learning daily lessons in His school. They should labor as though they believed that God was close by their side, to do what it is impossible for them to do. They are to work in God. "Without Me," says the Saviour of the world, "ye can do nothing." [John 15:5.]

Every worker should labor intelligently, with an eye single to the glory of God. He should take special care not to abuse any of his God-given faculties.

The Lord would have you, my brother, reform in your method of labor, that you may have a well-balanced mind, a symmetrical character, and spiritual strength to counsel wisely. Men who have experience in the knowledge of the truth are too few for you to be sacrificed. You are almost constantly overtaxing both your physical and mental powers, because you allow yourself to feel too intensely. You have a vivid imagination and put much intensity into your preaching, which keeps the mind on a constant strain, with the voice raised to a high pitch; and not only are you wearied, but the people are annoyed and their interest lessened. The reaction is sure to come; for you do not know how to let yourself down gradually from such a strain, and the poor mortal body feels the wear. A corresponding depression follows the high pressure. You should not allow yourself to make your labors unnecessarily severe.

When your labors have been protracted to an unreasonable length, then comes a feeling of weariness and a lack of vitality, and every part of the being cries out with pain and distress. Your vocal organs cannot bear the strain you have put upon them by long, loud talking and praying. A high tone of voice is an expenditure of vital force which is entirely unnecessary and is a violation of the laws of health. You can, with carefulness, calm consideration, and self-control, work temperately, and yet do good work for the Master. You should consider it a sin to waste your strength; for you can use it all to a wise purpose. You tax yourself in writing as well as in speaking. God does not require this. Observe strictly the laws of health, and you will be fresh to do good work for the Master; you will have fresh manna to feed the sheep in Christ's pasture. Preach less; minister more. If one half your time were given to preaching, and

the other half to visiting, or resting your vocal organs, you could generally do more good and leave a better impression.

Some of your lengthy discourses would have far better effect upon the people if cut up into three. The people cannot digest so much; their minds cannot even grasp it, and they become wearied and confused by having so much matter brought before them in one discourse. Two thirds of such long discourses are lost, and the preacher is exhausted. There are many of our ministers who err in this respect. The result upon themselves is not good; for they become brain weary and feel that they are carrying heavy loads for the Lord and having a hard time. Thus they begin to ponder over their feelings and pity themselves and remove their eyes from Jesus, the author and finisher of their faith. Jesus does not ask this sacrifice on their part; He requires obedience rather than sacrifice.

The truth is so different in character and work from the errors preached from popular pulpits, that when it is brought before the people for the first time, it almost overwhelms them. It is strong meat and should be dealt out judiciously. While some minds are quick to catch an idea, others are slow to comprehend new and startling truths, which involve great changes, and present a cross at every step. Give them time to digest the wonderful truths of the message you bear them.

The preacher should endeavor to carry the understanding and sympathies of the people with him. Do not soar too high, where they cannot follow; but give the truth point after point, slowly and distinctly, making a few essential points; then it will be as a nail fastened in a sure place by the Master of assemblies. If you stop when you should, giving them no more at once than they can comprehend and profit by, they will be eager to hear more, and thus the interest will be sustained.

Jesus will work with your efforts if you take counsel of Him. He looks upon you with the tenderest compassion. He loves you and wants you to be happy. He knows your every weakness, and He pities you and wants to help you. The work is great, and you may act a part in it, if you will take hold of the strength of almighty power. You have precious ability; and if you employ it wisely, and stay your soul upon God, Jesus will recognize you as a co-laborer with Him. Look up, my brother; in the name of Jesus, I bid you look up. Do not look at yourself; do not express doubts; but talk faith, hope, and courage, and Jesus will bring you off more than conqueror.

Jesus saw Satan tempting you and magnifying your trials before you. You were distrustful. If in pain, you thought it the precursor of your speedy dissolution. This is the enemy's work; but you can resist him, you can be a conqueror. God wants you to be cheerful, free, happy, and trustful, ready to say with Paul, "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." Your trials are God's workmen; and if borne with patience, they will prepare you for a recompense of reward. Therefore you should be of good courage under them.

You are in a hard field, but it is where God would have you. There is work to be done, but you will be surprised when I tell you that in order to do it, you must work less. You must husband your vital forces, in order to accomplish more and better work. Counsel with your brethren, and work in harmony with

them; they will be a strength rather than a hindrance to you. Do not try to go on your own independent judgment.

Your family need to exercise great caution in bringing matters of a disagreeable nature to your attention. They should not tell you of grievances or complaints against any one; for when your brain is tired and worn, anything like another's wrongdoing awakens a train of thought that is most painful and distressing, and you concentrate your mind on these small things till they grow to gigantic proportions, and then you are liable to say something that will wound yourself and others. Thus you mar the work of God and lessen your influence. Your brethren do not understand your peculiar temperament, and therefore they do not know what your words mean, nor how to handle your case.

It is the plan of Christ for two to be united in ministerial labor, in teaching and educating the people whom they bring into the faith. I have been shown that you should unite in labor with your brother or some other minister. You should not go alone. Two can be a help to each other, if they will be entreated and listen to counsel. If your brother, or some one else, labors with you, God wants you both to be cheerful, hopeful, and trustful, casting all your care on Jesus, and committing the keeping of your souls to Him as to a faithful Creator. Represent Jesus in character. Be strong, yea, be strong in the strength of Jesus. Neither of you should tax himself to the utmost; or you may be called upon at any time to use your long experience in doing a work in vindication of the truth that will require calm nerves, candid reflection, and forcible arguments. You two brothers are the most experienced workers who understand French; therefore there is a large field for your labors, if you will work intelligently, in the fear of God. The light and privileges you have had lay you under obligation to God to use this light in blessing others.

Do not either of you feel that the whole weight and burden of the cause rests on your souls. Jesus is the great burden-bearer, and He is your helper. He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.] Talk less about yourselves and more of Jesus and His sufferings. The less you talk about yourselves, the better will be your influence. Meekness and lowliness are daily lessons to learn in the school of Christ. You need to lie low at the feet of Jesus.

Bro. _____ does too much, while Bro. _____ needs to weave into his work more life and spirit. His temperament is more sluggish and needs the quickening influence of the Spirit of God. He needs greater earnestness and vitality to represent the importance of the truth to the people. He should be more thoroughly devoted to the work and not have his interests divided. He allows things of minor importance to draw his mind away from the work, when it should be concentrated on his ministerial duties.

Bro. _____ should be guarded that he does not take himself from the work to serve tables. He has too often bound upon himself burdens which prevented his putting his energies into the work. He should consecrate his powers and abilities to God, to save perishing souls. In the past it has sometimes been the case that Bro. _____ has not clung to an interest with such perseverance and zeal as would enable him to bind off his work completely and thoroughly, so that he could present every man perfect in

Christ. He should devote less time and thought to temporal things and more study and earnestness to eternal things. If the enemy can create things to draw you away from your work, he will be diligent to do it. But if he sees he cannot obtain this power over you, he will abandon his object. As an interest is about to close up, be careful not to ripen it off abruptly. Keep the confidence of the people, if possible, that the souls who are in the valley of decision may find the true path and walk in the way to life.

Be cautious in your labors, brethren, not to assail the prejudices of the people too strongly. There should be no going out of the way to attack other denominations; for it only creates a combative spirit and closes ears and hearts to the entrance of the truth. We have our work to do, which is not to tear down, but to build up. We are to repair the breach that has been made in the law of God. It is the nobler work to build up; to present the truth in its force and power, and let it cut its way through prejudice, and reveal error in contrast with truth. There is danger that our ministers will say too much against the Catholics and provoke against themselves the strongest prejudices of that church. There are many souls in the Roman Catholic faith who are looking with interest to this people, but the power of the priest over his charge is great; and if he can prejudice the people by his stay-away arguments, so that when the truth is uttered against the fallen churches they may not hear it, he will surely do it. But as laborers together with God, we are provided with spiritual weapons, mighty to the pulling down of the strongholds of the enemy.

When the servants of God are tried and tempted, and are disappointed in obtaining human sympathy, let them remember Jesus in His hour of greatest agony in Gethsemane. His disciples did not watch with Him one hour. Sleep overpowered their senses. The King of glory, the Son of the everlasting Father, left His royal throne, clothed His divinity with humanity, and became "a man of sorrows, and acquainted with grief." [Isaiah 53:3.] No man's trials or sacrifices could compare with those which His suffering spirit endured. The Majesty of heaven walked through midnight blackness, and for what? "Who for the joy that was set before Him, endured the cross, despising the shame." [Hebrews 12:2.] It was to redeem fallen man. He endured the overwhelming weight of woe in order that He might bring many sons and daughters unto glory. He suffered rejection, coldness, contempt from those He came to bless; persecution, betrayal, crucifixion from those He humiliated Himself to save. The whole flood tide of human woe beat upon His soul.

The followers of Jesus need not be amazed if they are made partakers of His sufferings. Their motives will be questioned, and they will meet with disappointments on every hand; but Christ endured all this. How can He look upon those for whom He has paid so infinite a price and "be satisfied" [Isaiah 53:11], when they have never appreciated His great gift to them? "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds." [Hebrews 12:3.]

The work of Christ's representatives will be similar to that of their Redeemer. They are to communicate that which is heavenly and divine. And they are not to look to self, nor trust in their own efforts. Neither should they place too high an estimate upon their own work. When they see that others do not regard their efforts as they themselves estimate them, they should not feel that their labors might as well cease; for this is the work of the enemy. We live to God, not to men. God estimates our work at its full value. He measures nobility of character; and whether men appreciate us or not in our lifetime, our

character lives after we are gone. After man has no more to do with anything under the sun, the example he has set, the golden words he has spoken live through all time and through all eternity.

True Christians will have an experience like that of Christ in the wilderness of temptation, especially those who engage in rescuing souls from the snares of Satan. They will meet the assaults of the enemy of all righteousness; and as Christ overcame, so may they overcome through His grace. No one should feel that he is abandoned of God because he is subjected to sore temptations. If he remains unshaken by the temptations, Satan will leave him, and angels will minister to him as they did to Jesus. There is no comfort equal to that which Christians enjoy when the tempted soul has patiently suffered and Satan has been vanquished. They have borne witness for Jesus, relying wholly upon the Word of God, "It is written," and thus have resisted every advance of Satan, till they have beaten him back and gained the victory.

Let us in no case depreciate one because he is severely tempted and the billows seem to go over his head. We must remember that Jesus was sorely tempted in all points like as we are, so that He might succor all who should be tempted. And let us remember, too, that He identifies His interests with His tempted, suffering ones.

We all have a personal influence. Our words and actions leave an indelible impress. It is our duty to live, not for self, but for the good of others; not to be controlled by feelings, but by principle. We should consider that our influence is a power for good or for evil. We are either a light to cheer or a tempest to destroy. God would have His workmen show themselves men. In our association with men, we are bound by the law of Jehovah to influence them in the direction of good. This power of personal influence will be felt by others. The law of God requires that we love our fellow men as we love ourselves. Then every power and action of the mind must be put forth to that end—to do the greatest amount of good. To overdo wearies and disables us, and cripples the powers God has given us, so that much less good is done than might have been accomplished had we worked intelligently. Had all the powers been treated considerately, what a precious work might have been done! How pleasing to the Giver for man to hold the royal gifts of the soul so that they shall tell with power upon others! They are the connecting link between God and man and reveal the Spirit of Christ and the attributes of heaven. The power of holiness, seen but not boasted of, speaks more eloquently than the most able sermons. It speaks of God and opens to men their duty more powerfully than mere words can do.

God is not pleased to have his representatives worry and wear themselves out so that they cannot diffuse the sweet fragrance of heaven in their lives. We have but one life to live in this world. Jesus came to teach us how to live that life, that we may represent the character of heaven. We must never grow fainthearted; for it would be far worse for ourselves and others within the sphere of our influence than if we bore our trials with courage and fortitude. God requires us to behave with dignity under trials and temptations. The man of sorrows who was acquainted with grief is before us as our example. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Revelation 3:21.] Let us ever preserve the love of Jesus, presenting the truth as it is in Him.

Lt 39a, 1887

Bourdeau, D. T.

Chaux-de-Fonds, Switzerland

1887

Dear Brother Bourdeau:

I have a letter partly written to you, but did not bring it to this place. In a card to Bro. Whitney you speak of being taxed with writing out a synopsis of your discourses for the benefit of Brn. Geymet and Badant. Now this is a burden that you should not take upon you, for the Lord does not lay upon you any such burden; and in the place of its being a benefit to these brethren, it is the worst thing that you can do for them. I have had special testimony upon this point for several of our ministering brethren who were doing the same thing.

It was shown that all such education and training is an injury. These men, if they are to be educated and trained for the exposition of the Scriptures, should not be taught to depend upon any man, and should be taught to look to God; to go to Him for help, for knowledge, and for His power and His Spirit. Bro. A. C. Bourdeau told me he had done the same thing in several places. I told him that in every instance he had done them harm. You have decided defects in your ministry. In your discourses you ramble. You take in too much matter; you have too many points, and bring in too great an array of what you think are convincing arguments, which cover up the truth and do not make it plain to the hearer. I have been shown that if you would bring into your discourses one half or even one third of the matter you do, your discourses would be far more clear and interesting, and your hearers would retain the points much better.

If I had thought that you had any intention of training these brethren to imitate your manner of presenting the truth, I would have spoken to you on these points; but I did not think they were with you for any such purpose. These men are not to have you do the searching of the Scriptures or to be brains for them. They must learn; and if God has called them to the work, He will impart to them His Holy Spirit, while they shall search and dig for the truth as for hidden treasure, praying, believing, pleading with God that He will constantly help them. If taught to look to you to manufacture their discourses for them, you step in between these men and the true Educator Jesus Christ. Let them go to the Fountain Head. This very first lesson given them is not in God's order. Let them work in their own harness and not wear Saul's armor, but work as best they can in their own way and with their own humble talent. Let them pray and search the Scriptures for themselves. When you present to them even a skeleton of a discourse, a synopsis or anything of the kind, you are doing a work which wearies you; and just as far as you go in this direction, you are doing them great injury. I speak decidedly on this point. You must give God a chance to work upon mind and upon heart. You must not take the work out of God's hand to do yourself. This is the testimony I have borne to many. Your brother said that he had lost a book valuable to him because it contained many valuable discourses. I told him that every sermon he had ever preached that was put into writing or print was lost. I thought it was the greatest blessing that could

come to him, for he did not see the necessity of preparing himself before entering the pulpit by diligently searching the Bible and opening his heart to the impressions of the Holy Spirit. He trusted to his old, oft-repeated discourses, and the people frequently had presented before them matter that was as dry as a chip. It had not the freshness of thought with the sweet spirit and power that God gives to His workers.

I need not say more in reference to this matter. The work that is expected for you to do is not to mold and train these men to your copy. You are to have an oversight of the work, give some cautions and some instructions how to labor; but when it comes to your giving them your discourses to preach to the people, you are doing a work which will not be blessed of God to them, and you will be in danger of thinking that you have done a very great work in fitting these men for the ministry, when you have done a very great work to unfit them for the ministry. These men, if God accepts them, will have to seek their knowledge from the Scriptures and will have to search and pray and think. They will often be discouraged and driven to God for enlightenment. Now these men must come up in this way. Your thoughts are not to be put into their heads. They may get a lesson like a school boy from your discourses and repeat your arguments; it may be as dry as the hills of Gilboa that had neither dew nor rain. You are in danger of educating whoever is with you too much after your order. Let these men work their way, looking constantly to God for guidance, not to yourself. I noticed when any of us addressed the people, you would arise and think you could add something to what was said; and you sometimes talked from ten to thirty minutes to make more plain, in your mind, that which was spoken. I have been shown that you do err here. You do not strengthen the impression, but you weaken it. I have frequently spoken earnestly, and I know under the deep movings of the Spirit of God, and you have thought that the matter was not complete until you should talk from ten to thirty minutes to deepen the impression. This you ought not to have done, for it weakened the impression. I did not want to tell you to sit down, but I thought you ought to have had more wisdom, for you were only darkening counsel by words.

Now if Brn. Geymet or Badant speaks to the people, they will no doubt make imperfect efforts; but should you get up and supplement their efforts, you leave the matter in your mind in a better shape, but not so in reality. The men must learn as they practice. If they have real errors in doctrine, then out of the desk correct them. If they fail to give clear ideas, they are to be taught to study the subject more perfectly. But if you go about with them and do all the preaching because you think that you can do it better, it is far better for them to go alone and work by themselves, seeking to improve constantly, praying for wisdom and for grace to make improvement. They are to cast all their burden on the Lord. And if they feel no burden and will submit to take discourses from your pen and from your brains, they had far better tarry in Jerusalem until they be imbued with wisdom from on high, and not to look to any living man for the qualifications or endowment. God raised up men in the Reformation and put His Spirit upon them and sent them forth to bear light of truth to others.

Lt 40, 1887

Underwood, Brother; Farnsworth, Brother

Basel, Switzerland

April 13, 1887

Dear Brethren Underwood and Farnsworth:

I received a letter from Eld. Butler containing the intelligence that you were both going to California to attend the important meetings there. I was somewhat surprised at this, that you should both think of going to these meetings. The contents of this letter in other matters also surprised us, but I had a dream the night before the letter came which is a sure dream. Cautions were given of dangers ahead, and I am somewhat burdened. I am anxious, I must say, and not altogether assured in reference to your understanding the work or the people in Cal. or Oregon from reports. From the very first of the work in Oregon, they had been inclined to draw away from the conference in Cal. We have labored with them untiringly to bring these people in the upper California conference in harmony with the workers of the publishing house on the Pacific Coast, and I have had the most decided testimonies in reproof of their drawing off in feelings and sympathies from the conference of Cal. While I know that strenuous efforts have been made by the brethren to harmonize in Southern Cal. or on the Pacific Coast, there have been impressions made and work performed to build up separate interests.

Bro. Van Horn's course was not that of wisdom. And Bro. Boyd's course has not in all particulars been wise in regard to these things. The education and labor to have those in Oregon and the Upper Columbia Conference with their means and influence to sustain the work in Oakland and Healdsburg has been the opposite of this. Great favors have been asked and granted to have students come to Healdsburg College at the very lowest rates, and they are constantly expecting to draw favors, but have done nothing to reciprocate these favors. It was not wise for them to start a school in Oregon because the students could never receive the mold there that they should have and would become narrow and bound and would ever in afterlife realize its lack in efficiency and promptitude of action and in breadth and depth of thought. But I cannot enter into all the particulars. A. T. Jones and Elder Loughborough know well the labor we have put forth to build up the work aright in Oregon. I hope nothing will be done to cast an influence and to sow the seeds of distrust in regard to the interests in California, but every effort be made to bind the work and workers together. I know that both of these brethren, Farnsworth and Underwood, move strong, and they make great mistakes, for they are only mortal men; and unless they are moving wholly in the fear of God, and are not impressed with reports that may be made recently from Cal., they may make mistakes.

I know that Bro. Farnsworth, also Bro. Burrill, followed the direction or counsel of another man's mind without the wisdom and prudence that the Counselor would have exercised had He been on the ground Himself, and a work was done of strangling the progress and advancement of the work in New York, which eternity alone will unfold. I must tell you N. Y. will never recover from the measures taken there. Bro. Wilbur Whitney nor Bro. Burrill ever conversed with me about these matters. I have done my duty, and I did not wish to have any conversation on the subject. But some men who might have been saved and been encouraged to help advance and build up the work and not lost confidence in the workers will never be aroused to their duty till the trump of God shall sound, and then they will see where they left a straightforward, onward path and faith in the work and workers, which could never be revived, but was buried. All the warnings, all the reproofs and testimonies will never undo the work that Bro. Farnsworth

helped to do in N. Y. I will not state fully the matter to you, for it will do no good now; but I want you to remember the report of the spies and never approach any where near to their work.

Then the strong position that Eld. Underwood took to kill the Sabbath School Worker was because of reports he had heard. There was no reason but that the paper should live. There was no reason that it should be strangled to death. I tell you, my brethren, I am afraid of you both unless you shall live so close to Jesus that you will be living channels of light. Men make strange work if for one moment they do not take counsel of God and rely upon the leadings of His Spirit. Now I know from higher authority all the movements made to strangle the S. S. Worker were not prompted by minds that were free from prejudice. That paper was needed, but strange work will be made if the mind is open to impressions from other minds that God is not leading and guiding. I write this because I feel it my duty. I think you need it. I hope that you will both, if you work in California, work so God can work through you and not carry out plans and projects of any man, but lay your souls on the altar of God and keep close to the bleeding side of Jesus. Humbling self at every step, talk of Jesus, talk practical godliness, build up and not tear down. God knows we are in need of building up the work and not have men who will put on the brakes and not keep the car from rolling up the steep ascent. I shall be glad to have you visit the important meetings in Cal. and Oregon if you are in that position where God can work in you and through you and by you. But unless you are where God can communicate to you His will and move upon you by His Spirit, you are unfitted to be the help that Cal. needs. But I believe you can be a real blessing to Cal. and will be if you do not become entangled and trammled with other men's ideas and prejudices. Brethren, seek God. Humble your hearts at every step.

Bro. Farnsworth, never, as long as you live, repeat your work in N. Y. Bro. Underwood, never, as long as you live, repeat your work in Battle Creek in killing the S. S. Worker. These movements cost too much to be repeated. I never saw time of greater peril to the work and cause of God than at the present time, because men do not walk carefully and understandingly before God and in the light of His countenance. I have been writing to our brethren in California and seeking to draw them in close harmony with their brethren in all parts of the work. Let this be your effort, and God will bless you. I write in love for your souls and the souls of His people for whom you labor. Put self out of sight, I beg you.

Lt 41, 1887

Wilcox, Brother and Sister

Basel, Switzerland

April 12, 1887

Dear Brother and Sister Wilcox:

I received your letters and will try to answer them. I am sorry that Bro. Butler left the impression that I thought you should not come to England because you justified yourself when reprov'd. I did not regard it in this light. I did not at any time think that you braced yourself up to resist what I said. Bro. Butler has certainly received a wrong impression.

There were reasons given in my letter that were objectionable to your being in England. I considered the matter of your wife and child's coming; where they are you should be. I am glad that your wife is in better health, and is not wholly absorbed in herself. But to take her to such a field as England, knowing she could be no help to the work there, and considering your own poor health, and the little helpless child, it looked to me to be injustice to you all.

Sister Wilcox has had an experience in her life that has made her a helpless burden much of the time, when she need not have been so. There is a sort of helplessness about her which is as natural as her breath, but, which I do believe she is making efforts to overcome, and yet temptation will be strong in the direction of laying her weight upon others.

You wrote to have rooms prepared in the mission for your family, that your wife was feeble and so forth. Now, Bro. Wilcox, you could not be in that mission house with your feeble wife and your child without occupying so much space that there would be no place to use for the accommodation of a mission. It is, I consider, very objectionable to transport over to England those who will only be helpless burdens to a poverty-bound mission, and then there would be your own poor health with that of your wife. It seemed to me, from all that has been shown me in regard to this mission, that there should be transported only such as could be a help and not a hindrance. There are inconveniences to be met here that you would not meet in America. It did not seem justice to me to transport your family here after you wrote that your wife was very feeble. She is not fitted for a missionary life at all. And as you should be with your family, it seemed clear to me you should remain with them in America.

You are well aware that much of your time was spent in tears and gloom and physical weakness in consequence. And then your feelings in other directions which you mention in your letter show a weakness that has been an offense to God.

Your relation to Sister Thayer, your being so much in her society, you both were very critical with others, especially the young, and yet your own example was not worthy of imitation. Your association with the work made this course of action offensive to God. And this, if there were no other cause, would be sufficient reason that you should remain in America among your brethren. In many respects you are a weak man. Your fasting, your long prayers, and then continuing in the same objectionable course of action, seems to me, shows an unbalanced mind. You should be where there are those who can help you. I regard these failures as an offense to God, the outgrowth of an ill-balanced, one-sided character and calculated to give the wrong mold to all with whom you connect in the work. Your spirit or your temperament is not of that kind that would make you a safe missionary and a well-balanced Christian. You are very set, very firm in your own ideas. And unless you are a transformed man, your weaknesses will be copied by others to their ruin. I speak plainly in these matters. I consider you a very weak man in many respects.

In regard to your ability to issue the Present Truth, your work has been good. I know of no fault here in particular, and for this reason I wish it were so that you could continue your work in England upon the paper. The Lord understands all these things.

Sister Thayer told me decidedly, when we first saw her at Grimsby, that she wants to go to America. I talked the other way, but her mind seemed fully settled to go. Arrangements were made to have her go and put herself into a position to learn bookkeeping, and in that case you would have to remain another year. But after the conference at Basel decided that she should go to America. She then said that she did not want to go. Several letters from different sources came to me after she went to America that Sister Thayer thought she was sent to America because they wanted to get rid of her and did not want her in England. There the green-eyed monster, jealousy, came in, and she made impressions there that were not true. Poor Sister Thayer gained much sympathy. I was obliged to answer several letters stating the facts in the case.

Now had she done the work for which she was sent there, it would have been a great blessing to the cause of God in England, as well as in Switzerland. But she let her strong, set will control her and did not perfect the work for which she was sent to America. She acted in the matter as though she would follow her own mind and judgment and give herself up to this gloom and self-martyrdom that is so offensive to God, and she left impressions everywhere that she was a misused person.

I wonder that the Lord bears so long with the perversity of human beings. I am so pained over this child's-play work in God's cause that I cry out in anguish of spirit, Oh, that those who are so exacting and critical as yourself and Sister Thayer have been would turn your criticisms upon your own hearts, your motives and your spirit; for if God has ever spoken by me, unless you both are transformed by the grace of Christ, your unholy traits of character will overcome all good, and you will never enter heaven. This Christian warfare is not child's play; it is earnest, solemn work.

Well, I will say no more on this point, except this: it takes more labor to keep straight and in working order those characters that are ill balanced than to convert souls from the world. It is the wearing, exhausting labor with the least profit. I feel sorry for you. You sin and repent, and sin and repent, and keep it up, I fear, to the end, until the heart, the fountain, is made pure. Now my duty is done in this matter. In regard to your coming to England, if you feel it your duty to come, we will be glad to see you. God will tell you what your duty is, if you will humble yourself before Him; but while you are self-sufficient and think yourself about perfect, God can do nothing for you. I hope that you will seek the Lord. I hope His converting grace will take possession of your soul. I hope that you will become altogether what God would have you and that you, by learning in the school of Christ, will be softened, subdued, and perfect a Christian character and be a firm, bold soldier of the cross of Christ. If this does not take place, you will fall under temptation and lose your soul.

Lt 42, 1887

Butler, G. I.

Basel, Switzerland

April 13, 1887

Dear Brother Butler:

Your letter is received. You speak of many things. I have arisen at half-past two to write to you. I am greatly disappointed at your decisions. I was in my dreams in your councils the night before the letter came, and I was very sad, for I could not sanction your movements, for there was too much of the opinion of men and but little of the counsel of God.

I told them in the morning that we should hear of things that day that would make us sad, and in a few hours your letter came. I will not say much for fear of being misunderstood and casting burdens where I should not. I cannot feel that your course toward Elder Waggoner is altogether right. I think you have shut off the man where he has no chance of his life. He cannot recover himself, and placing Elder Haskell as editor of the Present Truth is simply a farce. I see no light in these things. Then we are waiting to have Elder Haskell come here to consult together and start the work in England, but he is held there in America and we are here and time [is] being lost. Why not take Elder Farnsworth to do the work in New England and release Elder Haskell to come to Old England. I see nothing before us, but perplexity. But so it must be. We shall probably be detained here another year. I cannot see the hand of the Lord in these arrangements.

Do not take too great stock in reports brought to you from California by those who do not understand the situation. Sometimes I feel that I must hasten to America, then again I think the work here is unfinished and we do not want to leave it thus. Much as we have desired to be at the California camp meeting, I have not attended one general state meeting in California since the one in Healdsburg when I was raised up from my severe sickness. I greatly desire to attend some camp meetings east of the Rocky Mountains, but this delay makes it impossible. There is great need of some one who can write and issue books, but we have not one here who is able to do this, in Switzerland or England. Brother B. L. Whitney tries to write, but he buries up his ideas in such a mass of words that he cannot do much to the best effect. We are distressed at the outlook for bookmakers. I had written you letters, but thought best not to send them. We must seek God with fasting and with prayer. We must not let go of faith. Perhaps the way has closed up for help to come to England, and we may have to remain. It seems thus now. I think we shall not at present appearances cross the broad waters for one year longer. If we can in that time bind off the work there, we will leave Europe in peace and feeling that we have done all that is required of us.

Please, my brother, do not exalt Elder Farnsworth. It will ruin him if you do. His only safety is in keeping low at the feet of Jesus. He is inclined to be self-sufficient. I send you a copy of a letter sent them at California, supposing they will go there. I was hoping to learn something in regard to Bro. and Sr. Maxson, but was disappointed. We seem to be so far isolated here in Europe from our American brethren, but we will seek to trust in God and wait patiently for Him, and He may work for us in unexpected ways. Oh, that the Lord would reveal Himself and work mightily in our behalf. I will hope and pray and trust.

Lt 43, 1887

Brown, Brother [M. H.]

Basel, Switzerland

April 15, 1887

Dear Brother Brown:

In your letter to me you make inquiry in regard to yourself, if you were one who was to be blamed. You are one who thought that your course of action was all right, but you have not moved in wisdom.

The letter you sent to Eld. Butler, in reference to Eld. Wilbur Whitney's course, pained my heart. I felt then, and have since, that you were betraying your brother. Since I read that letter, I have not had that confidence in you as formerly.

When the burden was rolled upon me in regard to New York, the light was plainly given that your course had not been perfect before the Lord. You have helped to place matters where they now are and have left the whole load of censure rest upon Wilbur Whitney. I have not talked a word with Bro. Whitney about this matter. I may do so sometime in the future. I have expected that you would fall under temptation. I feared after the part that you have acted that the prospering hand of God could not sustain you. You needed Bro. Wilbur Whitney in your conference, but after such a course had been pursued toward him there, the brethren had no confidence in him; and in his management he could do no good, so we urged his coming here where his help is greatly needed and will be appreciated. The Lord reads the purposes of the heart. He will bring out all this to His glory. But the unwise course pursued, not the fact of the financial embarrassment, has left an influence upon the conference which will prove the ruin of souls, and those who have done this work will see it as it is in the judgment when the books shall be opened and every man will be judged out of those things that shall be written in the books. Satan has exulted at the turn things have taken. The work is retarded for years by the same spirit that moved the unfaithful spies to bring their evil report.

I learn by letters from New York that Bro. Brown has accepted and is now preaching the flat-world theory. Is it possible that this theory has been brought by Bro. Wilcox from England and that you have accepted it and are teaching it? My brother, our work is to teach the third angel's message. Stick to the message. It is a weakness of Eld. Wilcox to get hold of hobbies and to stick to some things that he had better let alone.

Any kind of a theory or hobby that Satan can lead the minds of men to dwell upon he will draw their attention to so that they shall not be engaged in giving the solemn message for this time. Do not, my brother, become entangled with ideas that have no connection with the work for this time. It is better to be teaching the truth as it is in Jesus. Better to be seeking for true godliness, heart holiness, freedom from all selfishness, freedom from all envies and jealousies. It is better to pray and humble the soul before God and let the world, round or flat, be just as God has made it. Try most earnestly, by faithful continuance in well-doing, to seek for a clear title in the inheritance in the earth made new. Better lead the flock of God to drink at the higher streams, better by precept and example seek God while He may be found, call upon Him while He is near. There is a revival needed in the church. When the teachers are drinking fresh draughts from the well of Bethlehem, then they can lead the people to the living stream. My soul is weighed down with the burden of the condition of things in New York. May the Lord raise up

helpers, men whom He can teach, humble men whom He can lead to bear a clear, sharp testimony in faith.

God help you to seek His face, to walk carefully, to put self out of sight, and exalt Jesus.

I hope Bro. Wilcox will be a truly converted man; this is his great need at the present time. He wants meekness, he wants humility, he wants genuine piety, and without it he is as sounding brass and a tinkling cymbal. His soul and your soul need the indwelling of Jesus. Whether the world is round or flat will not save the soul, but whether men believe and obey means everything.

Lt 44, 1887

Trustees of the Pacific Publishing House

Basel, Switzerland

April 19, 1887

To the Board of Trustees of the Pacific Publishing House:

I have written so much matter recently to come before our brethren that it may not be necessary for me to write much more, but I feel somewhat anxious in regard to matters in California. I see that the greatest danger with us as a people is of being separated from the Source of our strength. I fear that our brethren in California will deem it their strength to enlarge and keep building addition to addition, while your income is not sufficient to warrant any such outlay. I know that this is your danger. Your plans need binding about. Our strength is not in the large buildings and in constantly increasing facilities of machinery, but it is in having God as our Counselor and our Manager.

I tell you that troublous times are before us, and whether you will be able to hold your position in Oakland any great length of time remains to be seen. There is already too much invested in enlargements, and I fear you may be planning to do more of the same. Do not, I beg of you, invest more means in buildings. The time will not justify this. And again in your meetinghouse, I fear that the minds of some will run for display. Better, far better, have a tabernacle built not like the one in Battle Creek, but more simple. I wish that the Hamilton church could have been purchased and no building done.

We have a work to do which but few realize—it is to carry the truth to all nations. Take this in its fullest significance, and there will be a binding about the natural inclinations for convenience and display.

Many to whom the truth is brought here in Europe see it, but there are poverty, hunger, and want that stare them in the face. There will have to be for many in all parts of Europe homes prepared in America. There are men here with four, six, or eight in their families, and can earn only forty cents per day, and they are in danger of losing even that. It is a sorry picture. If our brethren could see what is necessary to be done in foreign fields and how limited the means in the treasury, they would not gratify taste and inclination to expend means for appearances. We shall stand better in the eyes of the community if we have buildings that are neat, modest, and without display.

There is a work that is to be done, and it seems to me that our people cannot understand the work in foreign fields. Little things will come up that are made prominent and that draw minds apart in views and also in feelings. Ideas vary, hearts are not in harmony when every thought and power should be devoted to concentrated action for this important time to draw together. Satan is playing every game to weaken God's people. There must be a reaching higher, not seeking to excel in the outlay of large buildings and in display, but in the powers, the capabilities, the capacity that they may know how to manage these large interests. Provisions should be made, means invested—a fund secured to educate men and women of other nations and in our own country to be fitted to reach the higher classes. We have too little working talent in the different branches of the cause.

We want new enterprises set on foot. We want talent, ability to devise and plan how souls that are in the darkness of error can be reached. We want the light and intelligence of varied minds—not to quarrel with them because their ideas do not just fit our ideas. We want wider, broader plans, not in buildings, but in workers to spread the light of truth. There have been mistakes made in not seeking to reach the higher classes. There have been mistakes made in not seeking to reach the ministers, opening the truth to them. There is a large work to be done, and how few have any sense of it. We must wake up, we must work from a higher standpoint.

Those who embrace the truth now have every advantage in some respects, their accumulation of knowledge in the light of truth brought out in our publications. The light of rich and varied experiences is that which should be appreciated now. We know how hard the work moved at first, how much was arrayed against it, how little facilities at our command to use in the advancement of the truth. But now all is changed; light is shining in clear rays. There is not that kind of training given to our churches that there should be to walk in all humility of mind, to put away all pride of external display, and to labor for the inward adorning.

The efficiency and usefulness of the church are precisely what the zeal, purity, self-denial, intelligent labor of its ministers make it. There must be a living missionary spirit which will characterize its individual members. We must have deeper piety, stronger faith, and larger views. We must by faith move forward in setting in operation facilities to do more thorough work in personal effort. What we need is a living religion. A single individual of enlarged conceptions of duty whose soul is in communion with God will have a living zeal for Christ. He drinks at no low, turbid, polluted streams, but from the pure, higher waters at the Fountain Head, and he can communicate a new spirit and power to the church. God would have His church who are believing solemn, sacred truths vitalized as the pressure from without increases.

The Spirit of God from heaven, working with the sons and daughters of God, will surmount obstacles and hold the vantage ground above the enemy. What victories God has in reserve for a truth-loving, commandment-keeping people. Could the host of young men as well as those of mature age awake to their God-given responsibility and gird on the armor with alacrity and zeal to do the work of faithful soldiers of Christ, they would realize great results. The fields are already whitening for the harvest; and if primitive Christianity will enter the heart of those who claim to believe the truth, it would be as a new life, a power. The people who are in darkness would see the contrast between truth and error, between

darkness and superstition, and the sanctifying, elevating power of truth. Those who believe the truth, who love the truth, who practice the truth have done nobly in giving of their means to God who made them stewards, lent it them in trust to do this very work and sustain these God-like enterprises. But there is a lack of capable workers. The cause already reels under the burden it has undertaken to carry. We have truth, we have light, we have rich and glorious endowments from heaven in truth made ready at our hands; but there has been a neglect to educate, to train and discipline men and women to work in the opening, ripening harvest fields.

It will not be wise to be constantly expending means to open untried fields while there is so little being done in plans and enterprises to prepare workers to enter these fields and supply the great necessity. God's work must be done, but it is hindered, bound about for the want of agents to execute the work. God calls for men—pure-minded men, large-hearted, large-minded, devoted, humble men—to send into these new fields. There has not been all done that should have been done to have men fitted to do missionary work. God's work for this time calls for cultivated men who are Bible students, who love the truth that they open to others, [and who bring it] into their own lives and characters. Christ calls for workers, cultivated, sanctified, self-sacrificing, brave men; and when those do to the utmost of their capabilities, then the Lord will work with their efforts. We want men who cling to Jesus, who love Jesus, who will appreciate the infinite sacrifice made in behalf of fallen humanity. We want lips touched with holy fire, hearts pure from the defilement of sin.

We have allowed men to think themselves fitted for the work, without a proper education. [Those] with shallow piety and large ambition to be thought first, are not the men for this time. The men who think more of their way than of the work are not wanted.

Teachers are needed—men who have moral qualities, who can be entrusted with the culture of intellect. Men sound in the faith, who will have tact and patience. Men who are Christian gentlemen. Men who walk with God, who will abstain from the very appearance of evil, who will stand closely connected with God, that they can be channels of light. They are engaged in making impressions that will never be effaced, but be as enduring as eternity. They are giving to minds developments and tendencies that they will bear through eternity. What [they] neglect to do in this training process will remain undone. Who will undertake this work? We would that strong young men who are rooted and grounded in the faith would be so connected with God that they could safely enter the higher schools and obtain a drill there, and they could become acquainted with theology there taught, and it would be a process of fitting them up to meet the prevailing errors, and all the time they could be a channel of light, dropping the seeds of truth into other minds.

There has been a keeping away from the people who are not of our faith altogether too much. While we should not associate with them to please inclination, there are honest souls that we should labor for cautiously, wisely, and intelligently, full of love for their souls. Much good could be done by youth who are established, who are not easily influenced or swayed from the right by surroundings.

Who will walk with God? Who will pray much? Who will put forth most earnest endeavors to gather all the light he can? The worker should come to the work prepared to put forth the highest mental and

moral energies with which nature and the grace of God and cultivation has endowed them. Success will be proportionate to the consecration and self-sacrifice in which the work is done more than to the natural or acquired endowments. But God requires the most earnest efforts and continual endeavors to acquire qualifications for usefulness, then earnestness in the use of them. God must work with the human effort or nothing can be done. Christ says, Without Me ye can do nothing. [John 15:5.] Divine grace is the great element of saving power; it co-operates with the clearest, strongest, and most earnest human efforts in the inculcation of truth.

We have had altogether too much talk of coming down to the common mind, and there is a careless, irreverent, slipshod class of men attempting to preach who would better be toiling in the soil than preaching the sacred truth of God. God wants men of mind and of talent who can weight arguments, men who will dig for the truth as for hid treasures. These men will be able to reach not only the common, but the higher classes. Such men will ever be students of the Bible. They will keep their soul alive to the sacredness of the responsibilities of the work. These will make full proof of their ministry. God knows every man according to the fidelity and spirit of consecration with which he fulfills his mission, but there is no place for the slothful in this great work—no place for the self-indulgent and those who are incapable of making life a success in any calling—no place for half-hearted men who are not fervent in spirit to endure hardness, or opposition or reproach, or death for Christ's sake. The Christian ministry is no place for drones. "Be ye strong, quit ye like men." [1 Corinthians 16:13.] Ask of Him who suffered reproach, insult, and mockery for your sake, "Lord, what wilt Thou have me to do?" [Acts 9:6.]

None are too highly educated to become the humblest disciple of Christ. Those who feel it a privilege to give the best of their life, their learning to Him from whom they received, these will shun no labor, no sacrifice, to render back to God in highest service His entrusted talents. In the great strife in many of the workers, the solemnity and sacred character of the mission is lost sight of. Deadly curse of sin continues to blight and blot and deface the moral image of God in these unsanctified men because they refuse to work as Christ worked. We see the need of a lifting up of low, common ideas and the necessity of [all] men accepted for this great and holy work being trained men and continuing their education after they engage in the work. If they have not obtained an education before, they are not competent for the work and to accept this holy trust and to carry forward the work of reformation. These workers must have the Word of God abiding in them.

Now in short we want more uplifting, greater cultivation and refinement and nobility of soul in our workers, and then it is an improvement that will show results in eternity. We must have men fitted for the great and solemn work. Young men must soon bear the burdens older ones have borne before them. We have lost time in neglecting to bring to the front young men and preparing them with a higher and more solid education than they are now receiving. The work is constantly moving forward, and we must obey the command, Go forward.

I write unto you, fathers, because ye have known Him which was from the beginning. These links one after another constitute the link of connection between the old disciples and those who are younger, who have not had an experience in the special events of prophecy. The young in the rise of this message

will have to be educated by the old standard-bearers. They must come into the front. They must become counselors in this work that older ones have been doing; and considering this these teachers must feel that too great pains cannot be taken to fit men for the holy trust, while the standard-bearers are still able to hold the banners aloft so long as they live. We hope to see these who have fought in the battles still winning victories. We hope ever to rely upon these, confidently looking upon them as so thoroughly acquainted with the wiles of Satan that nothing will move them from the old paths, turning not to the right hand or to the left. They remember the days of old. They know Him who is from the beginning. They will, we hope, be ever light-bearers, faithful witnesses for God. Their trumpet will ever give a certain sound. They are living epistles known and read of all men.

Let us thank God that a few are left as was John to repeat their experience in the opening of the truths and the reception of them which we now hold dear. But one after another are falling at their post, and it is only wisdom that we should be preparing for others to come in and lift the burdens and take the work where these experienced ones leave it. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one. Then there must be efforts made to fit men for the work. They must come in contact with burdens and responsibilities. Those who are now young must be strong men. The Word of God abiding in them will make them pure men, and men who are full of courage, full of hope, of devotion, of faith. They must give counsel, and they must plan and execute.

We see the work is greatly retarded because of men unfitted now for responsibilities which they are appointed to carry. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of the old experienced workers into hands unable to manage them? This great field in Europe as well as in America is God's moral vineyard and must have laborers. Are we not neglecting a very important work of educating and training and seeking the blessing of God upon these students with the object before them to fill important positions of trust? Keep the work high, reaching the highest possible standard, and yet let the worker be educated [to] be meek and lowly in heart, not ignorant, not novices, but those who can meet men of the higher class and reason with them out of the Scriptures. This work I wish to call your attention to and then have all see that we must have men trained for labor. This is our part, and God will do His part.

(After reading, please let the Cal. Conf. Committee and the trustees and faculty of the Healdsburg College read it also.—E.G.W.)

Lt 46, 1887

Kellogg, J. H.

Basel, Switzerland

April 22, 1887

Dr. Kellogg

Dear Brother:

I have just written to Dr. Maxson and wife again and hope to have a reply as soon as possible. But there are some things I wish to speak to you about with regard to your feelings toward Bro. Haskell. You are in danger of feeling too strong over the supposed injuries he has done you. But, my brother, if he really did you a wrong, cannot you see that he will be the sufferer and not you? I am sure you should act the Christian gentleman in this case and forgive him and not allow any estrangement.

Should not a physician of your tact and your skill discern the pitiful condition of Elder Haskell's health? You are an overworked man, and this is the reason why these things have so great an influence upon your mind, and it is because of this fact that Elder Haskell feels so. I think you must realize that Elder Haskell is an overworked man and that he is liable to lose his mental and physical powers unless the Lord takes him in special charge. I feel very sad over his case. I know the advancement of the cause is dearer to him than his life, and when I think how hard he has worked in behalf of the cause and its advancement, I feel bad for him. Will my brother remember his own great indebtedness to the Lord and how much he needs His forgiveness and His pity and love? Will he remember that the unforgiving spirit manifested toward a brother, even if there were an injury designed, which I do not believe, but suppose this to be the case, if you forgive not your brother his trespasses, neither will your heavenly Father forgive you your trespasses.

I know Elder Haskell feels much afflicted over this rupture between you and him, and I ask you as a physician to relieve the mind and soul of Elder Haskell by healing this rupture. Let it not live any longer. Anything of this sort wears upon the mental powers and unfits him for usefulness. Elder Haskell ought really not to do any work for one year, but I would not tell him so for I fear he would die if I should, but you are a physician. I bring that case to you to employ your skill in healing a diseased mind if you expect the great Physician to heal you under affliction and difficulty. Will you, my brother, undertake this case? Will you employ your skill in doing all in your power to be in union with Brother Haskell? Write to him as a brother; break down every barrier, and let there be no differences between you. Love as brethren, be pitiful, be courteous. I prescribe for you the love of Christ to be taken in large doses, and it will work a great change, for it has wonderful healing properties. Do you not think all heaven would look upon you with pleasure if you should open your heart to the pitying love of Christ? Elder Haskell will brood over this matter, and so will you just as long as this difference shall live and be cultivated between you. But let every root of bitterness be dug up and buried. It is possible that you have mistaken views in regard to Elder Haskell's real motives. And again you may think and talk and feel more than you should feel, and you misapprehend your brother.

He is in need of sympathy now. Worn physically and mentally, he may make mistakes. He has not always moved perfectly, neither has our good Brother Butler, neither has Dr. Kellogg; and as we need the pitying love of Christ, let us give to others pity and sympathy even when we feel that they have injured us. Satan will be highly pleased to have you cherish an unforgiving spirit instead of drawing together in even cords. But Jesus, who places a high value upon men, is grieved to see division among brethren. I wish we could all be as Jesus has given us an example in His life. He came not to destroy men's lives, but to save them. He used His powers to bless, but never to hurt. His words, His bearing, and His work were full of divine tenderness. Nothing could disturb His absolute patience or rouse Him to vindictiveness.

Jesus endured patiently the most contemptuous sneers, the bitterest criticism, and the most marked hostility.

My brother, we must be partakers of the divine nature. We must be imbued with the Spirit of Christ. But let us consider what is gained by allowing our feelings to have control. If you rise superior to slights and to supposed injustice and wrong and act calmly and go right along doing your duty without talking of your difficulties, for this only irritates the soul, but leave it all with Jesus, you will gain precious victories and show yourself a man in the sight of God. Show yourself to be a man of tender compassion, one who will practice the virtues of Christ. When you allow these aggravating things to unbalance you, then you injure and wound yourself and others. You can have moral elevation by keeping calm under provocation. Satan and all his emissaries delight to see that you can be plagued and irritated and unbalanced and overborne by the deep-laid plots of Satan. Be at peace with your brother at once. You cannot afford to let a day pass without your doing this. Make no reference to what he has done to you, judge not his motives. Your duty is to be reconciled to your brother, and bring peace and pardon to your own soul, in pardoning a supposed injury done to yourself. I know that will give you vantage ground over the enemy. Let nothing but wise and gentle words escape your lips. Should your brother meet with sudden death and the matter stay unsettled between you—I cannot bear the supposition—I want you to be in fellowship as brethren. I do not think that he intended to harm you, but he has moved unadvisedly. I do not think the course he pursued was right or wise, but can you not see his condition? He is in need of rest, pity, and tenderness.

I realize your situation; I know you need to be treated with tenderness, respect, and frankness by all your brethren, but do not lay it to heart if you are not. Jesus knows all about you; He will never make a mistake, but you cannot be a Christian if you do not forgive men their trespasses. Do it heartily, because you love the business of forgiving. We know a physician has his own troubles, the pressure of care and thinking over the cases of the sick; the opposition and the prejudices you have to meet must be very trying, when you feel assured that you are doing the best you can, then to be misjudged.

I can appreciate the situation. To put on hope and cheerfulness and rein up yourself to speak words of wisdom when you meet a company of sufferers is not always an easy matter and takes your vitality. But I point you to One who knows all in its minutest details, and whose arms are open to receive and comfort you, and who has wise counsel for you. Yoke up with Christ, and do not allow your mind to become depressed. It seems to me you must hear these my words, you must let them affect you for good. Your happiness, health, both physical and spiritual, require you to take this counsel. Do not talk or think of disagreeable things. My heart is very anxious that you shall make a success in perfecting a Christian character. Oh, if you do escape the snares of Satan, if you do fight the good fight, if you do finish your course with joy, then you will walk within the city of God a conqueror, then the work done with an eye single to God's glory in this great calling as a Christian medical practitioner will bring to you a rich crown of glory.

God is very near you in your work, angels are close in attendance, then let not any feelings or any words or works of human beings overwhelm you. Rise above all these difficulties so trying to human nature. Every day has its own troubles for every soul that lives, then do not in any way, by feeling, word or look,

increase the temptations of Satan upon one soul. When tempted to be hasty or passionate, remember Jesus your Pattern. I want you to have the gift of eternal life, and I beg you to seek peace and harmony for your own sake as well as for the sake of these whom God loves, who have devoted their lives to His service. May the Lord help you, strengthen and bless you, is my prayer.

Since I commenced this letter, your last has come, written I think by your own hand. I am glad to read it. It expresses much, and I tell you Jesus will be to you a present help in every time of need. And just look away from the disagreeable things to heaven above. Dwell upon the love and mercy of Jesus, His tender compassion, and be like Him in character. You look on this letter as the essence of simplicity. Well, it is written in the simplicity of Christ, and I speak to you not from your lofty position as a skilful, popular physician, but I speak to you as one of Christ's children having, meanwhile, no less respect for your calling and for your skill and your honor as a skilful physician. I speak to you as a child of God, as a member of my Father's family, as one for whom Christ has died to redeem, as one whom He wants to walk with Him in white, because you have followed the Lamb whithersoever He goeth. Heaven is our home, and I cannot bear the thought that you will lose it.

My last letter to you was written very hastily, and I fear that I did not explain things as fully as I should have done.

In reference to the hundred dollars you sent for the mission, will you not use it to take yourself and wife to California. You have never visited us there, and I think you ought to do so. I am sure it would do good. Cannot you make arrangements to spend some weeks in California?

We are having unpleasant weather now. Last Thursday we had a snowstorm upon the mountains, Friday it snowed a little. Sabbath the ground was white with snow. All has disappeared in the valleys, but the mountains are still white. I do not call this a very even climate, for one day it is warm as in June, and the next day it is cold.

I shall be pleased to get back to America. Elder Haskell's delay I fear will hold us here another year, but the Lord's will be done. We have no right to say where we shall be or choose a part of the vineyard in which to work. I have left home and all my belongings and will not allow these temporal concerns to trouble my mind. A cow I valued at \$100 has died for want of management, but what is this compared with the great work in which we are engaged? If it is God's will I spend the rest of my life here, His will be done, not mine. It is my work to obey the orders of my Captain, Christ Jesus, and not to please myself.

I cannot feel just right to leave Europe without seeing something done in old England more than has been done. I see more and more what ought to be done. We are trying to set things in order here, but I tell you the crying need here is managers who will give the work the right mold, those who have discernment, who are quick to see and to execute. It would be of the greatest value to have men of right habits and managing ability. This we hope the Lord will send us. The danger is that after a time our American brethren will fall into the slow habits of those in this country, and let things get all jumbled up, no order anywhere.

But improvements are being made. W. C. White is working with the Brethren Whitney to set the work here in order after the American style. Will it stay so? The burden rests upon me day and night, and my soul is pressed as a cart beneath sheaves, not alone for the work in Europe, but the California field and the state of the cause in Michigan, New York, Maine, and Massachusetts. But I keep saying to myself, This is God's work, this is God's cause, He has greater interest for all these places and all His churches than any of us poor mortals can possibly have. Jesus stands at the helm, He will ever be sure to guide the ship safely into the harbor. I know we have the truth. I know that every soul who endures faithful to the end will be saved.

Elder Canright has given up, and others who claim to be watchmen are proving themselves wholly unworthy to be entrusted with the care of the sheep and lambs; but we are warned that we may expect just such things, and if we have the truth, such things will come. There will be a shaking of the sieve, the chaff must in time be separated from the wheat. Because iniquity abounds, the love of many waxes cold. It is the very time when the genuine will be the strongest. There will be [a] separating from us of those who have not appreciated the light or walked in it.

I feel a deep, earnest interest that you shall not only win the crown of everlasting life, but that you should have daily as you pass along the comforts of the grace of Christ, that your faith shall hold firmly to Jesus. He will respond to the faith exercised in Him. I do not mean that you will have a happy ecstasy of feeling, but that intelligent faith that reaches things unseen, that simple faith that takes God at His word, and that can say, "Though He slay me, yet will I trust in Him." [Job 13:15.] I know that the Lord has helped you many, many times. I have the fullest confidence that He has made you a blessing to very many. May the Lord clothe you with His salvation. Walk in the light, press to the light, refuse to look at darkness or talk darkness; talk of things that are calculated to uplift the soul, come close to Jesus, commune with Him. He will be your wisdom, He will preserve you still to do a good work for Him. Satan, you must know, will seek to hinder you in every possible way. He will delight to discourage you and shorten your life. I want your life spared, I do not want the devil to have his way. I want you to be a strong, well-balanced character, because the grace of Christ is given you in large measure. I know it is your privilege to have the blessing of God daily, and you cannot fill your position unless you do have it. May you be of good courage in the Lord. Turn your attention from disagreeable things. By beholding you become changed. Talk of pleasant things, talk hope and courage, and you will have hope and courage.

Yours with much respect and love.

Lt 47, 1887

Frey, Henri

Basel, Switzerland

May 7, 1887

Brother Frey:

I have been hoping to see you occupying ere this a far different position spiritually than you now do, but I know that you do not see your dangers and realize your situation. You do not follow the light that God has given you. You do not heed good counsel and advice. I know that you cannot grow spiritually until you make more decided, determined, persevering efforts yourself. You do not seem inclined to come up to a higher, holier standard, and you will be ever wanting in spiritual knowledge and strength, to be indeed a true child of God until you meet the requirements of God in His Word.

You asked me whether it would be wrong for you to associate with a young man who was an unbeliever. Should you disconnect from his company? Now, my brother, you know perfectly well whether the influence of that young man is more to your disadvantage than your influence is to his advantage. You should not be a child in the knowledge of these things.

I proposed your going to England, hoping that it would be a real advantage to you spiritually, but it proved to be a source of temptation. Your soul was all open to Satan's devices. A spirit of flirtation was commenced there which has been to you a great detriment and a means of spiritual weakness. You do not have determination of purpose and firm power of will to be a man in the sight of God, a man of faith, a man growing constantly in experience, according to the light that shines upon you. You are seeking to drink at turbid streams and to forsake the fountain of living water. You are constantly reaching out for sympathy, and wanting to be propped up by human aids, but even here you do not obtain that help which you might have if you would place yourself in connection with those who could help you, who have strength of character and experience. You do not seem to want this kind of society, but you want that kind of society that can give you no wisdom, but who need help as much as yourself in moral power. The Lord is willing to be gracious to you if you will only come where He can help you.

You have an experience to gain, and you are very slow in obtaining that experience which will be of any value to you. You have not placed yourself in the society of those who could help you, but rather you have chosen to be with those who would hinder you.

Now in regard to the young man of whom you spoke. You said you thought you might do him good. I ask you, "Are you doing him good?" You will either be a messenger of mercy to him, showing forth in your conversation and deportment the grace of Christ and the beauty of a truly reformed character, giving evidence of true heart work, or you will be just as surely imbibing his spirit, engaging in evil practices with him, and he will be molding you through this association while you are not doing him any good, or uplifting or reforming him.

I view your case as a very dangerous one for the reason that you do not in your very heart love purity and holiness, and do not distinguish between the common and the sacred. You would not, should your life close as it is, ever be an inhabitant of heaven, because you have not clean hands and a pure heart. You do not set your powers and capabilities to work, to live and walk in the light God has given you. You are not united to the Living Vine. You are not bearing fruit to the glory of God. Said Christ, "It is My Father's good pleasure that ye bear much fruit." [John 15:8.] While you remain in the condition you have been in, the Spirit of God cannot abide in your heart, and you are not in harmony with God. "Come

out from among them and be ye separate, and touch not the unclean and I will receive you," saith the Lord, "and I will be a father unto you." [2 Corinthians 6:17, 18.]

You must comply with the conditions God has laid down in His Word before you will be acknowledged as a son of God. You are looking for help from human sources. Your salvation is at stake; you must cease all this weak sentimentalism, you must sever the last cord that binds you away from Jesus. You will come no nearer to God or the truth than you are at the present time without you awake to your sore needs, and you will finally be separated from God and from His work. You are trusting too much to feelings and impulses and are not moving from a firm principle. Feelings good or bad will prove no shield to you against temptation. The assaults of the enemy will surely conquer you unless you put on the whole armor of righteousness. The adversary of souls is holding you in the slavery of sin. Feelings which are not traceable to any conviction of judgment have no stability in them. They are dependent on outward circumstances, affected by prevailing influences. Temptation will change your feelings and leave you without confidence in yourself and without confidence in God, and you will be left drifting without being anchored anywhere. You have great need of inward assurance that will strengthen your purposes to stand against the devices of the enemy. Your foes who eagerly seek your destruction will succeed unless you watch unto prayer.

You should be alarmed, for you are not gaining spiritual strength, but you are losing. As long as the light shines upon you in such clear and steady rays, as long as you are brought where you can be under right influences if you choose, and yet you show that you have no inclination to connect with these influences, but keep them apart from your life, and as long as you do not interweave the sacred principles of truth into your character, you are becoming less and less impressed by divine influences. You have great need to make a decided move from wrong influences, to cut yourself loose from all these human props and cheap sympathetic sentimentalism or you will lose your soul.

You have but one course before you, and that is to give up every sinful habit and practice; for if you regard iniquity in your heart, the Lord will not hear your prayers, and He cannot impart to you strength. You can be no help to the cause of God as far as your influence is concerned. Unless your heart is in the work, you had better be separated from it, for your influence while molded by the influence of those you choose will be detrimental. It cannot elevate, ennoble, refine anyone who has connection with you.

The sympathy of women has been lavished upon you which has had a deleterious influence upon you, and this is one of Satan's snares wholly uncalled for and in no way in accordance with the position women should assume. But it has acted upon your mind in just that manner that Satan designed it should. It has deceived you and lessened your respect for women. You need a deep and thorough experience in divine things, and all this sentimentalism that would lead you to lean upon human aid Satan will provide for you, for these things separate you from God.

Your friends do not know how weak you are in moral power. They do not know that your thoughts are not elevated, that your conversation naturally flows in a cheap and low channel, that your manners are not elevated and refined, but altogether too gross. Every one of these women who have given you special attention would be disappointed in you when they became thoroughly acquainted with you. The

truth of God brings no one down upon a low level, but up to meet the elevated standard of righteousness. I care for your soul, and I wish that you had a care for it also. Do you intend to remain as you are? Are you not alarmed for your soul? I fear you are resting in a false hope. Let the repenting sinner look to Jesus Christ as his intercessor. Let his attention be diverted from himself to Jesus dying upon the cross, a sacrifice to save him. Let his faith lay hold of the merits of Jesus Christ, and he sees the Way, the Truth, and the Life, and then his faith works by love. He hates sin because Christ hates it. The transforming grace of Christ is stamping upon his soul the divine image. Oh, how changed is he! Gratitude springs up in his heart, a strong tide of love flows in, and then he is ready and willing to suffer for Christ's sake, to deny self for Christ's sake. The heart is broken, and Jesus the loving Saviour takes possession of the soul.

Your soul, full of repentance, should not rely upon a form of religion, but struggle into life. That which will prove the greatest hindrance to this office is the irreligious lives of those who claim to be religious, those who have made a profession of godliness, but have no love for the genuine truth and practical godliness. I tell you, my brother, Satan's snares have been set for your soul, and you are not making determined efforts to break his power, but you submit and are controlled without making scarcely an effort to resist him. Jesus will never leave you alone in your soul struggles. But you must choose different associates. You must stand fully and decidedly under the banner of Jesus Christ. You must make an entire surrender to God. Turn ye, turn ye, for why will ye die?

The truth must be brought into your life and sanctify your character. You must make more determined effort to break away from every association that would not have a direct tendency to elevate you. Are you content to have your life a failure? It certainly will be unless you change your course of life. You must seek as you never have done before to have a firm belief in the great verity of God's Word and, as a result, a constant realization of God's presence and an unwavering confidence in Him. Reason must be satisfied. God has spoken, then faith must seize with a firm grasp what God has said.

The divine message, if received as the word spoken to you from God, produces on the mind and heart and life a corresponding impression, for God's Word and God's Spirit work in harmony. Addressed to every part of man's nature, it touches every part of it, and is received into every part of it, and is fitted to exert a commanding influence. It commands and sways every faculty of the soul and every movement of the life. You will testify for Christ by words, by actions, and by unseen but felt influences. You must make a more decided effort, or Satan will surely gain possession of all your powers. Place yourself in your present spiritual weakness where temptation will not be so powerful upon you. Why do you seek to separate yourself from right influences, and choose those influences that will be a constant snare to your soul? You need to see yourself as a weak, sinful, erring creature, and one who needs special help, not from women's influence who are as weak as yourself, but from the living God.

Cut all these sources of sentimentalism, and place your undivided affections upon God. You have absorbed the soft sympathy and unsanctified affections of women until it has bewildered your senses. It is more pleasant to you than you really imagine. It is Satan's temptations; the hours of prayer are neglected.

There is a kind of sympathy, fascinating to the human heart, but soul deceiving, soul tarnishing. Separate from all such influences. You must wholly denounce this kind of experience before you can be a strong man in the truth. Satan takes you on your weakest points. It is not sympathy you need, but influences that are uplifting, that will refine, ennoble, and fit you for positions of sacred trusts. You will just as surely be swept away from the truth and lose your soul as you continue to gratify self and thus parley with Satan and invite his temptations. Your religion will be as sliding sand, having no more foundation, be easily swept over with storm of trial or tempest.

The important truths you are daily brought in contact with will prove to you a source of life unto life or death unto death. Unless you are bringing your life and character to meet the realities of the truth, then it would be better had you no connection with the truth. God alone can be your Helper. Flee to the stronghold. The laying hold of the power of God by living faith will alone be able to supply you with that power to resist temptation. "How shall I do this great wickedness," said Joseph, "and sin against God?" [Genesis 39:9.]

You do not have a clear conscience. You feel under condemnation and feel easier when you are with those who have no spiritual discernment, no spiritual strength, like yourself. All these influences are shutting you away from the favor of God. His displeasure is upon you and in His name I tell you, you will become less qualified for performing the work in which you are engaged if you do not place yourself in connection and in communion with God. Do not be in connection and in communion with the enemy of souls, and with evil angels.

Your soul is in peril. Will you see it? The principles of truth which you hear, and which you are handling, have very little influence upon you, or hold upon your life, and do not sanctify your soul. You have temptations constantly appealing to your taste and appetite. You keep in that class who have no fear of God, who have not the light of truth which is enough to weaken moral power, and you become like them to a large degree. One in spirit, one in indulgences. If you injure your health, you unfit yourself for your work and for all religious exercises. You need and must have a thorough conversion or you will never be saved. You must have a close connection with God. You have evidence that you do not love God or love the principles of truth. No one who has any realizing sense of his relation to God and his accountability to his fellow men will have a desire or a choice to be in the society of those who are not connected with God. The truth which takes hold of eternal realities will have no relish for insipid and degrading pleasures, common low themes of conversation.

If you anticipate being one of that number who will stand about the throne of God with the crown of glory upon your brow, you must prepare for this great change here in this life. Your thoughts must be altogether of a different character. The work must begin with the heart. That must be cleansed of moral defilement and made pure for the indwelling of the Holy Spirit. Here is your work; make an entire change by cleansing the soul temple of its moral defilement through Jesus Christ. God help you to make haste before it shall be too late.

Lt 47a, 1887

Frey, Henri

Basel, Switzerland

May 7, 1887

Edited copy of Lt 47, 1887.

Brother Frey:

I have hoped to see you occupying ere this a far different position spiritually than you now do, but I know you do not see your danger or realize your situation. You do not follow the light that God has given you. You do not heed good counsel. I know that you cannot grow spiritually without making more decided, determined, persevering effort. You do not seem inclined to come up to a high, holy standard; and until you do, you will ever be wanting in spiritual knowledge and strength.

You ask me whether it would be wrong to associate with a young man who is an unbeliever—should you avoid his company? Now, my brother, you know perfectly well whether the influence of that young man is more to your disadvantage than your influence is to his advantage. You should not be a child in discerning these things. You said you thought you might do him good. But I ask, Are you doing him good? You will either show in your conversation and deportment the grace of Christ and the beauty of a truly reformed character, giving evidence of a true heartwork, or you will surely imbibe his spirit and engage in evil practices with him. Instead of your helping him, he will be molding you.

You do not have a determination to be a man in the sight of God—a man of faith, constantly growing in experience according to the light which shines upon you. You forsake the fountain of living waters and are seeking to drink at turbid streams. You are constantly reaching out for sympathy and longing to be propped up by human aids; but even here you do not obtain that help which you might have if you would place yourself in connection with those who have strength of character and experience. You do not seem to desire this kind of society, but prefer to associate with those who are as weak in moral power as yourself.

I view your case as a very dangerous one, because you do not in your very heart love purity and holiness and do not distinguish between the sacred and the common. Should your life close as it is, you would never be an inhabitant of heaven, because you have not clean hands and a pure heart. You do not use your powers and capabilities as God has given you light. You are not united with the living Vine and are not bearing fruit to the glory of God. Said Christ, "Herein is My Father glorified, that ye bear much fruit." [John 15:8.]

While you remain in your present position, the Spirit of God cannot abide in your heart, and hence you are not in harmony with God. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you." [2 Corinthians 6:17, 18.] You must comply with the conditions God has laid down in His Word before you can be acknowledged as a child of God.

You need an experience which you are very slow in gaining. Unless you awake to your sore needs, you will come no nearer to God or the truth and will finally be separated from His work.

You trust too much to feeling and impulse and do not move from firm principle. Feelings, of whatever nature, will prove no shield against temptation. The assaults of the enemy will surely prevail unless you put on the whole armor of righteousness. The adversary of souls is holding you in the slavery of sin. Feelings which are not traceable to any conviction of judgment have no stability in them. They are dependent on outward circumstances, affected by prevailing influences. Temptation will change these feelings and leave you without confidence in yourself or in God. You have great need of that inward assurance which will strengthen your purposes to stand against the devices of the enemy. Foes who eagerly seek your destruction will succeed unless you watch unto prayer.

You should be alarmed; for you are losing spiritual strength. As long as the light of truth shines upon you in such clear and steady rays, and its sacred principles are not interwoven in your character; as long as you could be under right influences, and yet you show no inclination to choose them, but rather avoid them; so long you will be less and less impressed by divine influences. Your salvation is at stake. You must make a decided separation from wrong influences. Throw away all these human props; cut loose from this unadvised, sympathetic sentimentalism; grasp the cord that binds you to Jesus.

There is but one course before you, and that is to give up every sinful practice; for if you regard iniquity in your heart, the Lord will nor hear your prayers, and He cannot impart strength to you. The influence you exert in your present weakness can be no help to the cause of God; and unless your heart is in the work, you would better be separated from it. While you are molded by the influence of your chosen associates, your own influence will be detrimental. It cannot elevate, ennoble, or refine anyone who is connected with you.

The sympathy of women which has been lavished upon you has had its deleterious influence. It has bewildered your sense. It is more pleasant to you than you realize, leading to neglect of even the hours of prayer. There is a kind of sympathy that is fascinating to the human heart, but it is one of Satan's snares. It is deceptive and tarnishes the soul. The unsanctified affection given you is no way in accordance with the position women should assume. But it has affected you just as Satan designed it should. It has deceived you and lessened your respect for women. You need a deep and thorough experience in divine things; and to hinder you from gaining it Satan will provide this sentimental sympathy that leads you to lean upon human aid instead of upon God. You need to see yourself as a weak, sinful, erring creature, one who needs special help, not from those who are as weak as yourself, but from the living God. Cut off these sources of sentimentalism, and place your undivided affections upon God.

You must wholly renounce this kind of experience before you can be a strong man in the truth. Satan assails you on your weakest points. It is not sympathy you need, but influences that are uplifting, that will refine and ennoble you, and fit you for positions of sacred trust. You will just as surely be swept away from the truth as you continue to gratify self, and thus parley with Satan and invite his temptations. Your religion will be like a structure built on sliding sand, having no more foundation, and as easily swept away by the storm of trial.

Your friends do not know how weak you are in moral power. They do not know that your thoughts are not elevated, that your conversation naturally flows in a common, low channel, that your manners are not naturally elevated and refined, but altogether too gross. Every one of these women who have given you special attention would be disappointed when they became thoroughly acquainted with you. The truth of God lowers no one, but brings all who practice it up to meet the elevated standard of righteousness.

I care for your soul, and I wish you had a care for it also. Do you intend to remain as you are? Are you not alarmed for yourself? I fear you are resting on a false hope. Let the repentant sinner look to Jesus as his intercessor. Let his attention be diverted from himself to the Son of God, dying upon the cross, a sacrifice to save him. Let his faith lay hold of the merits of Christ. Let him see the way, the truth, and the life; and then his faith will work by love. He will hate sin because Christ hates it. The transforming grace of Christ will stamp the divine image upon his soul. O how changed he is! Gratitude springs up in his heart. A strong tide of love flows in, and he is willing and ready to suffer, to deny self, for Christ's sake. The heart is broken, and Jesus, the loving Saviour, takes possession of the soul.

The repentant sinner should not rely upon a form of religion, but strive for a living experience. That which will prove the greatest hindrance to the publishing house in X is the irreligious lives of those who claim to be religious, who have made a profession of godliness, but have no love for genuine truth and practical piety.

The truth must be brought into your life to sanctify your character. You must make more decided efforts, or Satan will surely gain possession of all your powers. You must break away from every association that does not have an elevating tendency and place yourself, in your present spiritual weakness, where temptation will not be so powerful. You must seek, as never before, to have a firm belief in the great truths of God's Word; and as a result you will have a constant realization of God's presence and an unwavering confidence in Him. Reason must be satisfied that God has spoken; then faith must seize with a firm grasp what He has said.

The divine message, if received as words spoken to you from God, produces on the heart and life a corresponding impression; for God's Word and God's Spirit work in harmony. Addressed to every part of man's nature, it touches every part, is received into every part, and fits the receiver to exert a commanding influence. It has sway over every power of the being. It will testify for Christ by words, by actions, and by influences unseen, but felt.

The important truths with which you are daily brought in contact will prove to you a source of life unto life or of death unto death. Unless you are bringing your life and character to meet the realities of the times, then it would be better had you no connection with the cause. God alone can be your helper. Flee to the stronghold. The Lord is willing to be gracious if you will only come where He can help you. Jesus will never leave you alone in your sore struggles. To lay hold of the power of God by living faith will alone give you strength to resist the enemy. Your conscience is not clear. You are under condemnation and feel easier when you are with those who, like yourself, have no spiritual discernment, no spiritual strength. All these influences are shutting you away from the favor of God.

His displeasure is upon you, and in His name I tell you, you will lose what qualifications for His work you already have, unless you place yourself in communion with God. Do not connect with the enemy of souls and with evil angels. When Joseph was tempted by his master's wife, he exclaimed, "How can I do this great wickedness, and sin against God?" [Genesis 39:9.]

Your soul is in peril. Will you see it? The principles of truth which you hear and which you are handling have very little influence upon you, or they would take hold upon your life. They do not sanctify your soul. Temptations are constantly appealing to your inclinations and appetite. You associate with those who have no fear of God, who have not the light of truth, and this association is of itself enough to weaken moral power and cause you to become like them to a great degree—one in spirit, one in indulgence. If your health is injured, you are unfitted for work and for all religious exercises. You must have a thorough conversion, or you will never be saved. You must have a close connection with God. You give evidence that you do not love God or the principles of truth. No one who has any realizing sense of his relation to God and his accountability to his fellow men will choose the society of those who are not connected with God. The truth which takes hold of eternal realities will give no relish for insipid and degrading pleasures or low, common themes of conversation.

If you expect to be one of that number who shall stand around the throne of God with the crown of glory upon their brows, you must prepare for this great change here in this life. Your thoughts must be of an altogether different character from what they are at present. The work must begin with the heart. That must be cleansed of moral defilement and made pure for the indwelling of the Holy Spirit. Here is your work—cleansing the soul temple of its moral defilement through Jesus Christ. God help you to make haste before it shall be too late.

Lt 48, 1887

Frey, Henri

Grimsby, England

July 19, 1887

Brother Henri Frey:

I have a few words to say to you this morning, and I pray God to give me wisdom that my pen shall not trace one word but that is in accordance with His Holy Spirit. I have already written you two letters which I felt urged by the Spirit of God to write you. Those letters were written you with much pain of heart, because I was aware that you did not see and feel the need of any such communication. I have not ceased to bear your case to the throne of God, that He would not allow the enemy to delude and ensnare your soul; but I have had much burden of heart for you, because I have seen that you were inclined to choose the society of those who would be no moral strength to you, and you have not felt your danger in so doing.

Since coming to Grimsby I learn that Sr. Green and her daughter are in much distress on your account, and they have advised with Eld. Lane with reference to your case. They wish to talk with me, but as yet I

have not conversed with them directly. It is through them that I learn with much sorrow that you have been reproved by those standing at the head of the office in Basel, and they were much distressed, especially the mother, who is much troubled about the matter. This is the first intimation I have heard of this matter, and I need not express to you my grief and my sadness that you feel that you have been dealt unjustly by and that you talk of going to Battle Creek to work in the Review office.

Now, my brother, you do not discern what manner of spirit you are of. I am aware of how much pain any such decision as God's servants have made at Basel has cost them, and the course pursued toward you was only doing that which it was their duty to do. If there were not those at the head of such an establishment to look after the morals of those connected with such an institution, what condition of things would exist? Would it be a place where God's honor would dwell? Would it be a place where the moral and religious principles of youth would be strengthened and confirmed? or would it be a place where, by precept and example, the youth connected with that institution would be educated in beer and wine drinking and in the use of tobacco? Now your health, my brother, has been injured by your wrong habits. You have indulged a perverted appetite. You have had customs and habits the evils of which, for love of your soul, I have set before you plainly that you might see and correct them before it should be forever too late. You know that I have not flattered you, but I have tried to set before you your dangers as they exist; and O how anxiously I have watched to see a reform on your part, a change of conduct with you! But with sorrow I have not seen a decided change! I have in the fear of God presented before you what you may be if you fear God as did Daniel and resist temptations as he did in the courts of Babylon. He honored God by seeking to do God's will. He firmly brought the power of His will to his aid by placing that will on the Lord's side rather than on the side of Satan. And God gave Daniel wisdom and knowledge and understanding.

God expects men to co-operate with Him in the work by placing their wills in harmony with His will, and how sorry you make the dear Saviour and the heavenly angels by opening your heart to the temptation of Satan. You have had the privilege of choosing associates that would exert an influence over you for good, but you have of your own will placed yourself in the society and companionship of those who would only do you harm, and thus have surrounded your soul with an atmosphere that has a tendency to weaken moral power, and to encourage intemperate habits.

You have had little moral strength to resist temptations. Howsoever much you may have desired to be honored as Daniel was, you have not pursued that course that Daniel did in order to maintain moral dignity, purity, and righteousness. We will honor your dignity when we see that you have honor enough for your own dignity to be a man true to God, to keep your pledge made before God, with the holy angels as witnesses. Now do not seek to preserve a false dignity; earn respect yourself, then you will have it, and no man can rob you of it. I beg of you, when reproved for your wrong course, do not do as Satan did in heaven; he maintained, because he was the most honored of all the angels, that he must not be taught or be reproved. He would not have lost his place in heaven had he not in pride refused to be set right by even God Himself. He so persistently presented his case as one aggrieved and abused that he carried a third of the holy angels with him in his fall. What will it amount to you if you have the sympathy of poor, shortsighted mortals and do not pursue a course so that you can have the favor of God? Who of your human friends can look into your heart and discern its secret workings? Who can help

you by saying soft and pleasant words to you to break the force of the reproofs and warnings that God sends to His erring ones? There are those who will have no more spiritual discernment than to call evil good and good evil, and you are at so great a distance from God that you do not discern the voice of the True Shepherd from that of a stranger.

You may follow any voice that pleases your ear, that speaks words of flattery to you, but they do not and cannot cancel one sin that is written in the books of heaven. The Judge of all the earth declares, "I know thy works;" "By their fruits ye shall know them." [Revelation 3:15; Matthew 7:20.] It is not what knowledge you have, nor what exalted privileges you have had, that elevates you in the scale of moral value with God, but what you are in heart and principle in His sight. Do you work the works of God? Are you Christlike? You are handling sacred things and are exalted to heaven as was Capernaum in point of privileges, but like that city you may not be benefited with the light and with the grace bestowed upon you because you do not bring the same into your life and character.

The associates you persevere in keeping are separating you from God. Away from God you have no moral power, and you seek to supply your great deficiency by enlisting the sympathies of others as a man misjudged, as a man abused, when the simple truth and not half of that you know is laid home to your own soul. Now those who would sympathize with you in your wrongdoing are your very worst enemies, and they are doing mortal injury to your soul; for in this attitude they repel and condemn the servants whom God has appointed, His delegated servants, men who have had years of experience, and through whom He works to repress evil, to reprove sin and all unrighteousness. There is reproving, rebuking to be done, else sin will lift its hideous head and triumph over righteousness. In every age of the world, the wrongdoer has received the sympathy of those who do not discern the works of God, and the ones who are soul-burdened, grieved, agonized, because they see souls imperiled, because they see the evil workings of those in responsible positions, have no sympathy because they have lifted the cross and done the disagreeable work of reproving sin and wickedness in men who are handling sacred things. They receive as their reward reproaches. Their motives are misjudged, and they are considered hard, overbearing, and unchristianlike.

Satan wants this should be just so. You have thought thus. You have a defiant spirit. Now it will not answer to have this spirit, because it will prove your eternal ruin. It is the spirit that Satan suggests. Humble your heart under the reproof; you know that you deserve it. In the place of making light of your wrongs which grieve the Holy Spirit of God, confess your faults with meekness and soul sorrow, and no one will receive you and help you any more gladly than these very men that you have misjudged.

The office at Battle Creek or the office on the Pacific Coast would not accept your services in the state you now are. How much has been said, what testimonies have been borne to you and others in Basel, and what little impressions they have made upon you all. I know whereof I speak. I have spoken words of encouragement; I have spoken of the love of God; I have told you how abhorrent was sin in His sight; I have warned, entreated, and prayed for you all. This was no more than my duty, but only think of Jesus whom you have grieved—Jesus, who made so great a sacrifice for you, who gave Himself for you that He might cleanse you from all iniquity, and purify you unto Himself that you should be peculiar and zealous

of good works. Shall all this be in vain? Will you grieve the Holy Spirit of God, and then comfort yourself with human sympathy? Will you pursue a defiant course? If so, your ruin is sure.

It must be that the office at Basel shall be renovated. I have known that it must come. I have known that the frown of God would be upon its managers if they did not promptly and earnestly take hold of these matters that were a dishonor to God, a reproach to the truth, and set things in order. They have felt an interest in the associations that their young friends were forming. They have felt very anxious in this respect over you, and more than one whom you now regard as dealing harshly with you has prayed and wept over you. But they have duties to discharge which are very taxing to them and very unpleasant, or they will be unfaithful servants. And the very men that need to be sustained and pitied receive no sympathy, while the one who grieves daily the Spirit of God, who puts Him to an open shame, is the one who receives the sympathy. He pities himself, he excuses himself, he regards in the worst possible light every effort made to elevate, to ennoble him, and makes the worst possible use of the reproofs, of the warnings God sends him. Have you not had consideration? I know you have. There has been long forbearance with you. But what response has been made to all these efforts in your behalf? They have not been appreciated. They have seen that which you could not see, that the company you now keep, the principles you now adopt, the habits you are now forming are likely to settle the future with you with a certainty which is well nigh infallible. Well do they understand that the minds, the manners, and the characters of the workers in the office are an index of their future moral standing of all who shall connect with it.

The connection is very close between the present and the future. Now is the sowing time. The harvest will have to be reaped. Every step taken now will show itself in the interests and results of the years to come as long as time lasts. An unfortunate step taken now by you may lead to your lifelong misery and unhappiness, and should you now take the right steps, humble your heart before God, you may have a reviving light that will shine all along your pathway, growing brighter and brighter until the perfect day. "Whatsoever a man soweth, that shall he also reap." [Galatians 6:7.]

Let all the associations you form in your business, in companionship for leisure hours, and in alliance for life be with an eye single to God's glory. Let all be entered upon with earnest, humble prayer. You will then show that you do honor God, and God will honor you. But if you do, as I greatly fear you are now doing, discard the counsel of your brethren, and choose to maintain your own unchristianlike course, if you continue to choose for your associates those whom you know can give you no moral or physical strength, if you continue to connect as you have done with the irreligious, the impure, the skeptical, the intemperate, you will fix your character after a mold that will cause Satan to triumph and that will grieve the dear Saviour and cause great sorrow to your brethren whom I know love your soul.

You know who has said, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." [Proverbs 13:20.] You have had the privilege to associate with those who would help you if you desired their society. You have chosen the company of those who would not elevate you and strengthen your morals or your spiritual interest. All this is because you have not been imbued with the Spirit of Christ. Your destiny is being fixed for two worlds. Let me see young men assert themselves in the school or the workshop or the office, and it needs no prophet's testimony to predict what they will

be, what they will do, when they shall become full-grown men. You have had your choice of associations, but you have not chosen the society of those who would be any help to you.

Little do you think how deep an interest is felt in your welfare; but above all, God, your maker, looks down upon you and blends His claims with your highest welfare. I have bought thee with My own blood. "Ye are not your own." [1 Corinthians 6:19, 20.] Shall all this interest in heaven and on earth be felt for you in vain? Will you suffer yourself to be infatuated, dazzled by Satan's sophistry? Be sure of what kind and quality of feelings you have. You may feel that the men in responsibility cannot spare you, that your labors are so valuable that they cannot possibly do without them; but from what God has been pleased to show me of what the workers should be in the office at Basel, unless there is an entire change in your attitude, a transformation in your character, God would be displeased with them if they retained you in connection with the sacred work of God, when you are certainly influenced by the wrong spirit, and not by the Spirit of Christ.

The youth look at you placed in a position the most responsible, and yet so weak in moral power that you dishonor God, dishonor the truth, and bring reproach upon the office. The youth see you taking a course of wrong, and they are easily persuaded to follow your example. Warnings are not heeded, because in your blindness, your perverted spiritual and moral taste, they are not felt to be appropriate for you. So skilfully has Satan baited his hook, that you are caught with his bait. Some fatal step will be taken by you ere you will perceive or suspect the danger to yourself. If your advisors, your sympathizers could see what they are doing, they would change their course of action if they had any regard for your soul. Should you go to America, you would carry yourself with you, and Satan would just as surely be found there as in Basel. If you are not man enough, with all the light presented before you, and daily handling sacred things as you are, to stand for right and maintain righteousness, and help those who carry the heavy responsibilities in Basel, think you that God would accept you as laborer together with Him in Battle Creek?

You will find anywhere you go a class of inferior minds, those who have a hatred to restriction of what they call their liberties, who hate reproof, who despise counsel; and that company you will choose just as surely in Battle Creek as you have done in Basel. Shall you decide to be a man in God's sight? There are those to be met with everywhere who have no fixed principles. It is hard for them to resist temptation, let it come from what quarter, and in what form it may, and every precaution must be taken to surround them with influences that will strengthen their moral power. Let them be separated from these helpful influences and associations, be thrown with a class who are irreligious, and they will soon show that they have no real hold from above; they trusted in their own strength. They have been praised and exalted when their feet were standing in sliding sand. They are like Reuben, unstable as water, having no inward rectitude, and like Reuben they will never excel. What you need is to see your dependence upon God and to have a resolute heart. Be a man where you are; show strength of character where you are; be able, through Christ Jesus, to say, No, I will not do this great wickedness and sin against God. That kind of easy good nature which can never nerve itself to give a decided refusal to any proposal that would injure his moral and religious influence in the sight of God and of man is always under the control of Satan far more than under the control of the Spirit of God. They are led into evil very easily because they have a very accommodating disposition, and it hurts them to give a square

No: "I will not do this wickedness and sin against God." [Genesis 39:9.] If invited to take a glass with merry men or women, they are led as an ox to the slaughter; they join with the impious, who laugh at the ready compliance afterwards. There is no interior strength to fall back upon. They do not make God their trust. They have no high principles of duty. You are too self-confident in some things. You feel too wise to be taught and feel injured if cautioned and reprov'd. You will soon make shipwreck of faith unless you humble your heart before God.

Were your labors of double and triple value to the office to what they have been, we should say in no case should you be allowed to remain without an entire change in your moral and spiritual standing, for this influence would be constantly creating a condition of things that would counterbalance all you could do and would bring God's frown upon the men who suffered such things to exist.

I might say much more, but I will only say now, Humble your heart before the Lord, I beseech you; and when you are truly converted, you will be a blessing, you will not be a burden, but a burden-bearer. You will not grieve the Saviour nor your brethren. The dangers to which you are exposed lie directly with yourself. Then I beg of you, for your soul's sake, to turn away from your sympathizers, repent before God, and He will pardon you and make you a blessing and not a curse.

E. G. White.

July 20

Grimsby, England

This letter was designed to be sent last night, but it was not mailed and I add a few words this morning. I have just come from pleading with God in your behalf. What, I ask you, have you to complain of in the treatment you have received at the hands of your brethren who are placed as stewards of God over the souls of those in their employ, who must watch for souls as they that must give an account? When the council in England was held, I interceded that your expenses should be paid to attend, and the brethren, although their means were limited, felt that they would do anything to help you, to strengthen you, to elevate you, and to help you if possible to reach higher, holier attainments.

Can you think how bitterly we were disappointed that our best motives and efforts in your behalf for your good should result in heavier burdens to us? In place of your being engrossed with the greatness and the solemn nature of the work of God, and placing yourself in close connection with God, our good intentions were turned into a channel of temptation to you. And thus it will ever be in your case unless you are changed in heart. Can you not discern the enemies working for your soul? Can you not see that your brethren love your soul and want not only to save it, but the souls of the youth who are connected in any way with the sacred work of God? Where is your burden as a child of God for the souls of other youth that are brought in connection with you. Have you no sense of their peril, no interest in their salvation? Had you felt as one in your position should have felt, you would have pitied these men whom you were burdening, these who were grieved on your account.

Your letter states that when reproved, “you answered not a word.” I put it in this way: you defiantly looked those in the eye who were laboring for you as a bold sinner would do. Now do you see anything in this attitude to be proud of, to boast of? Should you not, if you have a sensitive heart, a living principle to be a Christian, have manifested to your tempters the boldness and the courage to look them steadfastly in the eye, and say, No, I fear God, I will not betray my trust. I am entrusted with sacred responsibilities, I must answer to God for every word and action of mine in the judgment, should my words, my example lead souls away from obedience to God. “No, no; I will not walk in the way of sinners.” But after you have violated your sacred promises, when reproved, how much more appropriate it would have been for you to say, as did David, the king of Israel, under the reproof of Nathan, although thunder struck to have his sin laid open before him in so aggravating a character; he humiliates himself, and exclaims, conscience-stricken, “I have sinned against the Lord.” [2 Samuel 12:13.] He said these words in sincerity, for they came from a repentant heart.

The very first evidence of amendment to God, and those whom your influence has burdened, is the acknowledgment of your sin. Why was not this confession made sooner? Why was not the conscience tortured because of sin? It is wonderful to see how sin, like its originator, gets possession of the soul and will hold it until ejected by a full confession. If this is not done, the heart becomes defiled. The sin is hidden in the breast where it is entertained. It hates the light and will not come into the light, lest its deeds shall be reproofed; your soul is loath to render a verdict against sin. Your heart is so filled with justification of wrong that your tongue refuses to be brought where any verdict will be given against heart and hands that have worked unrighteousness. There is no one thing wherein our folly shows itself more than in these hurtful concealments. Contrary to the customs and practices of the world, God’s plans, God’s injunctions are: Confess, and live. “He that hides his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy.” [Proverbs 28:13.]

There are enough inexperienced professors of godliness whose names are on the church books in Basel who know so little of sanctification through the truth that they think it is a nice thing for you to put on a bold front and show those who reprove Henri Frey that they have more than their match. Satan did this very way when he was in heaven after he sinned. But all such advisors, all such sympathizers are doing the devil’s work. David was a king, ruling kingdoms, but God told Nathan to go to that king with the keenest, sharpest reproof. Nathan’s words were given him of God. They were resolute words. He was God’s messenger. If the Lord has placed men in a responsible position at the mission at Basel, it is not for them to do as did Eli, connive at sin, by letting sin pass unreproved. For already the Lord has spoken that there is a demoralized state of things coming into the office through just such men as yourself, Albert Dietschy, and others. And unless these men should faithfully discharge their God-given responsibility, the Lord would hold them accountable for the sins that exist, and evils resulting therefrom.

Do you envy the position of these men who are obliged to do this work in order not to incur the frown of God? Is it not an unenviable position to be placed in? The words they speak are not their own words, but they are contrary to their nature. But these men are God’s watchmen, heralds of the great King: “Thus saith the Lord God.” Nathan laid before David all the favors God had bestowed upon him. He is upbraided with the mercies of God that have been abused and misapplied. Would you have these

miserable comforters who would tell you how they would do under similar circumstances? They are agents of the devil, no matter what they profess, or who they are. Your soul is in peril. It is defiled. Your course has been unchristianlike, a dishonor to the truth and to the cause of God you profess to love. And these ill-advisors would lead you to that very boldness you claim to have shown under reproof, which is but the justification of a course of wrongdoing, which, should you continue in, will be the ruin of your soul. Can you not discern that your true friends are those who will tell you your faults? Do you count those your best friends who will make light of sins which are grievous in the sight of the holy God? God's children are betrayed into sin; but if they are really, sincerely children of God, they will not remain in sin, maintaining and vindicating their sin. David had not the heart and face to stand out against the message of God. With David there were flashes of guiltiness. A reproof from God was upon his conscience, but he had no compunctions that worked heart repentance until the reproof came from God directly to him, "Thou art the man." [2 Samuel 12:7.]

Now, my brother, I love your soul. And in order to save your soul, I have written you two long letters of a similar character as this, not because I wish to hurt or wound you, but to arouse you to see what your dangers are. While others are sleeping between three and four o'clock in the morning, I arise to write this. I am burdened for your soul. Your only hope is to be a truly converted man. All your ability cannot excuse one sin, but it greatly aggravates your sin in the sight of God. May the Lord help you to apply these words to yourself, so that you may make sure work in repenting, is my prayer.

Lt 49, 1887

Frey, Henri

Grimsby, England

July 21, 1887

Bro. Frey:

I designed to have a talk with Sr. Green before writing you again, but have not been able to do so. My prayers are ascending to God for you, and my love for your soul leads me to write you again. I feel deeply grieved over your case, not that I look upon you as persecuted, as you say in your letter, but as a deceived, misguided man, who has not Christ's likeness in his soul, and who is deceiving himself to his certain ruin.

I cannot talk with Sr. Green, her health is poor; she returned from Hull night before last and went into a terrible spasm or fit. The doctor was called and did for her what he could. She has been in great trial over your case when it need not have been so at all. If you had the cause of God at heart, you would see that your brethren had done only their duty in their action toward you. You speak of going to Battle Creek and showing that you could be a man. All that the responsible ones at the office ask of you is that you show yourself a man just where you are, that you shall not degrade yourself by associating with sinners, and shall not be yourself a sinner with them, and by your words and your example lead others into sin. Just look away for a moment from sympathizing with yourself, and consider the world's

Redeemer. Consider the infinite sacrifice He has made in behalf of man, and then His disappointment, that, after paying such a price, making such a sacrifice in behalf of man, that man should perish, should choose to perish, ally himself with those who hate Christ and righteousness, and become one in them in the indulgence of perverted appetite.

But you have heard me talk all these things. You have read all these things, and yet they have not been brought into your heart and life. You have set your heart against good and opened it to evil. You have invited the temptations of the devil, placed yourself, where you have been tempted, and have had no hold upon God to enable you to resist temptation. Suppose you do break away from all connection with Basel through a revengeful spirit because your brethren have told you the truth; whom will it injure, yourself or them? You will grieve them by so doing, but the work will go on just the same. God has workers that He is raising up on every hand, and He is not dependent on you or any man to do His work. If your heart is not pure, if your hands are not clean in His sight, He cannot work with you. He wants truth in the heart, truth in the life, interwoven in the character.

I would advise you what to do; I am a mother of boys. I advise you to humble your heart, confess your wrong, and consider the solemn charge David gave to Solomon on his dying bed, which was, "Be a man." "Be thou strong, and shew thyself a man, and keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments and His testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." [1 Kings 2:2, 3.] Take this charge to your own heart, Henri. Let no one flatter you to wrongdoing: it is a disgrace to sin, but it is no disgrace to confess your sins; but rather an honor. I write to you as I would to my own sons. I want you to have true individuality, and true manly dignity, but pride, self-conceit, and false dignity can only be maintained at the most terrible consequences to yourself.

It is not the boisterous song, the merry company, the mugs and beer and wine, that can make you a man in the sight of God, or cheer your heart in sickness and sorrow. True religion alone can be to you a solace, a comforter in trouble. There has not been pursued toward you at the office at Basel any more close and severe discipline that God's Word has imposed upon you. Will you call God unjust, will you tell Him to His face that He is arbitrary, because He tells the wrongdoer that he shall be separated from His presence? How severely is the picture drawn in the Word of God of His dealing with the man who accepted his invitation to the wedding, but who did not put on the wedding garment which had been purchased for him, which was the robe of Christ's righteousness. He thought his own defiled garments good enough to come into the presence of Christ, and he was cast out as one who had insulted his Lord and abused His gracious benevolence. Now, my brother, your righteousness will not do. You must put on the robes of Christ's righteousness. You must be like Jesus. Consider the long fast that Christ endured in the wilderness of temptation on the point of appetite; how He fought Satan; how He was emaciated by that long, lingering fast on your account and on mine, that He might place man on vantage ground, bringing to him divine strength and divine power to conquer appetite and every unholy passion. Consider Jesus, treading the winepress alone, that He might break the power of Satan upon man. I ask you to look at this matter as it is. When you unite with the despisers of God in drinking beer or wine or stronger drink, imagine Jesus before you, pale and suffering the keenest pangs of hunger, that He might

break the power of Satan, and hold him under control, and make it possible for man to conquer on his own account, and in his own behalf.

Think of these things, my brother, and then think, when, with the godless who refuse the truth, who refuse salvation, you are lifting the mug of foaming beer to your lips, that Jesus is there, looking on; Jesus, He whom you claim as your Saviour, He in whom your hopes of eternal life are centered. O Henri, how can you, how can you be so weak in moral perception that you cannot see the influence of these things upon yourself and upon others? You violate the most solemn pledge and then talk of being persecuted. How can you stand before those who feel compelled to do something to break up the power of Satan that is obtaining control of our youth, while they in sorrow tell you that if you do not change your habits, they cannot retain you in connection with the work of God as a translator. How can you, I say, stand before them as they do this painful duty, defiant, and without any evidence of sorrow on your own account? How does Jesus look upon such actions? How does that Saviour who gave His life for you regard your attitude? And you entertain the idea that you are persecuted!

“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.” [2 Corinthians 5:10.] When you shall stand before this grand and awful tribunal, from which there will be no appeal, where there will be no misinterpretation, no misconception, before this awful tribunal, you will be silent. You will not have one word to say in vindication of your own course. You will stand guilty, condemned, and hopeless, unless you put on Christ’s robe of righteousness, putting away your sins, and making diligent work of repentance.

I cannot see what other course they could take toward you than they have done at Basel. I feel the tenderest feeling of pity, and of love for your soul; but false words of sympathy to sustain you in rebellion and defiance of those whom God has placed in responsible positions in His work shall never be traced by my pen. I have too much regard for your soul than to tell you as some surely will do, that it shall be well with you when you are taking such a course dishonoring your manhood, defacing the moral image of God in your soul, deceiving your own heart, dishonoring the God who has bought you with the price of His own blood. God has said, “To him that overcometh, will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne.” [Revelation 3:21.] Now are you overcoming, or are you being overcome by your own lusts and appetites and passions? I feel deeply for your soul.

If you are worthy to be entrusted with the translation of our most important works, ought not you, who are handling sacred things, to have the fullest connection with and consecration to God? Ought you not to be where you can have the holy angels to minister to you, to inspire you to give the correct ideas, to give to you wisdom and knowledge as God gave to Daniel in order that you may do the work of translation correctly? If you choose to open your heart to Satan’s suggestions, if you choose the society of those who are the enemies of Christ, do you expect God to work a miracle to keep you from yielding to Satan’s suggestions? Evil angels are gathering about your soul and are your invited guests. They suggest—you accept their propositions. Until you have resolution to obey God’s will, you will not have God’s guidance. Now Jesus looks to all who claim to be His soldiers to do service to Him. He expects you

to recognize the enemy and to resist him, not invite him to your confidence, and in so doing betray sacred trusts. The Lord has placed you in a position where you may be elevated and ennobled, and may be constantly becoming fitted to do His work. If you do not obtain these qualifications, it is because you alone are to blame.

There are three ways in which the Lord reveals His will to us to guide us and to fit us to guide others. How shall we be able to know His voice from that of the stranger? How shall we distinguish His voice from that of the false shepherd? God reveals His will to us in His Word; His voice addresses us in the Scriptures. It is to be recognized in His providential workings and will be thus recognized if we do not separate our souls from Him by walking in our own ways, doing our own wills, and following the promptings of an unsanctified heart. The sense becomes confused so that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God.

Another way in which God's voice is heard is through the appeals of His Holy Spirit, making impressions upon the heart, and working out in the character in daily actions. If you are in doubt upon any subject, you must first consult the Scriptures. If you have begun the life of faith, you have given yourself to the Lord to be wholly His. He has taken you to do the work of molding and fashioning you according to His purpose, to make you a vessel unto honor. Your one most earnest desire is to be pliable in His hands and to follow Him whithersoever He may lead you, not indulging in following inclination, but following His guidance. You are trusting Him to work out His own design, to will and to do of His own good pleasure, while you at the same time co-operate with God in the work by working out your own salvation with fear and trembling. You, my brother, will find difficulty here, because you have not yet learned to know by experience the voice of the Good Shepherd, and this places you in doubt and peril. You ought to be able to distinguish His voice.

Pure religion has to do with the will. The will is the governing power in the nature of man. If the will is set right, all the rest of the man will come under its sway. The will is not the taste or the inclination, but it is the choice, the deciding power; the kingly power which works in the children of men unto obedience to God or to disobedience. Now you are a young man of intelligence; you are seeking to make your life such as will give you heaven at last. You are often discouraged at finding yourself weak in moral power, controlled by habits and customs of your old life in sin, to find yourself in slavery to doubt, and inefficient. You find your emotional nature untrue to your best resolutions, untrue to your most solemn pledges. Nothing seems real. Your own inefficiencies lead you to doubt the sincerity of those who would do you good. The more you struggle in doubt, the more unreal everything looks to you, until it seems that there is no solid ground for you anywhere. Your promises are nothing, they are like ropes of sand, and you regard the words and works of those whom you should trust in the same unreal light. You will be in constant peril until you understand the true force of the will. You may believe and promise all things, but I would not give a straw for your promises or your faith until you put your will over on the believing and doing side. If you will fight the fight of faith with your will power, in the work, I have not the least doubt that you will conquer. Your feelings, your impressions, your emotions are not at all to be trusted, for they are not reliable, especially with your perverted ideas and the knowledge of your broken promises and forfeited pledges.

But I tell you that you need not despair. You must choose to believe, although nothing seems true and real to you. I need not tell you it is yourself that has brought you into this unenviable position; but you must win back your confidence in God and in your brethren. Your part is to put your will over on the side of Christ in the matter of faith. Just as you yield up your will to the will of Jesus Christ, God immediately takes possession of that will, and works in you to will and to do of His good pleasure; and all of your nature is brought under the control of the spirit of Christ, even your thoughts are subject to Him. You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. Your life, by yielding up your will to Christ, is hid with Christ in God and allied to the power which is above all principalities and powers. You have a strength from God that holds you fast to His strength, and a new life, even the life of living faith, is possible to you. But your will must co-operate with God's will, not with the will of associates through whom Satan is constantly working to ensnare and destroy you. I do not give you up, Henri. I remember my own oldest son Henry who died in the triumphs of faith a little past sixteen years old. I write to you as I have often written to my own sons and adopted daughters.

Will you now without delay place yourself in right relations with God? Will you say, "I will give my will to Jesus, and I do it now"? From that moment, be wholly on the Lord's side. Disregard the pitiful clamoring of appetite, of custom, of passion. Give Satan no chance to say, You are a wretched hypocrite. Close the door so that Satan shall not thus accuse you and dishearten you. Say, "I will believe, I do believe that God is my helper," and you will find that you will be triumphant in God. Every emotion will, by steadfastly keeping the will on the Lord's side, be brought into captivity to the will of Jesus. You will then find your feet on solid rock. It will take, you will find, at times, every particle of will power which you possess, but it is God that is working for you, and you will come forth from the molding process a vessel unto honor. Talk faith. "I will believe, I will believe that God can and will give me, Henri Frey, the victory." Keep on God's side of the line. Set not your foot once on the enemy's side, and the Lord will be your helper, He will do for you that which it is not possible for you to do for yourself. The result will be that you will become a grand cedar of Lebanon. Your life will be noble, your works will be wrought in God, there will be in you a directness, a power, an earnestness and simplicity that will make you a polished instrument in the hands of God. I am not speaking to you idle tales, but words of truth and verity. Try it and see.

You need to drink daily at the fountain of truth, that you may understand the secret of pleasure and joy in the Lord. But you need to understand that your will is the spring of all your actions. This will of man that is of so great consequence was at the fall given into the control of Satan, and he has been working in man to will and to do of his own good pleasure, but to the utter ruin and misery of man. Now God made an infinite sacrifice in giving Jesus, His beloved Son, to become a sacrifice for sin, that God may now say, without violating one principle of His government, "Yield yourself up to Me, give Me that will, take it from the control of Satan, and I will take possession of it, I will work in you to will and to do My good pleasure." Then He gives you the mind of Christ, the will becomes transformed and the character formed after Christ's character. Does your will choose to do God's will? Does your will choose to obey the Scriptures? "He that will come after Me, let him deny himself and take up his cross and follow Me; so shall he be My disciple." [Matthew 16:24.]

There is no such thing as following Christ unless you deny your inclination daily and will to obey God. It is not your feelings, your emotions that make you a child of God, but the doing of God's will. A life of usefulness is before you, if your will becomes God's will. Then you may stand in your God-given manhood an example of good works. You will then help to preserve rules instead of helping to break them down. You will help to maintain order in the office, in the mission, instead of despising order and inciting to irregularities of life by your own course of action. I tell you in the fear of God, I know what you may be, if your will is placed on the side of God. "Ye are laborers together with God." [1 Corinthians 3:9.] You may be doing your work for time and eternity in such a manner that it will stand the test of the judgment. Will you try, Henri, will you now change square about? You are the object of Christ's love and intercession. Will you now surrender to God and help those who are placed by the Lord as sentinels in the mission at Basel? Will you help them instead of causing them grief and discouragement? I believe you will. May God help you is my prayer.

Lt 50, 1887

Haskell, S. N.

Battle Creek, Michigan

September 1, 1887

Dear Brother Haskell:

Henry Kellogg came to see me yesterday morning and stated that someone had reported that in Switzerland they had taken the Swiss Mission funds to invest in building private residences in Basel and thus aroused Brother Henry so that he refused to send means to Basel. I told Henry Kellogg this was not the case, that means had not been drawn from the mission for any such purpose, that brethren were hiring money from Steiner to commence to build which I considered highly essential under the circumstances. But the mission money was not drawn upon for any such purpose.

Then there is need for all of our ministers to be careful in regard to the character of the articles they insert in the paper in regard to matters in Europe, speaking as though not much had been done in Europe. Now, my brother, I do not think I could truthfully say this, for I consider that under the circumstances since Elder A's death there has been a good work done in Europe. I think Professor J. Kunz has not brought a good report, and I think your letters have not given very much courage to send means to support the missions. I think even in England a good work has been done. It must be acknowledged to be a hard and trying field, and not one word of discouragement ought to be spoken. The Lord is at the helm, and if we do not trust in Him to work, naught will be done. There is a good beginning made.

Publications have been and still are doing a good work. Let not one grain of unbelief be sown, for unless we keep a brave front, we cannot expect to inspire others with courage. I am telling everything I can in relation to the mission that will inspire confidence. When I think how slow the work has gone in [New] England and how little done in Massachusetts and Maine and many other places where they have all circumstances in their favor, we need not be discouraged in regard to Old England. The same amount of

labor expended on Old England in a wise manner will produce, I believe, good results. May the Lord work, is my prayer. And let us look at every token of good; acknowledge all the Lord has done with grateful hearts. Because you do not see the same results in Old England that you did in Australia, you should not demerit that which has already been gained. There are some precious souls in Grimsby, in Ulceby, and others will be gathered in. There are some good souls in Southampton, and the brother I met at Brother Jones', and the few who are connected with him, are, I judge, good material. Because they do not see every point just as we do requires wisdom in treating their cases, that we should unite wherever we can and not make the breach any greater between us. That Sister Griffen, I believe, will come to the front if wise management is exercised in her case. Such ones must not be left indifferently, but efforts should be made to bring them into the noble truth. We want that woman as a worker. All such talent, we must understand the faculty of winning to the truth. It is a nice work to hunt up the sheep and to make every exertion to bring them in. It will take time to rid them of all their strange ideas and erratic views, but we must be patient and not drive them from us. God is working with them; and as I look over the past, I see discouragements just as great that we have had to master and still have to contend with as in Old England, notwithstanding the caste of society and the difficulties to reach the higher classes. Now, my brother, be of good heart and notwithstanding the work may move slowly, nevertheless it moves. Thank God for that, but however we may view the work, in no case put in print one single word as though there had not much been done. Do not intimate that it would be better if nothing had been done and you could commence new. I do not thus regard it.

We had on the steamer a pleasant voyage. The very night we landed we took steamer for Fall River. I slept but little that night, arrived at Fall River at seven A.M. and had to wait two hours, then stepped on board the cars for New Bedford, and waited there two hours for Mr. Bradford, and he came and took us to his house till the camp should be arranged. Sabbath it was thought not best for me to go five miles to New Bedford, but I felt that it was my duty; so I rode down to Bedford and went into the work at once. All the Sabbath keepers were not there, but I commenced the work for the seeking the Lord, and we had excellent meetings. All were astonished to see so large an outside interest. Our brethren and sisters talked and showed their appreciation of help and, I believe, advancement. Decided advancement was made. I spoke. I never saw greater need of arrangement of laborers. Eld. Goodrich was in Providence. We had to send for him, but he did not come until Monday. All that could labor were Bro. A. Robinson, Eld. Olsen, and myself. I was so weary I had to refuse to see or talk with any who might come. Had a talk with Professor Ramsay. He was not coming at all; I sent for him by telegraph. I thought every one ought to be there who could lift a finger to help the meeting. He came up Monday, but went to South Lancaster with his wife who came on Tuesday's boat from Martha's Vineyard. I talked with him in a very decided manner. He came back Wednesday and I think remained through the meeting. I think he was helped. I talked with Elders Goodrich and Robinson and several others who urged their cases before me. I expected to remain through the meeting, but urgent telegrams came from the Ohio camp meeting for us to come. If we would return answer that we would come, Eld. Farnsworth would start for New Bedford meeting. We looked the whole thing over, and considering Elders Canright and Oviatt's apostasy, we decided to go.

We left the ground Friday morning and arrived at Cleveland Sabbath morning and spoke that day. Made decided efforts for the people, called them forward, and fully two hundred came forward. The congregation of outsiders was very large. This made a decided impression upon them. They said they never had seen anything like this before. Special labor was given in the different tents for all who came forward. After a season of prayer, I was in the tent from half-past two until half-past five o'clock. Sunday we had the crowd again. The large tent was crowded full. It rained some. Many visited me who had been in the 43 and 44 Movement. Some claimed to be in advance of us in the faith of the restitution of all things, while some others claimed that Christ had come, while still others seemed to be seeking for the truth. It was hard labor in Cleveland because of the want of unity among the ministers. There was a need of the converting power of God to come upon the ministers.

Monday we entered the tent at eight o'clock and did not leave it until three. I spoke three hours, giving most solemn warnings to ministers and people, called the people forward, and the ministers, and gave them time to confess their faults and errors. When they commenced to confess, there was a break, but still I did not see that clear and thorough work I desired. I told them I would not leave the tent until there was a decided movement made. Well, we had a most solemn, confessing, weeping meeting. Tuesday morning I went to the eight o'clock meeting, and I bowed before God and continued my supplication long for the Lord to come in and melt the hearts of the people. Then I felt the assurance that the darkness was clearing away. I told them so, bid them farewell, took the hack for the depot to go to Springfield, Ill., rode from ten A.M. till three, and tarried at Toledo until five, then took the sleeper for Springfield, and without change of cars arrived at Springfield at six A.M. Took a hack for the camp ground. Here we were welcomed to the most perfectly arranged camp ground that I ever witnessed. Everything testified that there were good managers at work. We were much pleased and spoke in the forenoon with much freedom. The outside attendance was good all the way through. I talked from one hour and a half to two hours, and the congregation sat as if riveted to their seats. There, as in other places, I was not let alone, and the burden of constant talking out of the desk nearly unfitted me for talking in the desk. I never saw such persistency as in Ill., to bring their matters before me.

I had much freedom in speaking; Sabbath was a day of close, constant labor. I think I spoke all of two to three hours. Many came forward to prayers, seeking the Lord for the first time, and I never attended a meeting where there seemed to be greater earnestness and tenderness and brokenness of heart. After praying with them, they had meetings in different tents, and they reported excellent meetings. Sunday I noticed a bad sewerage smell on the ground and learned that the wind was favorable for the bringing to us the terrible poisonous odor from a slaughter house. I was in a high fever, and it seemed impossible for me to talk; yet I ventured before the large crowd, and the Lord helped me. I spoke on temperance, and the whole crowd listened as if for life. The Lord helped me. I was sure of that, and I praise and glorify His holy name. Many Methodists, Baptists, and Congregationalists spoke with me after meeting and thanked me for the words spoken. Several said they wished every mother in the land had been present to hear those good words. Oh, how grateful was my heart for the strength given me from God. I thought it advisable to leave the ground that night, take the cars and go direct to Battle Creek. But Brethren Kilgore and Starr just pled with me to stay over Monday. I finally consented. They said they would pray for the wind to change, and they believed the Lord would hear their prayer, and He did; and

the wind changed. Again I spoke about two hours on our foreign missions first, then Olsen spoke and he read the papers you gave me in regard to the Mill Yard property, and Seventh-day Baptists spoke of being so delighted with the prospect of this property's falling into the hands of the Seventh-day Adventists.

This was a very excellent meeting, and the appeals made were the means of raising \$2,500 for the missions in Europe. Then I took up the Chicago mission and just at the right moment pledged for it \$1,000. Well, \$2,500 was pledged to meet that call. We felt well satisfied with the meeting, and then if I could have been let alone, I would have come out all right, but I was urged and almost forced to see and talk with several. This was altogether too much. I feared for my life. Bro. Starr went to the city and came back with a fine white horse and carriage, took in his wife Sarah and me, and we rode three hours until time to get on board the sleeper. We stole from the ground like prisoners escaping from prison, and although I rested well at night, I was completely exhausted. I had spoken twenty-four times in sixteen days, had travelled four nights and three days in that time, and spoken several times three or four hours. In Chicago we took the sleeper, and I lay down all the way to Battle Creek, for I was not able to sit up. Wednesday my two daughters and I were taken out to Bro. Godsmark's to hide from visitors till Friday. I had been so tired I could not rein myself up to write a line during this constant and hard labor. I am troubled now to think of New York. It will be a hard place and no Bro. Olsen. But who will be there to help of the right sort, I cannot say. I wish I did not have to go, I wish I could be excused. Then to the Michigan meeting. May the Lord help me, is my cry. He has done it, and He will, I believe.

Private

Several asked me how soon Sr. Huntley was going to Europe? I answered not at all. I cannot see that the Lord has called her to Europe. Now I hope you will not give one word of encouragement for Sr. Huntley to go with you in Europe or unite with you in your labors in the cause in any place. Give no occasion for people to talk. Abstain from the very appearance of evil. You have one with you, a young man, and it is as it should be. We want not your good evil spoken of, and from the light God has given me, it were better if you two had had no special connection in the work, and it is not for your or her good to be in any way connected. If you have given her the least encouragement, let it be cut off completely. Wherever she goes, it must not be to unite with you in any way. If she has a work to do, a position to fill, let her do it away from you. I know what I am writing about. Why W. C. White should make the proposition he did in Moss, Norway, I cannot comprehend. If the matter had been urged, I would have taken a more determined stand than I did. For this I will oppose with voice and pen, for God has shown me some things concerning this matter that makes me write as I now do. I will not say more now, for I am exceedingly tired. We shall pray for you that the Lord will open the way for His work to go forward. Be of good courage. Cling to Jesus, hope, work, and pray.

Much love to all dear friends.

E.G.W.

You need never have traced those lines. We know that great transformations have taken place. We know that the Lord has wrought wonderfully since we first came to Europe. Praise His holy name. Had

you stood where Elder Whitney has stood and where we have stood for the past two years, having to take the work from the state Elder Andrews left it in and then see the great changes wrought through pressing, earnest, soul-weary labor, you would exclaim, What hath the Lord wrought!!! The work is not to be belittled, neither is it to be deprecated, but every step that it has arisen is to be appreciated and still carried forward. The difficulties that existed at first of having in Basel an American not speaking French or German, standing at the head of the work, doing all business through an interpreter, was most discouraging. French and German elements seemed bound to not harmonize, and there were no real regulations and rules. It has taken all the efforts that could be put into action to make things work in harmony. The apprentices were learning. The trades and much care were needed with the elements that composed the working class to have things done with dispatch and correction. This is the same with the offices of publication, and these evils still exist. I know well about this matter. In Basel the additions to the church have been doubled. The church at Chaux-de-Fonds numbered only about six members. Now through Bro. Ertzenberger's labors, the church increased, having sixteen added. And since that time there have been thorough efforts made by different ones and still more added from the very best class of society, until this is a church numbering 50 members. At Lausanne there was, I believe, only one keeping the Sabbath, and now there is a church of 35 through efforts made by Elders Bourdeau, Conradi, and Ertzenberger. Tramelan has 32 members. These numbers I have obtained through Bro. Paul Roth who knows. Now God has been at work with the people, and let His name have all the glory.

When Bro. Henry reads anything discouraging, he says, "We have sent so much means over there to see nothing accomplished, and we will not send more means." If you want to close the door to any benevolent impulses, you can talk as if there had been nothing done worthwhile. We think there has much been done. At Zurich there were one man and his wife, and when we left I think there were 20, and these, as a whole, will present as good a front as any company raised up in New England. Talk faith, talk courage, and do not block the way that we cannot make appeals to the people.

E.G.W.

I wish to say, Elder Haskell, a few more things. Do not make the remark to any one that it would be better if nothing had been done in England, because this would not be just to the missionaries sent there, neither to our God. There has been a good work done in England, and you should not make any such remarks when you did not make the commencement, therefore cannot see the advance work that has been done. Give all the credit possible to that which has been done, and then be prepared to reach out and make the most of what has been done. Our brethren have worked hard and have not had furnished them the help that you have at the present time. Some things have had to be demonstrated: that was that the most of the English helpers were not the most profitable help and could not do the work in all its branches as the Americans could do it, because of their education and their position in society.

Now, my dear brother, aftersight is better than foresight. And we see many moves that have been made which now we see were not the very wisest. We see no kind of wisdom in moving the office and mission in Grimsby. We think it was a mistake. If it had been in some other location near London, there might now be a very different showing of the work. And yet those who advised this thought they were doing

the best thing that could be done. But oversight leads to conclusion, especially after the plan is worked out. Decisions were made too hastily, and there have been wrong plans and strange ideas that have not proved a success.

Bro. John's ideas of open-air meetings have made his labors almost a failure during his stay in England. Now if all the workers had counselled together and esteemed one another and moved in faith and in courage, relying less upon what they could and more upon that which God could do for them, had they thought kindly of one another, had they prayed much more for heavenly wisdom and talked less, had they thought well of one another and respected one another, God would have heard their cries, He would have revealed His power, and the work would be further advanced than it is. But I am grateful to God that notwithstanding the workers have not rightly related themselves to God and to the work, yet the work has been steadily advancing under difficulties, and all credit should be given to God. Although there has been just as earnest and determined work under the circumstances as we could expect with the material that was employed in the work, and now to insinuate it would be better if the work had not been entered upon at all is not just, and is not the fact. If there have been mistakes made, if there has been want of judgment and now the errors are seen, let us consider whether the very same mistakes might not have been made in the commencement by any of us had we acted a part in the work.

Now there have been mistakes made, and Satan would make the most of these by perpetuating them, and at this late date, even with the history of the past before us. Let every advantage be taken of the past and consider we might not have done any better than they had we been in their place, and let us turn what may appear a defeat into a victory. God help us to learn constantly of Jesus and not take counsel of our own heart. Brother Haskell, God lives and reigns; we will walk by faith and trust wholly in God who is our helper in every time of need. Let us praise God for what has been done and then try to push the work continually. We are not to become fainthearted, but lean heavily on Jesus. Be of good heart.

A good work has been done in England. The work has necessarily moved slowly; more might have been done. But when we consider there is quite a little army of souls that have been added to the church, let us praise God. In Grimsby there are some precious souls. Some are not what they might be, and yet their influence has done much for the cause of truth. I was made to rejoice while there that a young man teaching the school was under deep conviction and had commenced to keep the Sabbath, but his exercises came upon the Sabbath, and he solicited the prayers of the brethren for wisdom how to manage this matter. He frankly confessed his faith and was favored. God was in this. I know of no more striking circumstance that has occurred in America, showing evidence of genuine conversion.

Then the two sisters who embraced the truth in Grimsby, and their niece there, are precious souls. One lying an invalid, the others doing what they can with their influence and can become useful workers in the cause of God. They have good ability that should be appreciated and brought into the work. There are others also that I might mention in Ulceby. There is the case of Bro. Armstrong and family. The power of truth has come into that family. The father made great sacrifices, and the Lord blessed him greatly. He has no thought of turning back, although he has lost, as a superior baker, much of his custom because he will not furnish bread upon the Sabbath. In Ulceby is a little company, and there is the

standard of truth lifted, and all around Ulceby are souls I know who are deeply convicted. The seeds of truth have been sown and will spring up and bear fruit.

There are precious souls in Kettering. And it is a pity all who have embraced the Sabbath are not an honor to the cause because their will had not been brought into harmony with God's will. Self and selfishness has a controlling power with some showing they have not yet learned the lessons in the school of Christ, but has not it been the same in America to full as large an extent? And is it not now? Are there not unmanageable elements which are constantly causing trouble? Look at this matter, how hard it has been for these persons to receive the mold of Christ, and even after years in the truth they are still like off oxen. We must then look at other persons at different points and thank God for the good work done and go on to perfection. I was sorry that you wrote that you were disappointed that so little had been done in Basel. If you had been there for two years putting in hard labor to put a right mold on the work and seeing it done in a large degree in so many ways as we know it has been done, you would never have traced those lines.

Lt 51, 1887

Rice, Brother; Gibbs, Brother

Oakland, California

October 28, 1887

My Brethren in Christ:

I have been depressed in spirit since leaving St. Helena. I am unable to sleep nights, and I feel deeply pained at heart. I have risen early to write to you. I ponder upon the condition of things at Crystal Springs night and day, studying what can be done to set things in order and secure the proper ones for that institution who have elevated and sanctified ideas in business management, and in regard to the moral tone of the institution, that it shall not be involved in such a tangle of perplexities that from a human standpoint is hopeless to untangle.

It was with great pain at heart, and pressed under the burden of the condition of things at the institute, that I wrote to you, Elder Rice and Dr. Gibbs, while on the cars en route for the East, warnings, and cautions, and entreaties, because I felt the danger that you were in. I knew that the enemy would not be at rest, and let the reproach be removed from the institution, but he would work his cards to bring in the very condition of things that we now see, to cut off its influence and its outside patronage.

What do these things mean? Have my brethren no spiritual eyesight that they cannot discern the existing evils? You are not to be ignorant of Satan's devices and snares. Will the very man placed in responsible positions and who claims all and far more authority than his position grants him, and pursues a course he would certainly condemn in another; will he feel that he is above temptation? And [will] his example and his practice give mold to characters that have less experience than himself in religious advantages, a mould which will deform character and demoralize the institution? For others will not be slow to plead an excuse to imitate the example that men in important positions give them.

Shall the perverted ideas of yourself and others connected with you become woven into other minds and characters? The thought of such a thing is most painful to me.

I am thoroughly alarmed because of the way things have been managed at the Rural Health Retreat. Certainly, it has not been after God's order. When this loose commonness of manners, women toward men, and men toward women, once obtains a foothold in any institution, there is an active leavening power which is most impossible to eradicate. The evil, poisonous roots are getting firm hold unseen and are working out their harvest of evil. There has been great blindness upon your part which has resulted in wrong views as to your own course of action in financial management, as well as the way you have viewed the privileges you have deemed to be yours in liberties taken with married women and girls.

This explains to my mind quite plainly why the evils were not understood in the very first in the case, Bro. Rice, of your brother and Etta Holliday. Certainly those who serve in filling responsible positions are to be ever on guard, watchful, prayerful, with far greater discernment than has been evidenced. The whole institution has need of faithful sentinels. Your attitude in mixing and mingling with Bro. Heald, and Sister Heald especially, has brought the disapprobation of God. As you have persisted in having your own way, irrespecting of cautions and reproof, your senses have been blunted, and your ideas confused, that you could not discern between right and wrong. The further you went in this direction, the further you separated from God, the source of all light and righteousness. The judgment alone will reveal the sure result of straying from the path where Jesus leads the way. There must be a lifting up of the standard, a constant cultivation of purity of thought, and shunning the very appearance of evil. It must be a determined rule never, under any circumstances, to violate in thought or action, in language or deportment the high standard of moral and religious principles.

The nature of temptation is to blind and deceive by false ideas and imaginings of what constitutes happiness. The enlightened conscience must have fixed rules of conduct by which it will be governed in every hour of temptation. The outward, lawless actions, the common, familiar attitudes are an expression of the inward thoughts. There are some minds so constituted that they cannot resist temptation in this direction.

A minister of truth should be so closely connected with God that he will see and sense danger in himself and keep himself guarded, that he may have clear conceptions to guard others who are weak in moral power. His words and acts should be characterized by purity, that he shall not send forth muddy waters. There should be an aiming high in all the purposes of life. Those in responsible positions are surrounded with the young, and with those who have no high moral standard of action to govern them, but allow their whole life to be cheapened by floating with the current of circumstances, veering about with every breeze, and they need constantly to have before them sound and substantial characters who are Bible Christians. Eternity will reveal the harvest gathered from the tiny seed sown in loving affection, caresses, in undue familiarity by those who should be examples to all around them.

The evil between your brother and Etta might have been prevented if every precaution had been taken to shut out that which leads into the dark streams of sin; but once in the current, the nature of the

character is such that they have very little power to resist the clamors of passion, and they are borne on without seeking to resist the temptations of evil.

If your thoughts were centered upon God, pure as crystal, sanctified by virtue, your life would be spotless, winning admiration. With purity as a shield, you are armored against every evil work, however enticing the temptations may be, however artfully or strongly they may assail you; you know its character and its author, and resist Satan on every hand; you have no inclination to step your feet off the path of strict rectitude. If you had been living in the light of God, you would not have become so closely and determinedly mixed up with Bro. and Sr. Heald. You would have seen to what this commonness would lead, and how it would affect Bro. and Sr. Heald, that the sacred and common would become so mingled in their ideas of righteousness and purity that they could not distinguish between the sacred and the common, the pure, holy, Christian character, and the free, loose, unchaste in words and in appearance. Those who are wanting some excuse for liberties they want to take with women and girls will quote you.

But a greater evil now is to be met. These things transpiring in an institution where parents send their children, husbands their wives, who are afflicted with various disorders, will not have that confidence that it will be an asylum for those who are weak in moral power. They need a strong current setting heavenward, that the help may be given them which they require. Many come for medical advice and treatment who have become moral wrecks through their own wrong habits. They are bruised, and weak, and wounded, feeling their own folly and their inability to overcome. They mourn their folly and thoughtlessness. Such ones should have nothing surrounding them which will encourage a continuance of thoughts and feelings that made them what they are. These need to breathe in the atmosphere of purity, of light, of high, noble, sanctified thoughts. They need to be connected with God, the source of their strength. He can and will help the weak, struggling souls. The mark must be made high in lectures, in talks, in prayers, in association with one another. Not one vestige of commonness should be seen. But they should be educated by precept and example to look with contempt upon low and vicious practices, which are sapping their nerve-brainpower, and preparing them for lifelong invalids. Weakened nerves and loss of moral strength must surely be their reward. They are little less than imbeciles.

If you felt all of you, Dr. Gibbs, Eld. Rice, as I have felt, as these things have been opened before me, you would never have given occasion for those who are weak and demoralized to quote your practices to shield them. Now we are where Satan has the vantage ground, for we have had and shall have to meet those who surmise evil, those who naturally possess suspicious characters. It is in them. And how hard it now is made for those who will have to counteract these evils, who will be circumspect, who do fear to offend God, who have high and holy aims, who have valuable attainments and correct habits! But the wrong works that have been done create a suspicion against all who may do, in the fear of God, good work.

The Health Retreat has been regarded by many as on trial for its high moral standing. What is the showing? Please look in the fear of God, look and decide. Those connected with the institution in responsible positions were not ignorant of the past difficulties, and mars, and blots upon it. For want of vigilance and spirituality, the institution had become demoralized. And with the knowledge of its past

history, and past struggles for existence and solid foundation, how could you do as you have done, notwithstanding continual warnings and advice, reproofs, and counsel through your unworthy servant? Through your want of divine wisdom you have not only permitted, but have been actors in the matter, to bring in a state of things worse than has ever come upon it before of a demoralizing character.

This seems as though it would break my heart. What courage can we now have to try to elevate the institution to stand before our people as one of God's special instrumentalities? What can we do? My mouth is closed. What can I say? To whom can I look and say, You may trust them? People will say, You told us so before, but you were mistaken, and may be again. What evil may be said, we cannot say, There is no truth in it. We can only bow our faces in the dust and cry, Give not thine heritage to reproach. Let not the heathen say, Where is their God? We cannot untangle the difficulties as they exist.

It is looked upon by you and some others, I fear, as unnecessary to have so much to say about this matter. Achan thought the same, but the Lord was of a different mind. He said to Joshua, Why liest thou thus upon thy face? Up, search the camp, Israel hath sinned, stolen and dissembled. Neither will I be with you any more, unless you put the accursed thing from among you. [Joshua 7:10-12.] How have the efforts been regarded that have been made to set things in order? Oh, that God would teach us just what to do! I do not feel at liberty to judge your motives, brethren, in acting so unchristlike, so directly in opposition to the Word of God, while you have professed great attachments to the institution for the sick. You have in some respects a very poor way of showing it. When the appeals have come to you from far off Europe, presenting every motive possible for high, holy, concerted action, you have done in almost everything exactly what the warnings told you was dangerous for you to do. Elder Rice, you have been active enough, you have worked hard enough, but you have not had that wisdom that is from above, that in your position you could do efficient service. You have not lifted the standard high and aimed to reach it.

I have some sense how Jesus felt, when He was giving lessons continually to those whom He came to save, and He was laying down righteous principles. How He must have been disappointed and grieved and brokenhearted to see them do exactly opposite to the light He was permitting to shine upon them! I have felt almost brokenhearted to see, while God was speaking to you through His humble instrument, talking to you in messages of warning, entreaties, reproof, and discouragement, you were walking away from the light, doing exactly contrary to the way the Lord was trying to lead you. The entire future of the institution was depending upon the wise management of those who had it in charge; it could have risen to the most dignified position. I have endeavored to set this before you over and over again, when separated from you by the broad waters of the Atlantic.

Brother Rice, you have moved in self-confidence, you have had too high opinion of your own ability, your own wisdom, your own plans. Self-willed, you have moved where God could not be with you, where He was telling you you must not go. You have done many things without counsel, as though your mind and judgment were supreme and infallible. There has not been concerted action. With you there was great need of less of self and more of Jesus. You have taken the bit in your own mouth, and pulled forward in your own way. He is a poor soldier who has not learned the lesson to lay aside his own wishes and plans and be in harmony with his brethren. You have not counselled at every step; there has

been with you independent action. Every one in any army must work harmoniously. Union is strength. You have moved on your own individual responsibility. Why there are associated together individuals of different stamp of character is that one man's ideas and plans shall not be a controlling power, but that every plan may be criticized; that if a man like yourself who is self-confident in his own opinions and ideas, and fails to understand the requirements in all things for such an institution, others may have a voice and regulate the matters.

Unless men in positions of trust understand the wants for the time, although their intentions may be ever so good, they will do some very bungling work that it will be hard to undo. The attacks of Satan have been made, but you have been so long in discovering his wiles. Much is lost in every way for want of ready foresight and prompt action. It is a painful sight to see acute and wily foes come in and destroy and hurt.

We must have men who are quick to discern and prompt to act. The workers in the institution must move in harmony, else confusion will be the result. God signified that the Health Retreat should be an instrumentality for great good. But if those employed are permitted to work in their own way, what confusion would be the result! All must cultivate far-seeing judgment. There must be no sluggish movements, giving the enemy every advantage to take the field. There must be keen appreciation of the means to be used, and the end gained. Every one in responsible positions must practice piety and be living representatives of Jesus Christ.

Lt 51a, 1887

White, Mary

Oakland, California

October 30, 1887

Dear Mary:

We leave today for Los Angeles. I have been so exhausted, could not do much of anything. I do not know what I shall do if I do not gain strength. I want to hear from you very much, whether you are improving. And dear little Mabel, how is she?

Anna L. has had your blankets, or mine, washed. They are now real nice. Had we not better take them to St. Helena and let the Retreat have them? I want my mattress and feather bed brought to my cottage, and I want my pillows locked up. Tell Anna that my name was on the pillows, I think. I had mattresses, I know I had, to every bed in my cottage above, and the lower cottage. I want my haircloth set brought and put in the parlor of the cottage. I want my things got together. I had two of the heaviest kind of flatirons and three that were not so heavy. Get a tub of mine, zinc, that has been removed to the Institute. Sister Lockwood says it is there.

Shall I bring anything of yours in the line of clothing to Crystal Springs? The crib is sent today to Crystal Springs, thinking you will need it. I would like, if you get this letter in season, to have the haircloth chairs brought down when the team returns from St. Helena.

Well, this is all I can think of now. If you want me to look after anything of yours, say so. I will do it.

Mother.

I have permission to tell W. C. White and you that Sister Loughborough will come to the Retreat after conference, and that Mary [Loughborough] and John Ireland will be married at that time, and they will take the house as she has done and will keep it better, Anna says, than herself. This must be kept to yourself about the marriage.

Mother.

W. C. White is well.

Lt 51b, 1887

White, Mary

Los Angeles, California

November 6, 1887

Dear Daughter Mary:

Yesterday was a good day for us all. The Lord was in our midst. I went to the meeting with much fear and trembling because of the congested state of my throat. The letter I wrote you caused me a sleepless night. But I went, praying; I knew the Lord would help me. There was a large congregation for this place, and I had great freedom in speaking from Second Peter one. Many were deeply stirred. When I gave opportunity to come forward, nearly the entire congregation responded. Some took a decided stand for the first time.

How wonderful are the works of God! One man and his wife rushed to the front seats at the first invitation, as though they feared they should lose the chance. I found out this tall, six-foot man was a son of a Sabbath keeper who lived at Battle Creek about twenty years ago. This son, when a lad, ran away from home, went into the army, went all through the war, and finally, in the providence of God, drifted here to Los Angeles. Here the Bible readers found him, a sinner, never having made a profession of religion. He accepted the theory of the truth as the oracles of God, but they could get no further. He is now a man of gray hairs, and he arose and bore testimony that he was a sinner, a great sinner, but from henceforth he would be a follower of Jesus Christ. He was broken all to pieces.

Well, was not there rejoicing in heaven among the angels of God at this confession of sin and this move to step from under the black banner of the powers of darkness, and stand under the banner of Jesus Christ? We rejoice in harmony with the angels. Both he and his wife have now given themselves to God.

Another case—a young man and his wife have embraced the truth. The parents of both are wealthy and are living in Canada. He was an infidel. He did not want to hear the Bible readings, but he was persuaded to do so and, as the result, accepts the Bible as the oracles of God, and he says, “What else could I do but accept the truth as taught in the Bible? It is a clear, straight chain, uniting link after link in a perfect whole.”

Thus you see, God is at work and we feel to rejoice. About ten have now taken their stand upon the truth. They have not had preaching, but Bible readings have been given from house to house by a few young girls, Oh, the Lord is in this work! We had a most precious meeting, and the work seems to be going deep. One man confessed he had so much worldly business to do that he gave up family prayer and began to backslide, but he decided that whatever the character of his work he would gather his family about him and seek the Lord and take time to pray, making the salvation of the soul the first consideration.

Well, my dear Mary, I do not neglect to pray to the Lord in your behalf. He will work for you, I believe, and you will see of His salvation in your body. Only have faith. I am much troubled with my throat. I have arisen early, for it seemed I would tear my throat to pieces, coughing. The nights here are the same as at Oakland—damp. They have much fog. It is a good climate for those who have strong lungs. I sent up my phaeton that you, Mary, accompanied by Sister McOmber and the children, may ride out. If anything needs to be done with the carriage, it is to wet the wheels. Do not get the tires set, for when wet weather comes it will be all right, and if now set will spoil the wheels when they swell. Fix the phaeton up any way to make it comfortable. I will pay for it. I do not want you to begrudge yourself anything. Take all the comfort possible out of your stay at St. Helena, and may the rich blessing of the Lord rest upon you shall be my constant prayer. Hope in God, believe in His promises, let faith and works both be used, and I believe you will be raised up to health.

Sarah and I stay in the mission house. W. C. White has a good chance in the tent with Elders Loughborough and Daniels. I do not see him much; only when I attend meeting. He seems to be well as usual.

I am half inclined to spend one week in St. Helena before I go to conference, but we will see how things will develop. You know, I am not very well in Oakland. Brother and Sister Saunders want I should stay with them during conference, and I think I shall do so.

Let Dr. Maxson read this.

Mother.

Lt 51c, 1887

White, Mary

Oakland, California

November 19, 1887

Dear Mary:

I am pleased to hear from Brother Maxson that you are doing better. Your case seems more favorable for recovery. I was thankful for this. We have had a good meeting from the beginning.

We have a representation of delegates that we are not ashamed of. They do credit to the cause of God west of the Rocky Mountains.

I am just now aware that one matter I have not taken with me. It is a letter from Elder Canright which I received at New Bedford, and a large letter from myself to Elder Canright which I now want very much. I am so anxious to get it. I have just searched through everything, and it cannot be found. Will you please look for it in the drawers of my room and send it at once to me in Oakland.

I have decided to take my workers and locate them in Oakland. I shall have no use, I think, for Sarah longer. Annie will return to Crystal Springs at the close of the meeting.

I will say my letter to Canright was copied by Brother Spicer on thick copying paper.

Mother.

Lt 51d, 1887

Rice, J. D.

Oakland, California

October 28, 1887

J. D. Rice

My Brother in Christ:

I have been oppressed in spirit since leaving St. Helena. I am not able to sleep, and I feel so deeply pained at heart that I arise early to write to you. I ponder upon these things night and day as to what course we shall pursue further to secure the proper ones for that institution who will not involve it in such a tangle of perplexities that seemingly is hopeless to untangle.

It was with great pain at heart that I wrote to you and Dr. Gibbs, while on my way to Michigan, warnings and cautions and entreaties, because I felt the danger. I knew that the enemy would work his cards to bring in just such a condition of things as now exists. What do these things mean, my brother? No spiritual eyesight that they can see and discern the evils existing. They are not to be ignorant of Satan's devices and snares. Will the very men placed in responsible positions, who claim all and more authority and power than their positions really warrant them to take, be found giving in their example and in their practice lessons that leave a demoralizing influence that others will quickly imitate? and upon any insinuation, shall your perverted ideas, Elder Rice and Dr. Gibbs, be woven into minds and into characters? The thought of such a thing is truly painful.

I am thoroughly alarmed, for when this coarse commonness once leavens a public institution, it is next to an impossibility to eradicate the seeds sown. The evil, poisonous roots work unseen and are springing up constantly to produce their harvest. Your own blindness in regard to your own way of viewing these matters in the liberties taken with married women and girls explains why you did not discern the evils that were being practiced before your very eyes at the very first in the case of your brother and Etta. Certainly we should have those connected with so important an institution with greater discernment than you have evidenced. With such a careless sentinel as you have shown yourself to be, the whole institution would be in danger of becoming leavened before you would have been suspicious of anything objectionable. Your mixing and mingling with Brother and Sister Heald has confused your senses and mixed your ideas; and that which it has done for you, this course of action has done for many others. The judgment alone will reveal the extent of the harvest yielded from the seed sown. I do not believe that evil between your brother and Etta need to have been at all if those in sacred positions of trust had discernment and spiritual eyesight. You could not, if closely connected with God, have possibly become so mixed up with Brother and Sister Heald as you have been. You could not be so common with them and [at] the same [time] not be observed by others. Those who are inclined to take these liberties, whose moral standing is not high, are encouraged in their work, and a greater evil now is to be met.

We shall have to meet our people who are full of surmising and suspicious of any persons who should be in charge of the institution of St. Helena. It has required most earnest labor to inspire even a degree of confidence because of the past miserable management in its successful operations. The Health Retreat was by all looked upon as on test and trial for its very existence. And you know all this. You know what had been its difficulties in the past, and that for want of vigilance and spirituality the institution had become demoralized.

In the face of all this, you, through want of discernment, through want of spirituality, have permitted things to come right in and leaven the institution worse than anything that had hitherto cursed it. And your own example has been in the same line to demoralize it. What courage, what hope can we now have to elevate the institution to stand as one of God's special instrumentalities before our people? Our mouths are closed. Whatever lies may be reported in regard to yourself, we have no arguments to use, for you have given occasion.

The sound has gone forth abroad far and near, and we cannot untangle the difficulty; for it is such a case it cannot be that just the amount of blame and guilt that is deserved, and no more, should rest upon the ones who have given occasion, and the rebuke and censure rest upon those who have gossiped over it and loved to repeat it.

We seem to be just helpless that exact justice can be done in the case. We have no hope of elevating and clearing the institution of the stigma resting upon it.

I do not judge your motives in acting in the fashion you have done. You may be sincere in your professing attachment to the institute and the cause of Christ. But you have in some respects a very poor way of showing it. When spoken to and cautioned, you have firmly pursued your own course. One thing is certain, you are not a good and safe general. You have not rendered efficient service to the

cause of God in your position. You have been self-confident, self-willed, have had too high an opinion of your own wisdom, and you complain and have been too ready to differ from the minds and plans of others. There has not been concerted action. With you there was need of self-restraint to be exercised, but you took the bit in ... [portion missing here]

... Had you received the warnings given to others, putting yourself on your guard, taking home the lessons that you should learn, I cannot believe the demoralized state of things should have cursed that institution as it surely has in the course of your brother and Etta Klase. You saw all this but were so blinded [that] you gave no warning, but were yourself instrumental in placing them into close relationship where Satan could tempt them and lead them, as he has done, to ruin.

Your own course of action was wrong, like a man blindfolded. Now what has your own course of action, your own ideas, done toward bringing into the institution a low state of morals that will have a tendency to stain the life and leave a blot upon the characters of others? [All] because good Brother Rice could do these things of which warnings have been coming by pen and by voice in condemnation of the very loose, unguarded, demoralizing influences. You were not ignorant of the blot and stain which had rested upon the Health Retreat. You were not in darkness in regard to the difficulty to blot out these terrible impressions made and establish the institution upon vantage ground where it would have good repute.

But your course of action has given occasion for your good to be evil spoken of, to the detriment of the institution. If no occasion had been given, if you had been circumspect, if you had not shown special preference for another man's wife, manifested fondness and undue affectionate regard, then we could rebuke every word of evil spoken against you. But how can we prevent the exaggerated reports, the putting of things in their worse light, without appearing to vindicate the very things which God has condemned in the testimonies. You have fallen into free and careless habits yourself, and have passed the bounds of propriety, leading away a woman, young and inexperienced, to manifest toward you in deportment the little attentions and acts which should be given alone to her husband, who has taken her into the closest and holiest relations with himself in life. He has linked her life with his own, and whatever affects one affects both. If one is honored, the other is exalted. If one is dishonored, the other is debased.

There has been, you know, unlawful love, and your ideas have not been elevated, your course of action has not been of a character to strengthen moral power, but to weaken and depress it. If you had stood as a faithful watchman at your post of duty, to see the danger and lift your voice of warning, the devil would not have been given so favorable a chance to work the moral debasement of two souls at that institution. The stubbornness evidenced by you to be deaf to all warnings, to pursue your own course notwithstanding you have been counseled and advised, and your inability to see things in their true light up to the very last, until that last meeting where I was obliged to set the thing before you in the true light, shows how many things would be transacted before your eyes, and you blind and deaf and without discernment as to where matters were drifting, and what must be the influence of your course upon others. You were as a watchman asleep so that you could not discern the evil and raise your voice of warning to those in danger until the enemy invaded the camp and took captive unwary souls.

All this advantage Satan has gained in his work of demoralizing the Health Retreat. My brother, you have your standard altogether too low, and this has beclouded your discernment that you should not see and sense the existing evils around you.

What is now wanted is men and women full of faith and piety, of high and holy purposes, to give themselves wholly to the work of reform in the Health Retreat. Rules and counsels will amount to nothing unless responsible men and women shall lead the way with a correct example and illustrate in their own circumspect lives the things commended. This will be accomplished more by example than precept. If self lives, self-esteem is the prevailing element, the atmosphere emanating from the person is poisoned. Lovesick attitudes, lovesick words, special preferences, special affection for one or two is not that love, that pure, holy, undefiled [love]. The love of Jesus was disinterested, not centered upon one favorite or two. It was love deep, broad, true, pure, and divine—so great that Jesus could die for the human family.

There is a great lack with you to view all sides of a matter and take in the situation of your own individual dangers and the peril threatening others. And there is with you a great lack of those exhibitions of kindly thoughtfulness in feelings and attitudes toward those who are of that class the apostle mentions, with some have compassion, making a difference. Others save with fear, pulling them out of the fire; hating even the garments spotted with the flesh.

You have had all the opportunity to exercise your ability in this direction if you had not been dazed and infatuated with the chapters in your own experience in connection with Brother and Sister Heald that made you oblivious to the influence you were exerting and the sure result. Joe Monah and Etta Klase only went a little further, in fact, than you were going.

The state of things in that institution which now exists is because you have had perverted ideas and false standards; and when you have taken a given course, you have such confidence in your way and your course of action that you do not counsel with your brethren at every step, giving them an opportunity to use their judgment and look at all that is done on every side, that no bad moves shall be made and losses incurred. One man's mind is not to be a controlling power in that institution. One man is not—even if placed as superintendent—to be a ruler. Else what is the need of a board of directors?

Our board of directors has trusted altogether too much to you. All without an exception had unlimited confidence in you as being a virtuous, discreet, God-fearing man. You stood high as it is possible for a man to stand in their confidence, and it has taken circumstances and facts to bring sorrow to their hearts and lead them to distrust you as a safe man to manage. You might have foreseen the course pursued by Dr. Burke; and had you been discerning, you could and should have prevented the leaven from working as it has done in that case.

With these results in evil before your senses became active to see anything wrong, Satan has done his work, accomplished his purposes, and great loss is sustained to the institution. And you are so hard to be convinced, it takes so long for you to see that anything in your course is not right and the very best that can be done, that the enemy succeeds in doing according to his will before you begin to see he has taken the field. Your unlimited confidence in your wisdom and in your plans of action is alarming.

Now you knew that reports were being circulated in regard to yourself, and you should at the very first intimation have changed your attitude and course of action, and cut off all occasion, then there would have been enlisted in your behalf the confidence of your brethren and sisters that you would not offend in one point and suffer the institution to be brought into disrepute by your course of action. Now all your errors and imprudence cast a dark shadow on the Health Retreat which it must remain under; how long, God alone can tell.

For a little leaven of evil will work, exaggerated reports will be made, and as long as occasion has been given, it will be most difficult to present and work upon real facts and declare just what is truth and what is falsehood. To undertake to vindicate you would be in danger of creating a deeper evil in apparently making a light example of your example in the things you knew God has condemned in others, which is too great commonness in association, men with women and women with men.

Notwithstanding all the light that has been given on these things, the warnings God has sent to His people, yet it has not restrained [them], and there has been a rushing into this commonness of association that is demoralizing and death to spirituality. And how far-reaching is such an influence, how large a harvest the seeds sown will produce of the same kind, eternity alone will reveal.

We do not want you or anyone connected with the Health Retreat to be reserved, secretive, and severe and dictatorial. A man or woman whom God is leading, who is daily learning in the school of Christ, will be kind and courteous, watchful of the feelings of all brought under the sphere of his influence. There will be a moral, Godlike dignity in respectfulness of manners and bearing that will be shown not only to special favorites who will praise and flatter you, but to even the youngest and the lowest worker. Without weaving into your work sickening, soft expressions as mark the intercourse with some, there will be a genuine kindness of manner with patients and helpers which has a wondrous, far-reaching power.

All the graces of Christ are to be constantly brought into daily practice in the true gentleness, the kindly words, the careful observation and consideration of tender regard for all which shows a heart softened and refined and sanctified by the Spirit of the world's Redeemer. This spirit needs culture, for even the very best of men and women are in danger of letting the precious plants of love, Christlike love, and tender thoughtfulness, wither and die. The Christian life should be full of gladness, not stiff and formal, but sincere and simple and fragrant as pinks and roses. Storms and coldness should be expelled from our hearts, and yet there need not and will not be one vestige of lovesick sentimentalism; none of this flattering attention needs to be given.

If Christ is abiding in the soul, the religious character is symmetrically developed, sound, pure, wholesome, and vigorous. One selfish deed, one deception practiced in social relation to others will do more to mar and perpetuate evil than a thousand discourses can accomplish for good and the salvation of others. All our works, all our words should be of a character to implant true, deep principles in hearts and characters, which will rule them during their whole lives, and balance their characters and reveal in them Christlike perfection of character.

Brother Rice, you may think because I write these words that I do not accept your repentance and confession. I do accept, but I feel sure that [that] which has led you to take the course you have done has been through wrong ideas and false principles which you have followed and cherished, else you would not have gone on in your own chosen course, indifferent to warnings and indifferent to counsel. Should your example be followed by others in a much less degree, that institution had better be consumed by fire than to exist and such practices be continued.

I would ask you, Did you give counsel for McDonald to test the women and girls of the institution by familiarity of address, putting the arms around their waist [so] that it might be known who was weak and would yield to these influences and who would resist them, that this fact may be known? Please to frankly state these things as they are. If there is one particle of truth in this statement, let me know it, if you please.

Now, you may feel that you have no friends in the world except your own relations, but this is not so. We mean to get down, as I told you in the tent at Oakland, to the very root of these evils and dig them out if possible. I see the evils existing which must have seemed as a light thing to you; but if we can make thorough work in the strength of Jesus to root out every fiber of these roots of evil, and God will turn His face this way and be entreated to bless this institution, we will be richly repaid for all our efforts in this direction. But we will not stop until this matter has been sifted thoroughly and the important change made to meet the mind of the Spirit of God and bring in a healthful influence into the institution.

When you were taking so much pleasure in the familiar intercourse you were having with Sister Heald, how could you see, how could you interrupt and break up a similar familiarity with Joe Manoah and Etta Klase? You let that thing go on until it grew too big and strong for your handling, and all because your standard of such things was not high and elevated, and the result was disaster, crime, and failure in the end to close the door against Satan, because the first appearance of evil was not discerned and the door closed. Satan was permitted to make all the preparation for the mischief that men and women are too blind to discern, because they are so far separated from God.

These are the young, inexperienced youth and men and women who need the guidance and the example of those who have wisdom and the fear of God. They must learn to submit, to be ruled. But no one is qualified to rule others who has not first learned to obey. God holds those who have been placed in positions of trust responsible for the mold given to the character of those brought into connection with them. They are to be the guardians of the young and inexperienced. They must qualify themselves for this work, teaching, training, shaping the character both by precept and example. Angels of God will help them in this work.

Lt 51e, 1887

Rice, Brother

Oakland, California

November 20, 1887

Brother Rice:

I am constantly burdened in regard to the state of things at the [Rural] Health Retreat so that I cannot sleep nights. If you would carefully read over all that I have written to you while I was in Europe, you would see warnings and reproofs and encouragements sent to you both, yourself and Dr. Gibbs, that you should take heed and escape the very evils which now appear to hurt your influence and usefulness. I cannot imagine what more could have been said to you than has been written to warn you off from dangerous ground and keep your feet in the safe path of purity and righteousness.

There has been a want of discernment and spiritual wisdom in your course of action and your example. You have not had clear eyesight to discern the dangers that were threatening souls. Your own soul was blind, and when a blind is leading a blind, they both fall into the ditch. "That which ye sow ye shall also reap." [Galatians 6:7.] There has been the sowing of seeds which has produced a harvest of its kind. The moral tone of the institution has become low. Your own perverted ideas of what constituted your privileges have led others to consider they had privileges as well. Your ideas have been perverted and of that character that brings displeasure of God. Men who God uses in His work are to be of good report as well as pure, lovely, honest, kind, and faithful.

Bro. Rice, you must elevate the standard. Warnings and cautions and counsels have been given, plain and distinct; but you have not thought these things were for your admonition and profit but that they meant someone else who had less righteousness than yourself. Had you had a submissive, teachable spirit, had you had a distrust of your own wisdom, had you been circumspect in all your course of conduct, you would have seen a plain, elevated path in which to place your feet; you would have practiced a godly life, and with precept and example you would have elevated and ennobled all who expected to see in you unswerving principle.

Your help was not in yourself, not in your position, but in the Lord God of heaven. I tell you, you have lessons to learn. It is not safe for you to lean to your own understanding. Be on your guard as you may, you will find yourself pursuing a given course of action more because it is pleasing than because it is right. The course you are pursuing is agreeable to you rather than that which you know is proper. Opinions are entertained and a course of action persisted in on the simple ground that the heart is not fully enlisted in the services of the Lord. Warnings and appeals directly to the point have little or no impression, and the Spirit of the Lord that has impressed your heart has been resisted while you have leaned to your own understanding, which will lead you from the path of right into the path of deception and ruin if you continue to follow it. How very hard it has been for you to see things in a just and correct light as far as yourself is concerned. All the reason is that duty lies in one direction and inclination in another.

So many find excuses to turn away from the reproofs of the Spirit of God and vindicate their own course with persistency and determination. Thousands repudiate the Bible because it testifies against them. You were in a critical place in the Health Retreat, and if your practice had been in accordance with your teachings, you could have set things in order there in the fear of God. Sister Klase thinks that her daughter is not guilty of the sin of adultery. But in this she is deceived. She has taken Etta's word for

this. Those who will do this grievous sin will not be slow to practice, and [they will] tell falsehoods as well. Sister Klase says she went to you and urged you to do something to prevent this too great intimacy between Etta Klase Holliday and your brother. He was placed in the dining room while Etta was in the kitchen at work. Thus the way was prepared for the enemy to work. Was not your sense of propriety confused?

You stated at the camp meeting at Oakland that you knew many remarks were made, but you thought you would go on right in the same course if people did talk, as no moral wrong has existed; the only wrong was the misjudging and the interpretation put upon your course of action which you claimed was not wrong. With others before you enjoying the same privileges with another man's wife, your discernment was clouded. It could not be otherwise that things would go crooked. Had you received the cautions and appeals made to others, putting yourself on your guard, taking home the appeals made to others, putting yourself on your guard, taking home the lessons that you should learn, you would not have failed to see this matter in its true light. All these loose ideas which led to loose actions would not have been. Have not counsels and admonitions been trampled upon? Whom have you slighted and disrespected? It is not the instrument, but the Saviour.

We are all to be wide-awake if we would not fall into the alluring snares of Satan. There is no excuse for any such freedom of conduct. By habits of reflection we must be wise to mark the warnings and reproofs given to others and draw instruction, not only from the example of the wise, but from the folly of the wrong-doer, in the place of doing as they do. We must stand separate and distinct from everything of that character of which God has in His Word and testimonies of warning shown His displeasure.

God speaks to you through His servants that His voice may be heard. If God's Word is to be received to any purpose, it is to govern the will, purify the affections, and mould and fashion the life. God wants to take possession of the heart, but if you do not acknowledge God in His admonitions, it will be rejected, and the mind will lean to its own understanding. I want you to see the danger and cruelty of suffering yourself to be led astray by the enemy. Your own course of action, your own ideas that persistently have been carried out, notwithstanding you knew that the worst interpretation was being placed upon your actions, have been bringing about the very condition of things that have been demoralizing the institution. Yet you think you can explain matters, and they are not so very wrong after all. Here is where lies your greatest danger. We have never seen one who has pursued a similar course as you have, justifying themselves as you have done, that ever came to liberty and the clearing of his soul from his sin.

You have given occasion for others to reproach the truth, and those who have seen your freedom with Sister Heald have thought if good Brother Rice could do this, there was no harm in their doing the same. How you could have done as you have done in the face of warnings continually setting before you the necessity of reaching a high and holy standard, I cannot understand, only that you placed all these appeals on a level with common things and accepted your own judgment as your own criterion. Perhaps you thought of all the entreaties, as you expressed concerning a letter I wrote to you, that you "would get along all right at the Health Retreat, if Sister White did not scold so much." The all right has revealed

itself to be all wrong. You have not been ignorant of the blot and stain which has rested upon the Health Retreat.

Lt 53, 1887

Brethren and Sisters Attending Oakland Meeting

Basel, Switzerland

March 1, 1887

Dear Brethren and Sisters who shall attend the April meeting at Oakland, California:

My mind is much drawn out towards you as you assemble. Again and again I find myself talking to you in my dreams, but in every case you are in some trouble. But whatever shall come, let it not enfeeble your moral courage and cause you to degenerate to a heartless form. The loving Jesus is ready to bless abundantly, but we individually need to obtain an experience in faith, in earnest prayer, in rejoicing in the love of God. Shall any of us be weighed in the balances and be found wanting? We must watch ourselves—watch the least unholy promptings of our nature, lest we become traitors to the high responsibilities God has bestowed upon us as His human agencies. We must study the warnings and corrections He has given His people in past ages. We do not lack light. We know what works we should avoid, and what requirements He has given us to observe, so if we do not seek to know and do that which is right, it is because wrongdoing suits the carnal heart better than the right thing.

There will ever be faithless ones who will have to be borne forward by the faith of others. They have not an experimental knowledge of the truth and have not felt its sanctifying power upon their own souls. It should be the work of every member of the church, not in a bluster nor for display, but quietly and diligently to search his own heart and see if his life and character are in harmony with God's great moral standard of righteousness. The Lord has done great things for you in California, particularly in Oakland. But there is much more that He would be well pleased to do for you if you will make your works correspond with your faith. God never honors unbelief with rich blessings. Review what God has done, and then know that it is only the beginning of what He is willing to do. We must place a higher value than we do upon the Scriptures, for therein is the revealed will of God to man. It is not enough to merely assent to the truthfulness of God's Word, but we must search the Scriptures to know what they contain. Do we receive the Bible as the "Oracle of God"? It is really a divine communication as though its words came to us in an audible voice. Oh, we do not know its value, its preciousness, because we do not obey its instructions.

There are evil angels at work all around us, but because we do not discern their presence with our natural vision, we do not consider as we should the reality of their existence as set forth in the Word of God. If there were nothing in the Scriptures hard to be understood, man in searching its pages would become lifted up in pride and self-sufficiency. It is never best for one to think that he understands every phase of truth, for he does not. Then let no man flatter himself that he has the correct understanding of certain portions of Scriptures and feel it his duty to make everybody else understand it just as he does.

This will never answer. Let intellectual pride be banished from us. I lift my voice in warning against every species of spiritual pride. There is abundance of it in the church today.

When the truth we now cherish was first seen to be Bible truth, how very strange it appeared, and how strong was the opposition we had to meet in presenting it to the people for the first time. But how earnest and sincere were the truth-loving, truth-obeying ones. We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God, and were strong and successful, a terror to evildoers. Our love for one another was firm, it was not easily shaken. The power of God manifested in our midst, the sick were healed, and there was much calm, sweet, holy joy. But while the light has continued to increase, the advancement of the church has not been proportionate to the light. The fine gold has gradually become dim, and deadness and formality have come in to cripple the energies of the church. Their abundant privileges and opportunities have not led His people onward and upward to purity and holiness. A faithful improvement of the talents entrusted to them by God would have increased those talents greatly. Where much is given, much will be required. Those only who faithfully accept and appreciate the light God has given us, and who will take a high, noble stand in self-denial and self-sacrifice, will be channels of light to the world. Those who do not advance will retrograde on the very borders of the heavenly Canaan!

I have been shown that our faith and our works in no way correspond to the light of truth bestowed. We must have not a half-hearted faith, but perfect faith that works by [love] and purifies the soul. God calls upon you in California to come into close relationship with Him. One point will have to be guarded, and that is individual independence. As soldiers in Christ's army, there should be concerted action of the work in the various departments. No one has a right to start out on his own responsibility and advance ideas in our papers on Bible doctrines and place them in the front when it is known that there are various opinions on the same subject and that it will create a controversy. The first-day Adventists have done this. Each one has followed his own independent judgment, and sought to present original ideas, until there is no concentrated action among them except perhaps that of opposing Seventh-day Adventists. We should not follow their example.

Each soldier is to act with reference to the others. Our strength must be in God, and it must be husbanded to be put forth in noble, concentrated action. It must not be wasted in meaningless efforts. In union there is strength. There should be union between our publishing houses and our other institutions, and then they will be a power, and will stand, although they may be few in numbers. Good soldiers of Jesus Christ will not act independent of each other. Not a particle of strife or rivalry should exist between the workers. The work is one, superintended by one Leader. Occasional and spasmodic efforts have done harm. However energetic they may be, they are of little value, for the reaction will surely come. We must cultivate a steady perseverance, continuous searching to know and do God's will.

We should know what we should do in order to be saved. We cannot, my brethren and sisters, float along with the current of the world. The work for us to do is to come out and be separate. This is the only way we can walk with God as did Enoch. Enoch had divine influences working constantly with human effort. Like Enoch we are called upon to have a strong, living, working faith, and this is the only

way we can be laborers together with God. We must meet the conditions laid down in the Word of God or die in our sins. We must know what moral changes are essential to be made in our characters through the grace of Christ, in order to be fitted for the mansions above. I tell you in the fear of God, we are in danger of living like the Jews, destitute of the love of God and ignorant of His power, while the blazing light of truth is shining all around us.

Ten thousand times ten thousand may profess to obey the law and the gospel. Men may in a clear manner present the claims of truth upon others, and yet their own hearts be carnal. Sin may be loved and practiced in secret, the truth of God may be no truth to them. The love of the Saviour may exercise no constraining power over base passions. We know by the history of the past that men may stand in sacred positions and handle the truth of God deceitfully. They cannot lift up holy hands to God without wrath and doubting. This is because the mind of God has no control over their minds. The truth was never stamped upon the heart. "It is with the heart that man believeth unto righteousness." [Romans 10:10.] Thou shalt love the Lord thy God with all [thy] heart, and with all thy soul, and all thy mind and all thy strength. Are you doing this? Many are not. They never have done it. Their conversion was superficial. They drink up impurity with the Word of God. Satan stands by the side of souls when that Word is in their hands, and they clothe its utterances with their own evil, debasing imaginings. I have been shown this.

"If ye then," says the apostle, "be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things on the earth." [Colossians 3:1, 2.] The heart is the citadel of the man. From it are the issues of life or death. Until the heart be purified, a person is unfit to have any part in the fellowship of the saints. Does not the Heartsearcher know who are lingering in sin regardless of their souls? Has there not been a witness to the most secret things in the life of every one?

I was compelled to hear the words spoken by some men to women and girls, words of flattery, words that would deceive and infatuate. Satan uses all these things to destroy. Some of you may thus have been his agents. If so, you will have to meet these things in the judgment. The angel said of this class, "Their hearts have never been given to God. Christ is not in them. Truth is not here. Its place is occupied by sin, deception, and falsehood. The Word of God is not believed and acted upon."

"A new heart will I give you, and a new spirit will I put within you." [Ezekiel 36:26.] I believe with all my heart that the Spirit of God is being withdrawn from the world; and those who have had great light and opportunities and have not improved them will be the first to be left. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations, should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.

I would say to my brethren in Oakland, do not be continually enlarging your publishing house. Bind about your plans. Do with some inconvenience. This will be your danger. In building your house of worship, you will, I fear, invest too largely. In building, consider that you may invest needlessly means which might be placed in another house of worship where the people greatly need it. Will you not consider this?

We should show our faith by our works. The greater anxiety should be that the church members may have a large measure of the Spirit of Christ. Having the mind and spirit of Christ will be the strength of the church. Ever work for unity. It is Satan who is working to have God's children drawing apart. Love, oh, how little love we have. Love for God and love for one another. We are separated from the world by the Word and spirit of truth dwelling in our hearts. The immutable principles of truth and love bind heart to heart, and the strength of the union is according to the measure of grace and truth enjoyed. Well would it be for us to hold up the mirror, God's royal law, and see in it the reflection of our individual characters. Let us be careful not to neglect the danger signals and the warnings given in His Word. Unless heed is given to these warnings, unless defects of character are vigorously overcome, these defects will overcome the one who possesses them, and it will be plainly seen by God's faithful ones who these are, for they will lapse into error, apostasy, and open sin. The mind that is not elevated to the highest standard will in time lose its power to retain that which it had once gained. "When thou thinkest thou standest, take heed lest thou fall." [1 Corinthians 10:12.] "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away by 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.]

God has selected a people in these last days whom He has made the depositaries of His law, and this people will ever have disagreeable tasks to undertake. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." [Revelation 2:2, 3.] It will require much diligence and a continual struggle to keep evil out of the church. There must be rigid, impartial discipline exercised, for there will be those who have a semblance of religion who will seek to undermine the faith of others, and who are privily at work to exalt themselves and perpetuate their defects.

The Lord Jesus on the Mount of Olivet plainly stated that because iniquity abounds, the love of many shall wax cold. He speaks of a class who have fallen from a high state of spirituality. Let such utterances as these come home in solemn, searching truthfulness to our hearts. Where is the fervor, the devotion to God, that corresponds to the greatness of the truth we claim to believe? The love of the world, the love of some darling sin, have weaned the heart from the love of prayer and from love of meditation upon sacred things. A formal round of religious ceremonies is kept up, but where is the love of Jesus? But spirituality is becoming dead. Is this dull torpor, this mournful deterioration to be perpetuated? Is the lamp of truth to flicker and go out in the darkness because it is not replenished with the oil of grace?

Oh, I wish that every minister and every one of our workers could see this matter as it has been presented to me. It is the self-esteem and self-sufficiency which are killing spiritual life. Self is lifted up. I

is talked about. Oh, that self might die; but self dies hard. "I die daily," said the apostle Paul. [1 Corinthians 15:31.] When this proud, boasting, self-sufficiency, and this complacent self-righteousness permeate the soul, there is no room for Jesus. He would be placed on the lower seat, while self would swell into importance and fill the whole temple of the soul. This is the reason why the Lord can do so little for us. Should He work with our efforts, the instrument would appropriate all the glory to his smartness, his wisdom, his ability, and congratulate himself as did the Pharisee, "I pray three times a day. I pay tithes of all I possess," etc. [Luke 18:11, 12], I, I, I, until I finally falls into grievous sins. Then because it is I, thoughts are entertained that the Lord will not hold I to strict account. When I shall die, and self shall be hid in Christ, I will not be brought to the front so frequently. Shall we meet the mind of the Spirit of God? Shall we dwell much more upon practical godliness and far less upon the mechanical arrangements?

The servants of Christ should live as in the sight of God and in the sight of angels. They should seek to understand the requirements of our time and prepare to meet them. Satan is constantly attacking us in new and untried ways, and why should the officers in God's army be inefficient? Why should they leave any faculty of their nature unused, uncultivated? There is a great work to be done; and if there is any want of harmonious action in doing it, it is because of self-love and self-esteem. It is only when we are careful to carry out the Master's orders, without leaving our stamp and identity upon them, that we work efficiently and harmoniously. "Press together," said the angel, "press together."

I urge upon you who minister in sacred things to dwell more upon practical religion. How rarely is seen the tender conscience and true heartfelt sorrow of soul and conviction for sin. It is because the Spirit of God has not its deep movings in our midst.

Christ is the ladder which Jacob saw whose base rested on the earth and whose topmost round reached the highest heavens. This shows the appointed method of salvation. We are to climb round after round of this ladder. If any one of us shall finally be saved, it will be by clinging to Jesus as to the rounds of a ladder. Christ is made unto the believer wisdom and righteousness, sanctification and redemption.

Let no one imagine that it is an easy thing to overcome the enemy, and through faith and perfect obedience gain eternal life. Not one can be borne aloft to an incorruptible inheritance without effort on his part. To look back is to grow dizzy, to let go is to perish. Few appreciate the importance of striving constantly to overcome. They relax their diligence and as the result become selfish and self-indulgent; spiritual vigilance is not thought to be essential. Earnestness in human effort is not brought into the Christian life.

There will be some terrible falls by those who think they stand firm because they have the truth; but they have it not as it is in Jesus. A moment's carelessness may plunge a soul into irretrievable ruin. One sin leads to the second, and the second prepares the way for a third, and so on. We must as faithful messengers of God plead with Him constantly to be kept by His power. If we swerve a single inch from duty, we are in danger of following on in a course of sin that ends in perdition. There is hope for every one of us, but only in one way—by fastening ourselves to Christ and exerting every energy to attain to the perfection of His character. This goody-goody religion that makes light of sin and that is forever

dwelling upon the love of God to the sinner encourages the sinner to believe that God will save him, while he continues in sin and he knows it to be sin. This is the way that many are doing who profess to believe present truth. The truth is kept apart from their life, and that is the reason it has no more power to convict and convert the soul. There must be a straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions.

I must say to you that God has shown that the truth as it is in Jesus has never been brought into the lives of many in California. They do not have the religion of the Bible. They have never been converted, and, unless their hearts are sanctified through the truth which they have accepted, they will be bound up with the tares, for they bear no precious clusters of fruit to show that they are branches of the living Vine.

I speak to you from this far-off land, "Seek ye the Lord while He is to 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.]

The lives of many show that they have no living connection with God. They are drifting into the channel of the world. They in reality have no part or lot with Christ. They love amusement and are filled with selfish ideas and selfish plans, hope, and ambitions. They serve the enemy under the pretense of serving God. They are in bondage to a taskmaster, and this bondage they choose, making themselves willing slaves to Satan.

Shall we, my brethren, elevate the standard of righteousness? Will parents bring religion into their homes? Will they do their duty before God in seeking to close every door to the enemy? Will they disregard the positive injunctions of God and connect their children with unbelievers because this is the choice of their children? Are there not reasons why the Spirit of God does not work with His people? Truth is kept in the outer court. Communion with God is forfeited to please worldly relations and friends whose hearts are constantly in opposition to the truth. The Searcher of hearts said [of] Abraham, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." [Genesis 18:19.] God's blessing was upon Abraham because he would cultivate home religion. He who blesses the habitation of the righteous says, "I know him that he will command his household after him." There will be no betraying the truth on his part. There is a law. Abraham will keep it.

If you want the blessing of God, parents, do as did Abraham. Repress the evil, and encourage the good. Some commanding may be necessary in the place of consulting the inclination and pleasure of the children. Blind affection will not be the rule of the house. Indulgence, which is the veriest cruelty, will not be practiced. Will my brethren and sisters consider these things as we are nearing the judgment? Bring your children with you into the house of God. Oh, the false ideas that are entertained, that the restraining of children is an injury, are ruining thousands upon thousands. Satan will surely take possession of them if you are not on your guard. Do not encourage their association with the ungodly. Draw them away. Come out from among them yourselves, and show them that you will be on the Lord's side.

Said Joshua, "Choose ye this day whom ye will serve. Whether the gods which your fathers served that were on the other side of the flood or of the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve the Lord." [Joshua 24:15.] Will those who claim to be children of the Most High elevate the standard, not for a day, not simply while assembled in your meeting, but as long as time shall last? Will they not be on the Lord's side and serve Him with full purpose of heart? If you do as did the children of Israel in forsaking God's express requirements, you will surely receive of His judgments, but if you put away sin and exercise living faith, the riches of heaven's blessings will be yours.

Lt 55, 1887

Gibbs, Dr.

Stockholm, Sweden

June 1887

Dr. Gibbs:

Your mind is diseased. You center it upon that which does not bring you mental or spiritual soundness. You need a change of heart. Then your thoughts will flow in a higher channel. You think too much of the society of girls and women. This is a snare to you.

A physician stands in a difficult place, <strong temptations will come to him.> Unless his mind is continually directed to God, that which he hears and sees in his work will impress him in a way that will certainly pollute his soul. His heart should be constantly uplifted to God. The Lord should be in all his thoughts. This is his only defense against the temptations of the enemy.

The physician who takes advantage of his position to give loose rein to passion is casting up for himself a reckoning that he will not care to meet in the judgment. God's Word declares, "By their fruits ye shall know them." [Matthew 7:20.] As the tree is known by the fruit it bears, so the heart is known by the actions.

In my dreams I saw you with your head bowed on the table, almost unconscious. The word was spoken to you, Put away the medicine that you have in your hand. Do not place yourself under its influence; for it will not bring you peace or rest. What you need is a heart refined and elevated, cleansed by the grace of God from all defilement, a heart that takes hold upon the Divine.

It is well that you <are> connected with the Health Retreat. This was God's plan for saving your soul. Had you kept your thoughts flowing in a healthful channel, you would greatly have improved physically and morally. You would have grown in grace and in the knowledge of Jesus Christ.

You are losing time. Satan tempts you to do desperate things, but the watchcare of angels has preserved you from yourself. Stand in your God-given manhood. Lift the cross lying at the entrance of the narrow way. Turn your thoughts from the channel in which they are now flowing. Respect your marriage vow.

Be a man. Call your wife to your side. In the hands of the Lord, you will be the means of saving her, and she will be the means of saving you. Hold the truth in righteousness. Be controlled by the Spirit of God, and you will have peace. Be God's instrument for the uplifting of humanity. Then you will at last rank with those who come into possession of all things, even the eternal weight of glory.

There is an animal that strikes the arm with feebleness the moment that it touches it. So the thoughts, when permitted to run in certain channels, paralyze the spiritual energies. Direct your affections in right channels, else they will become impure, tainting your character and estranging your heart from God. Who can handle that which pollutes, and yet remain pure? Who can be pure and strong while breathing the atmosphere surrounding those who have no purity or nobility? Contact with evil steals the heart from God, and the spiritual life droops and dies. The tent is pitched too near Sodom for the dwellers to breathe the atmosphere of heaven.

Every violation of one of God's precepts does violence to the spiritual nature. Give yourself unreservedly to God. Present your body a living sacrifice, holy and acceptable, to Him. This is your reasonable service. Then you will find the Word of God a pleasant and profitable guide. Then trouble, perplexity, even poverty, will not discourage you, because you are abiding in Christ.

Christ's invitation to you is, "Come unto Me." [Matthew 11:28.] Have you accepted this invitation? Is God's will your will? If it is, you will have peace and rest. If you seek wisdom from the Lord, if you place yourself in His hands, to be guided by His Spirit, your work will tell for the saving of the souls and bodies of the afflicted. O for physicians who are so imbued with the Spirit of God that their godly example, their Christlike efforts, will roll back the reproach from the truth of God! Countless are the opportunities that a wise and skilful physician has for winning souls to God, for cheering the discouraged, for relieving the despair <that comes to the soul> when the body is tortured with agony. Oh, there are wonderful lessons for every physician to learn.

My brother, you are too easily led away from the duties resting on you as a physician. You must not allow your attention to be diverted from your work. Neither must you confine yourself so closely to your work that your health will be injured. It is your duty, in the fear of God, to be wise and careful in the use of the strength God has given you. Do not disregard the means the Lord has provided for the preservation of health and life. Obey the laws of your being. To trifle with these laws is to trifle with the law of God. Bow to the authority of God's law. Bring under the control of sanctified reason every power that God has given you. Christ declares, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." [Mark 12:30.] If by misuse you enfeeble your powers, you place yourself where you cannot render God perfect service. By your inefficiency, brought on you by a disregard of physical laws, you rob and dishonor God. You place yourself where you cannot work with tact and skill. You wrong the patients; for they do not receive from you the attention they naturally expect from the physician-in-chief. <You do not speak the cheerful, uplifting words that inspire hope and courage.>

I urge you to take this matter into consideration. Discipline yourself. Bring yourself into order. Put all the time and energy you have into your work, and preserve your strength by proper rest and recreation.

Take regular hours for rest and sleep. This will give you power of endurance to bear the taxing burdens of your position. God will help you in every effort you make in the right direction.

Let the thought that there is not <any> action of your life, not even a motive of your heart, that is not open to the gaze of Him with whom you have to do, humble you to the dust.

My brother, I have tried to write out the words I heard addressed to you. I sincerely hope that in your work as a physician you will make an effort to meet the expectations of Jesus Christ. If you will fix your thoughts upon Christ, praying in faith for help and guidance, the Spirit of God will impress your heart.

The way to the throne of God is always open. You cannot always be on your knees in prayer. But your silent petitions may constantly ascend to God for strength and guidance. When tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you. Let these words cheer you, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy." [Revelation 3:4.]

Have you clung to your confidence in God as a drowning man clings to the rope thrown to him to save him from the <boisterous> waves? "Hold that fast that thou hast, that no man take thy crown." [Verse 11.] You need Christian manhood. The Word of God must be your standard. You must live a life of continual dependence on God. Personal holiness must be cultivated. The faith of others cannot save you. Their hope cannot give you courage. Their repentance, however acceptable to God, cannot avail for you. You must have personal religion. You need a deeper experience in the things of God. Put away from your life everything of a trifling character, and draw near to the great Physician. The time you spend in long talks that do no one any special good should be devoted to searching the Scriptures and to earnest prayer. This would give you vigor of mind and stability of character. To a deep religious experience would be added ability of a superior order, which would greatly aid you in your profession. God expects you to bring into your work sagacity, a soundness of faith and doctrine, and the unbending integrity that enabled Joseph and Daniel, in the corrupt courts of heathen monarchs, to live lives of unsullied purity. When Christ is formed within, the hope of glory, you will be well balanced. You will not be changeable, but will rise above the influences that discourage, discompose, and ruffle the minds of those who are not stayed on Christ. You will be enabled to prove that it is possible to be <in your calling esteemed as> a wise, successful physician and an active Christian, serving the Lord in sincerity. Godliness is the foundation of true dignity and completeness of character.

Lt 57, 1887

Durland, Brother; John, Brother

Grimsby, England

July 23, 1887

Dear Brethren Durland and John:

I have not been able to sleep since one o'clock. I feel a great longing that souls shall come to a knowledge of the truth, and a great burden that those who labor for their salvation shall be laborers together with God. Much is comprehended in this kind of labor. It is the laborer's part to keep constantly waiting for orders. But there is not all that praying in faith that would be profitable for us and the work in which we are engaged. We strike below the standard.

There is a real work to be wrought in us. Constantly we must submit our will to God's will, our way to God's way. Our peculiar ideas will strive constantly for the supremacy, but we must make God all and in all. We are not free from the failings of humanity, but we must constantly strive to be free from these failings, not to be perfect in our own eyes, but perfect in very good work. We must not dwell on the dark side; our souls must not rest in self, but in the One who is all and in all.

By beholding as in a glass the glory of the Lord, we are actually to be changed into the same image, from glory to glory, even as by the Spirit of the Lord. We expect too little, and we receive according to our faith. We are not to cling to our own ways, our own plans, our own ideas; we are to be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. Besetting sins are to be conquered, and evil habits overcome. Wrong dispositions and feelings are to be rooted out, and holy tempers and emotions begotten in us by the Spirit of God.

This the Word of God explicitly teaches, but the Lord cannot work in us to will and to do of His good pleasure unless we crucify self, with the affections and lusts, at every step. If we try to work in our own way, we shall grievously fail. We need more of Christ and less of self. We need the work of the Spirit of God upon our hearts constantly transforming our characters, our ways, our manners. We have too little faith, too feeble a trust in God, too little conformity to the divine will. We have a great work to do, and if we are laborers together with God, the ministering angels will co-operate with us in the work. We can only reach the people through God. Then let us lay hold of His mighty power by living faith, praying and believing, trusting and working. Then God will do that which only God can do. God and his workers are to be closely united.

There is danger of doubting whether the plans of others are what they should be, and of advancing our special ideas and plans, when we have not sufficient experience to show that our ideas are <perfect and will prove> a success. Do not encourage in your hearts the disposition to question another's plans, another's ideas. <Until you have evidence that they are wrong, do not> criticize your fellow laborers. Let God take care of your brethren. He requires us to surrender our own souls to Him. Brethren, do not keep yourselves in your own hands. Do not, either of you, think that of yourselves you are a whole, because you are not. You are only threads in the great web of humanity, and your work is to do your part in binding humanity together.

I have much love for your souls, and much interest in your work, which is not your work, but God's. Let each one of us look to God and trust in God for himself. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:15.] Do your duty day by day in love, in faith, in confidence, not by preaching only, but by ministering, by diligent, earnest, godly labor.

Faith, living faith, we must have, a faith that works by love and purifies the soul. We must learn to take everything to the Lord with simplicity and earnest faith. The greatest burden we have to bear in this life is self. Unless we learn in the school of Christ to be meek and lowly, we shall miss precious opportunities and privileges for becoming acquainted with Jesus. Self is the most difficult thing we have to manage. In laying off burdens, let us not forget to lay self at the feet of Christ. Hand yourself <over> to Jesus, to be molded and fashioned by Him, that you may be made vessels unto honor. Your temptations, your ideas, your feelings must all be laid at the foot of the cross. Then the soul is ready to listen to words of divine instruction. Jesus will give you to drink of the water which flows from the river of God. Under the softening and subduing influence of His Spirit your coldness and listlessness will disappear. Christ will be in you a well of water, springing up into everlasting life. This will make you a blessing to others; for you will be able to lead them to Jesus. Your testimony will not be dry, but practical. You will be enabled to do a work that is as enduring as eternity.

My brethren, we must reach the people through God. We must not plan and devise how to bring ourselves into notice, but how to work, be it in ever so humble a way, to present the matchless love and grace of Christ to the people. Let the sanctifying power of truth be expressed in your life and revealed in your character. Let Christ mold you, as clay is molded in the hands of the potter. Lay every burden at the feet of Jesus. Your health, your soul, your children, all are the Lord's; and you must relate yourself to them in such a way that you may present a well-ordered family to the Lord, children who are a pattern of good works. This is the special work of parents who have any connection with the sacred work of God.

My dear brethren, I write you these words as I was speaking them to you last night in my dreams. I am praying for the success of your effort in Marlborough. May the Lord give you an earnest spirit of prayer. I have feared that you would fail to come close enough to God to enable Him to do the work He is ready to do for you <and through you.> He cannot do this work unless you are hid with Christ in God, because self is prepared to take the glory God should have. Empty the soul temple of all selfishness. Cling with living faith to Jesus. Exert all your tact, all your skill, all your capabilities in resisting the enemy and in coming close to the souls who need help. Diligent, persevering effort should be made in their behalf. They must be urged to have a care for their <own> souls.

There is fulness for you in Christ. Come to the water of life and drink. Do not keep away and complain of thirst. The water of life is free to all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of His salvation.

Yours with deep interest in the work.

Lt 60, 1887

Jones, Charles

Basel, Switzerland

February 12, 1887

Dear Brother Charles Jones:

There are some things that trouble my mind. In the night season three times have warnings been given to me in regard to your case, and I arise to write to you upon this matter.

I was in meeting and before me was Alice Bartlett and Hulda Aldrich, yourself, and quite a company. I was standing upon my feet talking to you, giving you warnings and sharp reproof. I cited you to the case of Elder [J. H.] Waggoner. Notwithstanding this example as a beacon of warning, you were not careful in your deportment to abstain from the very appearance of evil.

I said to you, "You are in positive danger. Your thoughts, your affections, are not sanctified, and your feet are surely entering upon a path of danger. You are standing in slippery places. You are inviting the enemy to tempt you. Gird up the loins of your mind. You cannot pursue the course you are now doing without results similar to those experienced by Elder Waggoner. In your case there is no excuse. His situation I was acquainted with for years, and I know that in his family relations he had many, many things of a most discouraging character. He did not seek grace from God to help him in all his weakness and was led on step by step till he was in the snare of the devil. If he had been guarding his soul, seeking strength from God, humbling his heart day by day, walking in all meekness and lowliness of heart, he would have been advancing by being a partaker of the divine nature, changed from debasement of character into the image of Him who created him, and going forward step by step from glory to glory, winning the crown of life, laying hold by faith on the eternal weight of glory."

My brother, you must be elevated in thought, in action. You must resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Satan is playing the game of life for your soul. Do not approach one step further in the direction of intimacy through association with any young woman or any married woman that lives. I warn you off from this ground where your feet are already standing. Satan is laying his snares shrewdly in order to gain your soul. He is working on this line to pick off men in responsible positions, then when he succeeds with one he presents him to angels and to Christ as one who tried to keep the law of God and was not able to do this, and the result of his efforts was defilement and corruption. How many are thus dupes of Satan!

Satan is trying his work upon you. You have been very indiscreet. You have given occasion for Satan to gain victories over you and present you as one standing high, yet whose ways were not perfect before God. Why have you given the least occasion for talk? Why have you not been more careful of your thoughts and your every action? Why should there be the slightest cause given for your course to be reproached? You must have the transforming grace of Christ on your own heart, or you will lose the crown of life. You must not hesitate one moment in a doubtful or forbidden course. I know that you have weaknesses that only need circumstances to awaken to activity.

The Lord is the helper of every one who diligently seeks Him. Goodness and mercy and righteousness are the attributes of His throne. He not only pardons our sins, but gives us the victory over the power of sin. Love to Christ makes us hate the things which He hates and love the things which He loves. He creates in us a new, pure, elevated, holy, moral taste which engages us in a constant and unceasing warfare against inward corruptions.

Lt 61, 1887

Butler, G. I.

Basel, Switzerland

April 5, 1887

Brother Butler:

I received a letter from St. Helena from Elder Loughborough with the intelligence that Brother Burke had resigned, thinking that he was not estimated as highly as Dr. Gibbs. Now, Dr. Gibbs is not a man that exalts himself above another, but he [Dr. Burke?] has worked ever since he has been at the Retreat to uproot Dr. Gibbs for the only reason that he might be head himself, and he has now gone to St. Helena with another physician to start an institute there, taken one patient with him, but I had written letters impressed by the Spirit of the Lord which came to them at this time and helped the state of things wonderfully.

Now the way is all open for Dr. Maxson and his wife. I have written to them, but not until I heard from Dr. Maxson, which delayed the matter somewhat. I think the doctor and his wife had better go to the Health Retreat, and I wrote them that you may do what you can to have this.

There is needed a lady physician and her husband. We have in the doctor and his wife just the help we need; and if we do not have them, this device of the devil will apparently hurt the institute much.

Dr. Burke has made his statement: if he left the institution, it would go all to pieces in three months. He has taken a self-important, self-sufficient course.

Should Dr. Maxson go to Health Retreat, there will be no physician over him. The physicians will be on equal ground, both working together as physicians and as brethren; and I think if Dr. Maxson goes to Ohio, they will not be moving in the counsel of God.

I send you this that you may know how matters are going there at Health Retreat. I do [not] want Satan to triumph.

Dr. Burke is showing himself out as an all-important, self-sufficient man, and he has worked constantly against Dr. Gibbs, and these things tell with force upon the doctor. He feels depressed under these things. He finds such a spirit with those who claim to believe the truth, I fear its effects upon him, poor man.

Dr. Burke has years of experience in the truth, and yet he has been secretly at work with patients to extol himself and run down Dr. Gibbs. I am sorry from my heart. I am sorry that Satan finds such ready access to minds and hearts in regard to emulation and seeking for supremacy. Oh, that we may lie low at the feet of Jesus.

I would encourage that Dr. Maxson and his wife go at once to the Pacific Coast in their time of need. I do not know as it is necessary for them to go till they hear from Elder Loughborough, but I do want them to not wait long, but go as soon as practicable, for the help is needed now, just now, without delay. May the Lord direct in all these things is our most earnest prayer.

We are working hard to close up Volume One, but there is so much writing I have to do, besides to individuals upon different matter, that I am afraid that I shall not complete it.

I must go to Prussia, Germany, the twenty-fourth of next month. We have had much to do to set things in order here, and it is a hard job, I tell you. I talk, I labor, I pray, I write, and Willie keeps at it early and late to get things started in order, and to running in order, before we shall leave. But we will not leave a stone unturned if we can help it. We will do to the utmost of our feeble ability and cry unto God for Him to work in this establishment. It really needs us here another year before we can leave things as they ought to be. We shall attend camp meeting in Norway, then attend conferences in Sweden and Denmark, then spend some weeks in England and hope to see California in the fall. Oh, let us have faith and hope and courage that we shall be of the salvation of God.

I am astonished at the strength the Lord gives me. I work early until about sundown, and do a large amount of writing, for God gives me strength.

Lt 62, 1887

Gibbs, Dr.

Basel, Switzerland

April 7, 1887

Dr. Gibbs

Dear Brother:

I have been long looking for that letter you promised me long ago. I thank you for the letter that you sent me which was lengthy and must have cost you some trouble to write it. But be assured it was read with much interest. I have felt anxious for you that you should not become discouraged amid trials and perplexities which I know must be a great grief to you and may, because of your former trials, seem like a tearing open of the old sore. But do not lose sight of Jesus. He is your helper in every time of need. He will never leave nor forsake you.

You seem to me to be in trouble under a weight of discouragement and grief, but remember angels of God are close beside you. Stick to your duty. Satan is determined to get some hold, but you just put your trust in God, trusting simply, fully, and commit the keeping of your soul unto Him as unto a faithful Creator. Satan will tempt you on the very point where he overcame you once, but it is your privilege to resist him, and the Lord will raise up a standard for you against the enemy.

I know you are carrying a heavy load, but you have help. You are not alone. Jesus loves you. He gave Himself for you; and when tempted, flee to your stronghold. I believe the Lord will enable you to move wisely and give no place now to the enemy. You can have the wisdom from God. True wisdom will be known by its fruits. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." James 3:13.

The conversation referred to is not merely the words, but the whole practice of the man. Let him show out of a good conversation his works. True wisdom does not lie in good notions and speculation so much as in good and useful actions. Not he who thinks well or he who talks well in the sense of the Scriptures is allowed to be wise, but he who does well. Do not look on the dark side, but just look up, believe and trust. It is he that humbles himself that will be exalted. The Lord shall lift him up.

I am so grateful that we have a Lord who knows all things, who readeth the hearts of all; and if you meet with many who have crookedness of character, remember that does not at all belong to Jesus, for Christ was pure and undefiled. It belongs to Satan. You may be disappointed in men, but look and consider how Jesus was disappointed. He came to bring salvation to men, but they hated Him, rejected Him.

Now do not let the enemy come in, but just leave yourself and all your past, your present, your future in the hands of God, and go right on doing your duty in the fear of God. If Satan sees there is any good to be done, he will seek with all his power to hinder the work. I hope you will look up and not down. Be cheerful in God.

I sent to Elder Rice a letter for Dr. Burke. I hope he will not put this in his hands; I want it to be read at the meeting in April. If it is not too late, I want this should be done. I can write no more now. This makes seventeen pages of letter paper like this which I have written today. So I am too tired to write you a long letter, but I will hope with the blessing of God [to] be able to write you more largely at another time.

Will you send me a few lines if not too great a tax? May the Lord bless you. With respect, I remain,

Your true friend.

Lt 63, 1887

Oyen, Brother

Vohwinkel, Prussia

May 31, 1887

Dear Brother Oyen:

I learn that Cecelia has decided to go to Battle Creek and connect with you in the work. I had written you something on this point some months ago which I will send you now. I am distressed to learn of this matter. I know God is not in this.

I have been laboring for months to break up this ensnaring wile of Satan, this undue attachment between married men and young girls, and I see more and more the power of the enemy to weaken moral power and lead on, almost unconsciously at first, until the barriers are broken down. I cannot sanction this arrangement. I cannot see that God is in it.

Now, my brother, Cecelia has not moral strength to withstand an atmosphere of skepticism. The seeds of doubt have already been planted in her soul, and I consider her upon the very verge of ruin. Your wife has not faith. She has cherished unbelief and questioning. If the husbandman sow the corn, he reaps the corn; if he sows thistles and weeds, he shall reap thistles and weeds. If we sow the corruptible, we shall reap the corruptible; and if we sow the imperishable, we shall reap the imperishable. The seed sown produces the harvest.

The Lord would have us constantly sowing good seed, and not constantly be seeking some peg upon which we can hang a doubt. Yielding the soul to the darkness of skepticism and unbelief will produce for us a harvest of unbelief to reap, and the power to exercise faith becomes weaker and weaker.

We have a heaven to gain, my brother. You have not, at all times, sown the seeds of faith, and the enemy will make most determined efforts to overcome you, but do not yield to his temptations.

The Lord has a work for you to do. Be wholly on the Lord's side, and have no association with those who would entangle your soul in doubts and questionings, because you are weak in this direction and need to fight constantly the fight of faith. War the good warfare, lay hold on eternal life. Press through difficulties to the mark of the prize.

May the Lord help you and strengthen you is my prayer.

Lt 64, 1887

Ings, Jennie

Hotel Liverpool, England

August 3, 1887

Dear Jenny:

We found the family when we arrived at the depot, and then we at once left for Brother Drew's where I was visited to my heart's content. Sister Sorensen, who lived at Battle Creek, was there. Says she has washed for you. Her husband is not a believer, but she keeps the Sabbath. She was very glad to see me. Then as I was about to write you, I was informed that Brother Smith from Berkenhead had come to see Mrs. White, so I talked and talked until our little meeting commenced. Then I had much freedom in talking a while to those assembled. Then did not get to bed until after ten and did not sleep until about midnight.

Altogether it was a wearisome day. Mary was looking quite changed; poor, yet seems to be as well as I expected. Baby is all right. Mary is pleased with her fur cape. Just what she wanted. She would be glad

to have had some things we might have purchased at Grimsby. Mary purchased nothing; made scarcely anything for children. Both have cloaks from that piece of heavy cloth, wine color.

I told Brother Ings just what you said in regard to your going to America now and staying until W. C. White goes. Elder Haskell is seeking to get Brother and Sister McClure to come, and he feels that it would be a great favor for you to remain a time. I think it best.

Cecelia has a chance in our room, first class, for two pounds extra. The intermediate was full, and Brethren Olsen and Bourdeau, by paying a trifle more, found a position first class. The steerage passengers are full. First-class passengers two hundred and fifty, second-class two hundred fifty, steerage large company. All packed full.

Be assured I miss you. As yet have not had time to say ten words to Cecelia. We will visit on the cars. I hope and pray for a favorable passage. Ella seems quiet and well. Mary has good courage.

We are just ready to start for the boat, so I will write no more at present. I wish it could be so that you could be with us on the same steamer, but it seems not to be the will of God. I hope you will not be in any way discouraged, but try to encourage others. Someone is rattling on the piano, and I am so confused and stunned I cannot think. Elder Bourdeau has his son along. His family comes when W. C. White comes. Now I cannot say any more. The Lord bless you is my prayer.

In much love.

Lt 65, 1887

Ings, Sister

On the Steamer City of Rome, Atlantic Ocean

August 4, 1887

Dear Sister Ings:

All right this morning. Had a beautiful night. The water as smooth as a placid lake. Would not think we were on the boat if we did not hear the machinery and feel a little motion. I shall miss you much. I became attached to you and shall feel the loss of your society. The weeks spent together have been very pleasant indeed. I wrote you in the hotel at Liverpool, and it was amid confusion indeed.

Well, we have had things our own way pretty much. Elder Bourdeau is on this boat, by paying several pounds less—or about three or four pounds less—than first-class fare, he got a first-class ticket. Agustin is with him. Professor Kunz had first-class ticket by the same rates. Brother Olsen's son and himself found no place in second class, for every room was taken, and they made his ticket first class for nothing extra.

We have a large number on board. We sit at a table all to ourselves, and we are well located. Mary is with me. Ella sleeps in lower berth, I upper, so that I can have the air more direct. Mary on the sofa seat

with the sheets under her. We gained the point on having Ella come to the table. Mary gained the point that the porthole should be left open. The porter said they washed the deck at midnight and the water would rush over the deck into the stateroom. Said we could leave it open only one hour more. When he came in to close it, Mary slipped a shilling in his hand and said she would close the window when the first little sprinkling of water should come in, and he said all right.

I cannot say I wish you were on board, but I was just going to say it, but will leave it not said, for it seems that the Lord is in your remaining; and I thank His name and commend you that you did stay contrary to your inclination. I believe you will see that this is for the glory of God. We will expect to meet you, my dear companion in travel, in about four weeks.

I appreciated the favors shown us by Brother and Sister Lane. I shall try to make good their favors if it is in my power. I am glad for this experience with them; and Brother Hilliard—I enjoyed his society much, and shall ever have a pleasant remembrance of this visit. I hope you will be of good courage.

I wrote to Marian. I thought when W. C. White came she had better come and remain in England if they engaged a house, and perhaps you could help her some in writing or copying. But let the Lord manage these things. I hope you will not do anything to heat your blood. You love to work. Laziness or shirking is not your besetting sin, and I think you have sinned in doing those things you loved to do, but which were not for your good to do. My dear sister, I hope you will take good care of yourself for a few years to come. Extra care must be exercised by you. Just take good care of your health, and you will come out all right, I believe, if you trust in the Lord.

Mary has stood the journey real well, but she looks thin and pale, and her hair makes her look odd. Now I close this, for this is the fourteenth page I have written this morning.

Yours with respect.

Lt 66, 1887

Ings, Sister

New Bedford, Massachusetts

August 17, 1887

Dear Sister Ings:

You will learn from the letter written to W. C. White in regard to the matters we have on hand. We will be glad to see you whenever you may come to America. I miss you, and we have been together so long I do not know how to get along without you very well. Sarah is just now mourning greatly over the death of her niece.

We are doing well. My health was never better, and I am doing much work. I hope you will have as pleasant a voyage as we had. I believe you will have. Oh, how much help is needed here! I wish your husband and yourself were here right at this meeting. Good might have been done. I see the dearth of

helpers, and if I would allow it would become very anxious and burdened over the matter; but I say, No, no, I will not distress myself over things I cannot help. I wish to do all I can humbly, gladly, and then leave the result with God, and not kill myself over things I cannot do. Oh, that God would help me and help His languishing cause!

We leave New Bedford for Ohio tomorrow night. I have not heard from Mary since we parted with her at New York. I am not sure whether she left Thursday night or Friday morning for Battle Creek. I think she will write to me. Will you get me a package of those stockings such as you and Mary and Sarah had? You can get them in Liverpool or London. I meant to have two coarse linen sheets brought on. Please get them. We had a close examination, but nothing was charged us as dutiable. I wish you would get me the stockings if you think best; if not, all right. I want them very much for myself. I will be pleased to have them my size. I wear them, and they feel so nice.

We have had no distressing weather here yet. Cool nights, good, clear weather; no fog, no rain. Clouded up and rained when we were on the boat en route for this place.

I hope something will be done for that Sister Griffen we saw at Southampton. I sent my letter to you that you might call her to remembrance and do something for her. Such cases must not be indifferently passed by.

I speak this night and must say good-by. Forgive this short letter. We have two small tents pitched under a large tent. Thus all are comfortable. Sister Harris prepares meals for us and for Brother Alfred Olsen, Brother Goodrich, Brother Morrison who came from California to educate in canvassing, and Brother Ramsey. This constitutes our party. We have a cool breeze blowing through our tent all the time. I am so thankful I can eat tomatoes, green corn, sweet potatoes, bananas, blackberries, huckleberries. We live real well.

I long more and more for the Spirit of God. I must have it. I want more faith. I want patience when abused. I want to not have my feelings stirred a bit when Canright shall make his terrible statements. I feel, too, the need of the meekness and loveliness of Christ.

I shall expect a letter from you. It seems months since I left you, and I do want to see my Willie every day. I want to talk with him, notwithstanding Brother Olsen is as tender to me as possible. All were so glad to see us, and all are ready to do everything for us.

God bless you. Good-by. Love to Brother Ings and yourself.

Mother.

Since writing the above, Lilly Belden Gilbert has arrived with her husband and two children. Lilly has taken a decided stand for the truth, and her husband opposes and threatens, yet she holds the faith firmly and says she will not give it up. I have just spoken with her. She is glad to see me. Father Belden is here. His son-in-law Hull and his wife have come into the truth. They are here on the ground. I dare not visit with them tonight, for I must speak tonight and must not become too weary. Again good-by and good-night.

Mother.

Lt 67, 1887

Patchen, D. H.

"Campground," New Bedford, Massachusetts

August 21, 1887

D. H. Patchen

Dear Sir:

Your communication is received. I will state I have made it a point never to travel on the Sabbath, when it can be avoided, for I have respect unto God's holy day. On this occasion, has been an exception. We designed to leave New Bedford on the steamer Wednesday night; but a violent storm coming up, it was deemed unwise to venture, and this brought us in on the Sabbath. There was also important work to be done on the campground for our people, which burden we dared not lay off, and we could not [have] even seen a large portion of our people if we had left Wednesday night. We therefore bore our testimony to the people twice more and then left when night came.

We took our berths in sleeper and awoke in early morning in Cleveland, and the trunks we did not design to leave the depot; but they were brought up. I deeply regret the whole matter, and yet I do not now see how we could have done that work which seemed necessary to be done in order to leave Bedford campground. We could, truly, have lost a day, but we thought they were nearly destitute of laborers, if Elder Farnsworth left and we learned Elder Smith would not be on the ground. Therefore, we felt compelled to be here, and we would never have traveled on the Sabbath on our own business, for our own advantage, but only to do the work the Lord had for us to do in His cause. But it is against my principle to give occasion for the least appearance of evil.

Anciently in the service of the sanctuary, God required that sacrificial offerings be made more upon the Sabbath than any other day. This was work, but it was not servile work. It was not labor for a livelihood. It was not done for gain or for selfish interest. It was done in the service of God.

This is how I regard the matter now in this instance. I hope that this will not be repeated, for we shall try to the very utmost of our ability to avoid it. But I think the Lord had a work for me to do, although it was the Sabbath on this ground, yesterday. If I erred, it was a sin of ignorance, for I would not show disrespect to God in anything. I would sooner take off my right hand. As for myself, Sabbath is the most heavy day of labor that I have to bear, but it is in God's service. I would not lose the opportunity of doing His work on His holy Sabbath.

Now, my brother, I would say that even if I committed a sin in coming to this ground in the early morning on the Sabbath, yesterday, what does that affect your duty in any way? This does not make the word of inspiration of none effect. Nevertheless, the foundation of God standeth sure. Truth is truth,

and the defects of any one will not be excuse for you if they do not live up to the Bible requirements. You can show them by your example a better way, by meeting the standard yourself and answering to all of God's claims upon you. Bible truth is not made of none effect because some of those who claim to believe it do not show works corresponding with their faith. It is with pain I see that our sisters do not in all things conform their dress to the Bible standard, and on Monday I designed to bear a close testimony on this point. But will their defection be an excuse for you to neglect to do your duty? Can you plead these things as an excuse in the judgment?

In regard to gloves, I am different from many, for I cannot enjoy to have them on my hands; therefore, I have no temptation in that direction; but all of us are not educated and trained alike, and if we should take up these little points in matter of dress, we would create a spirit of criticism, of setting others to watch others, so that the grand, important truths for this time would be lost sight of in the little points of dress. God has truth for the people which if received will sanctify the soul. The truth we want; the truth we must have.

Christ prayed that His disciples might be sanctified through the truth. Thy Word is truth. [John 17:17.] This is what you need; this is what I need—the truth as it is in Jesus.

We see and deplore the least exhibitions of display. We labor on this point, but we dare not make any of these things an excuse for not reading God's Word and obeying His commandments. No man, no woman can be ruined by another's neglect of duty unless he consents this shall be. You are God's employed servant, bought with a price. You are not your own. No one can ruin you; no power of wrong in another; no power of Satan can drag you down, if your will is placed on the side of God's will. Your ruin can never begin till the will consents. If you resolutely prove true, honest to your God, to render to Him the service He claims, then you can be the light of the world. If you do God's will, you will retain your integrity and save your own soul by your own righteousness through Jesus Christ. While you make Christ your pattern, to copy, you will not be in danger of copying the defective characters of any one. There is only one perfect pattern which is Christ Jesus. You are invited to come and learn in Christ's school, learn His meekness, His lowliness, and wear His yoke and lift His burdens. God help you to accept the truth because it is the truth revealed in the Scriptures. God has not left us to make mistakes, for He has left us a perfect example, a perfect pattern; and if we are diligent to copy His life and His example, we shall not have time or disposition to criticize others in that manner that they will become to us a stumbling block. God is true. His Word is infallible. Our feet planted on the platform of truth, we are on the Rock, solid rock, where storm and tempest cannot beat us off. This is our only safety. The important truths for this time will exert an influence on our character that we will be like Christ, holy, harmless, and undefiled.

Lt 67a, 1887

White, Mary; White, Emma

Springfield, Illinois

August 25, 1887

Dear Children Mary and Emma:

We were well located on the campground at Ohio. Everything was done for our comfort that could be done. We had good food. Many tents were on the ground, and very much excellent labor was given to this meeting. We failed to see all accomplished we could desire, but we hope and pray the work done there will affect great good, and the results will be seen not only in this life, but in eternity.

I spoke to the people in early-morning meeting, then at the meeting for ministers, colporteurs, and canvassers, and the Lord did come very near and let His Holy Spirit rest upon us. We bid them farewell and took a hack for the depot. The train left at ten-forty. We had to wait nearly one hour, for there was a delay. We arrived at Toledo about three o'clock.

Here we purchased tickets for Springfield. Elder Olsen and I got half fare, saving ten dollars. Sarah and Alfred could get no reduction. At five-forty we stepped on board a sleeper which took us directly to Springfield. We had only one lady and gentleman beside ourselves in the sleeper. At six A.M. we were at Springfield. We took a hack and went to the grounds.

We think it is a beautiful campground. It is not a level, flat ground, but it is uneven ground with hills and valleys and beautiful trees; and it has many facilities that are an advantage. They furnish electric lights [for] fifty dollars in donation. They ask nothing for the grounds, and they take the men who officiate in the meeting in the cars to the city, free.

I just wish Mary and Emma could just be set down here; you would enjoy everything here so much. If it were not for the travelling part of it, we would send for you to come, but the car ride would be too wearisome.

Everything is in the very nicest order, neat, tasteful, and comfortable in every respect, really attractive. There are more than one hundred tents upon the ground, and as soon as breakfast was over I spoke to a large congregation about three quarters of an hour. I had good freedom in speaking.

We have listened to Dr. Kellogg, who has occupied all the time today and will still speak this evening, then will return to Battle Creek. We will be in Battle Creek as soon, I think, as Tuesday or Wednesday. Expect to see you Tuesday.

Lt 68, 1887

Ings, Brother and Sister

August 1887

Brother and Sister Ings:

If you could possibly stop in Colorado, Addie is still there with her father. If someone like yourself and your husband, Sister Ings, could visit her, I think you could learn whether she is held against her will. Why not stop a little time in Colorado, go see Addie, and bring her home with you by all means. I will pay her fare. Fred Walling writes that her father has influence over her and does not use her right. I am so

worried over this matter that I cannot sleep nights. May the Lord direct me is my prayer. I cannot get letters from her or to her. Well, I leave this for you to consider.

I do not attend the Reno meeting or the camp meetings in Oregon and Upper Columbia Conference. I must write; this is my burden now. I must, while my head is clear, my mental faculties undimmed, make the best of my powers.

When you come out here, if you want a good mattress, you can have it to lie on in the cars. It will be rather heavy. It is stored with my goods in Battle Creek. Sister Sawyer will tell you in regard to where it is. If it is too bulky, then leave it till we come East sometime. I do not expect to attend the General Conference. When will you be back here to California? With much love to you both.

Lt 69, 1887

Gilmore, Brother

Battle Creek, Michigan

September 14, 1887

Dear Brother Gilmore:

I believe that you love the Lord, that you love the truth, and that you desire to know the will of God and do it. I know that the cause of God at the present needs your assistance.

As our heavenly Father has made you His steward in trust, I feel urged by the Spirit of God to write to you, asking you to invest some of the Lord's entrusted capital in the work that is now going forward in England. As a servant of God, holding His money, I hope you will stand closely by the side of God and bind your own personal honor to His throne. God is your God; His truth, your truth; His honor, your honor. Your interest should be identified with His cause and kingdom.

Efforts are now being made to establish a mission in London, that great city of many hundred thousand inhabitants. In most of its suburban cities, the Protestant element is in the ascendancy, but the truth has never been proclaimed there. It has lately come to our knowledge that there is at this time considerable at stake in London. The particulars you will find stated in the separate document.

You see that this fund was for a specified object. It was to be donated to dissenting Protestants who keep the seventh-day Sabbath. There is no mention made of the Baptists, that they should have any claim on this fund. The courts are fully determined the \$25,000 fund shall be appropriated as the donors designed to seventh-day Sabbath keepers. This matter in the providence of God is now brought within our reach. But we must show that we are an enterprising people and mean work and that the trust fund shall not longer be idle, as it has done for many years.

Elder Jones has not, I think, made one convert since his ministry commenced. The court sees that the Seventh-day Baptists are running out, and they now want to see this money used by holding meetings and doing something for the benefit of the public.

As Seventh-day Adventists we have put in a claim for the money, and we hope to receive it, if it is the will of God. But we must be able to show that we are prepared to invest at least ten thousand dollars on the work ourselves. We have already established a training school for Bible workers and have hired buildings into which to move the printing office and mission now located in Grimsby. This will bring together more Sabbath keepers than Elder Jones can possibly show. A good work has already been started, and meetings are being held for this object of educating workers for the mission field. This work already started will have a decided influence upon the court of Chancery to secure to Seventh-day Adventists this sum of money. Now what we want to know is, Where is our part of the money coming from? What are you willing to do, my brother, to help in the matter? This ten thousand dollars must be raised.

I awoke this morning with a strong impression that as God had made you a steward in trust of His means, you would help us just now. The means must be raised and sent to England to reach them by the twentieth of October. You see this time is just upon us. Will you please consider this matter and state ...
[Remainder missing.]

Lt 81, 1887

White, J. E.; White, Emma

Basel, Switzerland

January 19, 1887

Dear children Edson and Emma:

I wish you a Happy New Year. I have neglected to write you. I have had another attack of malaria. It lasted me three weeks. I suffered very much pain. I was poisoned at Christmas. I was sent for to give a dedicatory discourse to our brethren in Tramelan who had just built a small meetinghouse—the first separate house of worship from the publishing house in Europe.

We had an excellent meeting, and all seemed much pleased. Brother Ertzenberger interpreted Sabbath. Sunday I spoke to three hundred people in a commodious hall. I had freedom in speaking. John Vuilleumier interpreted for me.

Sunday morning we saw quite a collection of persons in the road not but a little way distant. We heard that a man was found frozen. Friday night we had a very severe snow storm. A few days previous we had a very severe snow storm. The trees were loaded with snow, and the [snow was] more than two or three feet deep and drifted in many places much deeper than this. The man was an intemperate man and wandered out of the road into drifts and lay down and died.

Tramelan is the first place where the truth entered in Europe. Here was the first church, and our brethren have been very anxious I should have a chance to speak to the people in the village of Tramelan. We had an excellent congregation and the best of attention. We felt that it was a success. I was poisoned in Tramelan. The house where I made my home was very convenient and everything was

done for my comfort possible, but this was a large house where no less than six families lived, and there was a water closet on each floor, and that closet had not a drain attached, and the effluvia that came from these drifted into every room in the house, and it was not many hours before I began to feel the strange sensations on the roof of my tongue and was sure I was inhaling the poison. I was sick to my stomach, and soon followed excruciating spasms of pain, making it impossible to eat. Nevertheless, I spoke twice with much freedom. Sunday I was alarmed for myself, and as soon as I was through speaking, took the train of cars for home. I could not sit up the three hours on the route, and when I reached home, W. C. White met me at the door and knew I was sick. I took treatment, but not as thorough as I should. Monday night we had a Christmas celebration for the children, and I spoke on the occasion. I also spoke on New Year's Sabbath and spoke on Sunday morning to our workers and all connected with the building, but I grew worse and finally was unable to sit up.

It seemed that [I] was in for a severe time and I had it, three weeks, but I felt all the time the peace of heaven in my heart, and I was grateful and happy. I kept thinking I was laid up for repairs. I am now improving so fast I can ride out and walk out. We are all now in a very good condition of health.

Our family consists of Brother and Sister Ings, W. C. White, Mary K. White, and Mabel White, Marian Davis, Sarah McEnterfer, and a hired girl that speaks only German and French. Brother and Sister Mason we will have in our family. They will not be here until next Friday. We received a letter from Brother Whitney that they had a safe but rough passage. They are all in London now. W. C. W. will leave here for Norway in less than two weeks, to be gone about three weeks. Important business is to be attended to in Norway. The middle of next month the conference in Switzerland will be held.

I have just returned from a ride into Germany to mail papers from the office there which seem quite a little sum of postage, and in that small ride of three miles and back we had the most terrible stench from carts that take off in immense barrels the water closet deposits. This is emptied upon the grounds, and the result upon me is very bad. I shall have to be exceedingly careful, or I shall have another attack of malaria.

We have most beautiful roads. We have had considerable snow and steady cold weather without any thaw since December came in. We are very busy the whole of us now.

Sarah takes dictations from W. C. White and writes out the discourses I have given, which she has taken in shorthand. Sister Ings is following Marian and taking off on calligraph the chapter for Volume One. My time, when able to write, has been upon that book. I wish to get all the matter in shape for the printers if possible before leaving Basel. Mary White takes care of baby and is preparing morning talks that have been given in Battle Creek and in other places.

I am of good courage. I feel deeply the need to live moment by moment and allow nothing to come in to make me forget God and His great love for fallen man. I want no will of my own in anything. I want constant communion with God. Everything else but Jesus seems of but little value. God in His promises distinctly pledges Himself to answer prayer. He invites us to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7:7. Precious promise. I think I love Jesus more and more. O how much we need to cultivate faith. What a privilege that we sinful mortals have

the privilege of speaking with God. In the closet, when walking the streets, when engaged in labor, our hearts can be ascending to God for counsel, our souls drawn out after God, a breath from heaven. All these soul longings God will hear. All our troubles we may take to God. His hand of infinite love is moved to supply our needs. How thankful I am that we have only one day to live at a time. One day to keep our souls stayed upon, one day to watch, one day to progress in the spiritual life, and thus our days may be fruitful, precious days to us.

We have a soldier's duty to perform, victories to gain, for we must not be ignorant of Satan's devices. We pray and then watch lest Satan shall steal upon us and make us forget our need of prayer, our need of vigilance and watching thereunto. In the Christian warfare, unless there is a sharp eye on the adversary and a sharp eye on ourselves, we shall be led into Satan's snare. Our security depends on the state of our hearts. God help us to take heed to ourselves, or we shall certainly lose heaven. Little departures from right, little indulgences, seem a trifling thing at present, but Satan will lead us on a track that will separate us from righteousness and from God. We want not our ways, but God's ways. We want to strive with all the powers of being for to bruise Satan under our feet and be sure that we are right with God, that we have a clear title to our immortal inheritance.

We may have to be stripped of everything before we will come in humble submission to be led, guided, and controlled by the will of God. We want humble, trusting, childlike confidence, meekness, lowliness, no self-confidence, but humble trust in Jesus. What traits of character are we cultivating?—that which will be enduring as eternity? Is our time spent in busy activity, but our souls unblessed and our heavenly Father not glorified? Eternal life is worth a lifelong, persevering, untiring effort, and we cannot afford to make haphazard work. When our soul's highest interest is concerned, we cannot afford to keep Jesus in the outer courts away from our souls.

God help you to consider every moment, every hour of your life of great value in the work of saving of the soul. Well, this must go now or wait a couple of days. Good night, children. In much love to yourselves, to Sister McDearmon.

I feel great interest for you all. I want you to be faithful soldiers of Jesus Christ. Cannot read this over; it must go.

Write as often as possible, Emma.

Lt 82, 1887

White, J. E.; White, Emma

Basel, Switzerland

April 18, 1887

Dear children Edson and Emma:

I have been having an attack of malaria, but not as severe as sometimes. I cannot walk much, and my horse is lame. One of the boys overdrove him to reach the depot, so I have not been able to use him since, except once or twice; then he had to walk every step.

We had a snowstorm last Sabbath so that the ground was white; but it soon melted. Today the sun has been shining. I walked out a short distance, leaning on Sister Ings' arm. Although sick, I have written some today.

I do not forget to pray for you, that God will not leave you to your own mind and your own will and judgment, but that He will work in just that way that will be for your present and eternal good.

I spoke to the church last Sabbath from Titus 2:6-8. "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

We are straining every power to close up our work here in Basel. I had some plain testimony to bear on Sabbath, followed by French and German interpreters. We had a social meeting, and many good testimonies were borne. I hope by putting them in mind of these things to so impress them upon their minds that there will be a response in decided action.

I believe we are on the very borders of the eternal world, and I am seeking to keep in constant communion with God. I prize eternal life, and nothing shall separate me from the love of God. I want constantly to educate and train my soul to lean on Christ, to draw spiritual strength from Christ. God intends that we shall have an experimental knowledge of Christ, then we can be faithful witnesses for God, testifying of the grace of Christ in words and actions, by conscious and unconscious influence. I fear, greatly fear, that many of the youth connected with the work of God do not know my Saviour. When I think of the work that God is doing for fallen man, I am lost in wonder that God will take poor, fallen beings and bring to them moral power, that there will be the internal workings of His grace, transforming the character and making men fit for the mansions God is preparing for them—beings fitted for the presence of God, fitted to be companions with angels and to hold communion with God. Oh, how my heart yearns to be one who shall walk with Jesus Christ in the earth made new.

I inquire what will be the day of God to D. M. Canright? What a leap he has made in the dark! I do not give him credit for honesty. I cannot do this. When I think of the light he has had, it makes me shudder to think of the judgment, when every case will be decided, and of what will be his confusion then. I feel sorry for his poor children.

"Let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12. When I saw so many articles coming from his pen into the paper, I expected he would stumble. I expected he would fall under temptation. We feel very solemn as we think of this case.

"Yet a little while is the light with you. Walk while ye have the light." John 12:35. Our lifework now should be to prepare for eternity. We know not how soon our lifework here may close, and how

essential that our low, sinful nature should be overcome, and we conform to the image of Christ. We have not one moment's time to squander. We need to be daily preparing for eternity. Our lifetime is granted us to seek the boon of eternal life. God has granted us a probation; and if we live our three-score years and ten, how short is this period to work out our salvation! Then compare this period with the life that measures with the life of God. The short period of our test and proving may end any time. Then how earnest should we be to secure a clear title to a home in the earth made new! Habits have been formed that have retarded spiritual growth. Oh, that we all might have a realizing sense of the shortness of time.

My anxiety is to do the work the Master has given me to do and let nothing divert me from this work; to have zeal and fidelity in holding forth the Word of life, "that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain." Philippians 2:16.

Paul trembled for the entire result of his ministry, if the church should fail in fulfilling their essential cooperation. Preaching would effect nothing if Christians did not let their light shine and hold forth the Word of life. I feel thus day by day. My soul is humbled before God as I see the little power there is with the people who have so great light. I fear my own salvation is in jeopardy if those for whom I labor fail in fulfilling their God-given responsibilities. Whoever will not work and use his God-given talents decays and dies spiritually. Each individual is answerable for the efficacy of the gospel. He cannot shake off the burden, neglect, or forgetfulness by backsliding. Every ray of light he has had and not improved will rise up in the day of judgment as so many witnesses against him.

My the Lord help us, dear children, to walk in the light as Christ is in the light. It is the only path of safety, the only path that leads to heaven. When I think that each soul must stand or fall for himself, it makes me feel very solemn. No circumstances can be urged that another's unfaithfulness was the reason of our stumbling. God's Word points out individual duty to bear fruit to the glory of God. The eye must be single to God's glory, fixed upon Jesus constantly. We must keep Jesus the subject of our thoughts and seek for purity, for virtue, for holiness, that we may represent Christ to the world. There is work to do for the Master, and we are not excusable if this work is neglected. The sons of God are to represent Him and the power of truth in the midst of a crooked and perverse nation, among whom they shine as lights in the world. I want my march onward, steadily onward, and upward, for all eternity will tell of the progress I have made in this life.

We must seek to be one with God. His interest must be our interest, His sentiments and designs ours. We know the love of God for sinners and the infinite sacrifice that has been made to save perishing souls; then let us unite with Christ in this great work. We must recognize our obligations to God and plead with Him for more grace, more strength and wisdom to become co-laborers with God in saving souls.

I long to do the will of God. My soul burns with gratitude for His mercy and His lovingkindness. I long for opportunities to show forth the praises of Him who hath called me out of darkness into His marvelous light. I long to provoke others to love and good works. I am glad that we have a compassionate Saviour. I rejoice in His love. I have no doleful story to tell. Jesus is my hope and the crown of my rejoicing.

May the Lord help you to discern the plain path of duty and to walk in it is my most earnest prayer. Oh, shall one of my children for whom I have labored and prayed be found missing when the righteous nation that has kept the truth shall enter in through the gates into the city? God forbid it, God forbid it.

Our work is with the present life; we are to be children of God in the midst of a crooked and perverse nation. We must, then, have untainted morals. Christians are Christ's representatives in this dark world. He points to them as His sons and His daughters, and they are a spectacle to the world, to angels, and to men. He says, These are My jewels, these are they who have washed their robes and made them white in the blood of the Lamb. These shall reign with Me in white.

Heaven, sweet heaven, I long to be there; and if I can meet my husband and children there, what a happy, glorious victory will be ours! God grant that this may be our happy destiny. It may be so, it may be so.

Willie is very, very much pressed with work. They have been taking inventory, and how slow everything moves, all for want of a real managing ability at the head. But we hope that the work now being done will be productive of much good, and lay the foundation right, that the structure will be right.

Marian has improved in health. She is deeply buried in Volume One. That work is nearly completed. I stopped my work on that to put additions into Volume Four. I work early and constantly until dark, then retire early and generally rise between three and four. I see so much to be done to set things in order. I talk, I pray, I write, and then must leave it all with God. Many nights I have awakened between one and two and have been so burdened that I have dressed and commenced writing. When the Lord sees fit to give me rest, I hope I shall be prepared for it. I see no rest for me in this world.

Sister Ings is writing on the calligraph for Marian, getting copy all ready for printers. Mary White has every moment employed in writing, preparing manuscript, reading proof, when she is not compelled to take care of her children. In Mabel we have a sweet, good-natured, lovely little piece of humanity. She is not handsome, but she is beautiful to us. She is so remarkably good. We never look at her or speak to her, but she responds with her baby laugh. She is a little comfort to us all. She has had but one dress of red delaine which cost twelve cents a yard. This she has worn since January. So you see we do not lay out any large sum to dress the infant.

We shall leave here for Prussia the twentieth of May for conference meeting. After that we go to Norway, to attend the first camp meeting held in Europe, then attend conference in Stockholm, Sweden, then in Copenhagen, Denmark; from there to England. We cannot determine how long we shall stay there.

Yours with much love.

Mother.

Lt 83, 1887

Children

Vohwinkel, Germany

May 28, 1887

Dear children:

The night we left Basel, we had, Sister Ings and I, a compartment wholly to ourselves, until we changed cars next morning.

We rode until ten o'clock when we came to Cologne, where we had to wait several hours in the depot and the only waiting room was in the dining hall which was filled with tables prepared for those who wished to eat. I had not the slightest inclination to eat, although I did relish my breakfast. That is the only meal I have enjoyed since leaving home. The old sickness follows me.

We found much more comfortable quarters than we expected to find. But we have no more sunshine here than we had in Basel. It is cold and cloudy and damp all the time. The midday, the sun tries to shine, but it is a feeble, sickly, weak shining. There were the same crowded little rooms for meeting that we have found generally. The meeting room was a dwelling room in a private house.

The people are intelligent and in every way different than those in Italy. But Satan has been and is still at work here to set the believers at variance one with another. Our meeting all day yesterday was to help the believers. I spoke in the forenoon, and then Elder Conradi said they had never had a social meeting. I told him now was the time to break them in. We had a very good social meeting. The meeting did not close until past one o'clock. It commenced at ten.

In the afternoon Brother Conradi held a meeting three hours long and I think labored hard. I lay down. At eight o'clock I spoke again to the people and then left Elder Conradi to finish the meeting, seeking to adjust difficulties.

It is now five A.M., and I am writing sitting up in bed. I have had a miserable time of it thus far. Weak and sick and yet compelled to labor. I think my symptoms are more favorable this morning. There is a great deal of coughing here, and all feel badly because of the cold and the want of sunshine.

The people here are all neat and clean, but I soon perceived musty smells in the bed chamber, and far worse in the little parlor we occupy. I learned the cause. In the cellar came the bleating of goats, so I think that occasioned the smell. I can have all the goat's milk I want. They have two goats and a kid, but my taste is not now such I enjoy milk. I eat but very little of anything.

Today we mean to see something of their weaving. Men and women are weavers of lace and silk.

My cold made me feel real sick yesterday, but I think I am going to feel better today. I shall speak once today, then we take the cars early for another place about one hour's ride and speak to the few in that place and Tuesday go on to Copenhagen.

I had Friday night quite a remarkable dream, especially appropriate for this place. I hope, Mary, you will not think of laying off your flannels this summer. I hope you will be blessed with the sweet sunshine and

be out in it as much as it is possible. You must not be venturesome. You are too much so. I hope to hear that you are improving in health. I am glad you are not here with Mabel, although had we sweet sunshine, I think you would have gotten along very well with the accommodations. I am sorry, very sorry, you could not accompany us in this journey, but it may be all for the best. We find small houses are being owned by our brethren for the reason that they were compelled to do this or suffer oppression. In one house will be found occupied with three families from the garret down, but all are poor here and have to do as they can.

With much love.

Mother.

Lt 84, 1887

White, W. C.; White, Mary

Stockholm, Sweden

June 24, 1887

Dear children Willie and Mary:

We left Christiania last Wednesday at 4:00 p.m., and Sister Ings and I took the compartment for ladies and were told we should go through to Stockholm without change of cars. We thought sixteen dollars quite a sum to lose in our tickets, but Elders Matteson and Olsen just set the matter down that this was the way it should be. After searching up the routes, we found we must be out two nights, pay hotel fare, and wait the change of cars at one place, two hours; at another, four hours, and make many changes. We had a very comfortable journey, leaving Christiania at 4:00 p.m., and reaching Stockholm at half-past nine next morning. Brother Olsen saw the officials, and they granted us tickets this direct route, and it cost us not a cent extra. I felt very grateful to God for this.

We are all situated here in Brother Matteson's family. The tent meeting commenced June 23, and the tent is well filled, and many cannot get under it. Brother Matteson spoke last night to about three hundred people. This forenoon they report the tent full and many outside.

Today is the midsummer holiday, and therefore all are at liberty to come who desire to come. We see green leaves, green trees, green, green everywhere, branches of green on the horses, green trees stuck up on the roads on the 23rd where men were paving the roads, and today very many with baskets, satchels, and green branches are flocking to the country. I could obtain but little sleep last night because of fire crackers and talking and rolling of carriages on the rocky paved roads.

I am gaining a little strength, but it comes so slowly. My appetite is not good, can eat but little. Tonight I speak at five o'clock. Matteson interprets. Brother Ings is now giving a Bible reading at half-past two o'clock. Matteson speaks in the evening about one-half hour.

I had [a] talk with Cecelia. She has decided to go to America with us. I think this is as it should be.

I expected to hear from you, but no word comes. I suppose you have made arrangements for our passage. We will leave here Monday and Tuesday at 9:00 a.m. We leave Copenhagen on our way to England. I am anxious to hear some word from Mary. I do not cease to pray for her that she may recover her health.

I will write no more till after my five o'clock meeting. Half-past six o'clock, have just returned from the tent. There were about five hundred people to hear. The tent was crowded. Inside the tent every seat was full. The women were packed on the platform, and there was a wall surrounding the tent. Green boughs and trees had been set up outside the tent, but they had to be nearly all removed. There were the higher classes out to hear, and perfect order was observed. There was excellent attention, and I had liberty in speaking. Many seemed deeply affected. I am inclined to think it was my duty to come to this place. I am not yet recovered from my sickness, but I have faith that God will strengthen me for my labors.

Brethren Matteson and Olsen are much pleased with success that promises to attend the meeting. Tomorrow is also a holiday so that there is nothing to hinder the people from coming out to hear. May the good seed of truth be dropped into the souls of many. "God giveth the increase." [1 Corinthians 3:7.] I attend the morning meeting and speak in the afternoon as today, if the Lord giveth me strength.

I have heard nought of late from Mary. I want much to hear from her. I have heard nothing from Brother Whitney. I am anxious to hear from him and from all your party. I hope Marian will be greatly blessed of the Lord and have heavenly wisdom.

I want to see the children and little Mabel. The last news she was sick after her journey. I want to know if she is better. I feel sorry for both mother and child. I am glad Sarah is with you, and I hope she is well and happy. I cannot write much, my head troubles me, pain in the base of the brain.

Mother.

Lt 85, 1887

Children

Kettering, England

June 30, 1887

Dear children:

I wrote you last from the depot in Hamburg. We took the second-class compartment which was extra. The car was new and sweet. Toilet room adjoining, and we rode from 10:00 a.m. until 10:00 p.m. in that car. A lady and daughter rode one-half hour with us. Aside from this we had the compartment all to ourselves. As I had slept but a trifle the night before on the boat, I slept much of the time passing through Germany and Holland. We had fine weather. The country was in its glory, and everything was beautiful and enjoyable. Now I was no more sick and could relish my food. We traveled three days and

three nights and had only one cup of warm drink. Ate our dry lunch. Purchased a couple of pounds of strawberries at Copenhagen which made our meals enjoyable. We had some little forebodings of the water, but at 10 p.m. we stepped on the boat and were disappointed to be assigned to a little mean-looking cabin where were many berths and all as hard as the floor.

I felt provoked at first. They said I could have first-class berth, also Sister Ings, for one pound. I would not gratify them to pay one cent extra, so the fur and the feather pillow were arranged and the portholes closed; but we begged for the door open and it was granted. We were in the end of the boat down in the lower cabin, and I did sleep tolerably well. The boat did not rock at all, but moved smoothly, crossing the channel as if on a mild lake. So we all felt to praise God and take courage.

We were ticketed for Victoria depot and arrived there about eight o'clock. Took the hack. Rode three miles across the city to the _____ depot and took cars for Kettering on fast train. Was only one hour and half. We reached here in good condition, not much weary. Found Brethren Robinson and Lane and Boyd and Sister Robinson and Sister Nursborn expecting to meet us there tonight.

And here we are at Kettering. Have telegraphed we would meet them next Monday at London.

Shall look for Brethren Lane and Haskell tomorrow. Brother Haskell has been to visit Brother John in Wales, to urge him to unite with Brother Durland in the tent effort in a new place, _____ about six miles from Kettering.

Brother Durland will be here this Sabbath, so we changed our appointments after receiving a telegram at Stockholm, Sweden, from Elder Lane.

There has been an earnest desire for me to speak to the people in this new place where the tent is to stand this summer and fall. I decided to come again the Sabbath after being at Southampton and then go on to Grimsby to speak to them, so I can speak in this new place under the tent.

We will go to London next Monday. Stay there till Wednesday. See the friends that are to sail to Africa, then go to Southampton a week from this next Sabbath, and the week following be at [Grimsby] where the tent is.

This is all I can write you of news at the present time, so I will stop and send this at once. I have heard that you all had a rough, hard time on the steamer. I was so sorry for you all. But we have never taken a journey when we have been favored by the Lord as on this occasion after your leaving us at Christiania.

I see much work to be done. May the Lord give me clear, spiritual vision to discern my work and to do it. One thing I must mention: Would it not be well to give Elder Waggoner the light-colored chair and the dishes and the bedding he needs, if his is not coming on. What think you? These things consider and do according to your best judgment.

I hope to hear of Mary's continued improvement. I feel myself quite improved with the exception of pain in the base of the brain, but I hope this will pass away.

I am glad Sarah is with you. She will guard Mary, I hope, faithfully.

Much love to all dear friends.

Mother.

Lt 86, 1887

Belden, Hattie

Springfield, Illinois

August 26, 1887

Dear Niece Hattie Belden:

I have a matter on my mind that troubles me much. While in Europe Mr. Walling came to California, and as a result Addie went with him to Colorado, and not one word has she written me about her going. And since she went, I know Mr. Walling to be a keen, deceptive-working man. Now what I want is that you, or some responsible woman and man, shall go to where Walling is living and see if Addie is there. If Joe will go with you, I will pay your expenses that you will be two.

Walling is scheming and planning something. He wrote to Dr. Kellogg to know when our party would pass through to Colorado. Now I do not know just when, I cannot tell, and more than this, I do not want to see him. But if you can go to where he lives, I wish you would go—or get someone—a woman if possible—to go and see Addie who is there. And write me immediately. I want someone to go as soon as you receive this letter, and answer me as soon as ever anything is ascertained. Addie's not writing me looks suspicious, as though Walling might destroy her letters or be keeping her against her will, so we will not know anything regarding her. Please see to this matter at once and oblige me.

Frank is here and doing well. I am so glad he is doing a good work. Now I want Addie to attend the camp meeting in California, and I want her to return to her home at Healdsburg at once; and if she has not money, I will authorize anyone in Boulder or Denver to purchase her ticket for her. I will pay them as soon as I shall be informed that they have done this.

We are having a good meeting. The Lord seems to be at work in the encampment. We hope to see more and more of His Holy Spirit. Much love to your dear mother. May the Lord bless the dear soul and give her much grace and joy in the love of the truth.

Your Aunt Ellen.

Walling's address is: W. B. Walling, Salida, Colo.

Lt 88, 1887

Ketchum, Brother and Sister

Healdsburg, California

December 22, 1887

Brother and Sister Ketchum:

I have been anxious to see you and determine that I would ride up and see you, but Willie has gone with one of my horses and my light carriage to take Brother and Sister Lockwood to St. Helena, and has not yet returned.

The old year is nearly passed, and I do not wish it should go out with any unpleasant feelings between us. You claim five dollars of me. You shall have it. If I had a greenback paper money, I would send it with this letter; but if you will tell me where to send it, I will do so. Perhaps you will call for it yourself. Of the justice of this claim I have at present nothing to say. I do not wish to lay any cause of stumbling in my brother's way. If you want the use of my carriage during the holidays to bring you to meeting, you can have it.

If I had not so much to do in so many ways, I would take the time to call upon you and talk with you. On my part, I do not mean there shall be anything that the Lord shall disapprove. My work is to save the souls of men for whom Christ has given His own precious life, to save fallen man. I have a love for your soul. I would encourage you to accept the use of my wagon during the meetings yet to come.

Yours with earnest love for your soul.

Lt 89, 1887

NA

Cologne, Germany

May 27, 1887

Fragment.

[First portion missing.] ... Well, I must stop. Of all the sights I have seen, this is the greatest of market women. They come, young women and old, grayheaded women, with heavy baskets upon their heads full of vegetables and fruits. They have every kind of produce. Their dresses are tucked up, formed about them, for it is raining. Hundreds of women have passed, and now comes another crowd. One girl of about eighteen has a very large basket on her head and two heavy baskets on one arm and still another basket on the other arm. She is as straight as an arrow, and looks not to the right or left. A woman of about fifty years has just passed us with a large, loaded clothesbasket on her head, then upon the top of this is a large market basket, and in her hand a tray of beautiful roses—half-opened buds. They make much of flowers. Every market woman has vegetables, fruit, and abundance of flowers for sale. They sell a very nice bouquet of pinks and roses for two pennies. I wish I could enclose one in a letter, but this I cannot do.

We are seated in the depot at Cologne. This place has a cathedral commenced to be built in 1232. The spire is five hundred thirty-two feet, and the church is five hundred thirty-two feet. There are over five thousand pinnacles, and this building is not yet completed. This building is fairly bristling with pinnacles. There are services held every day, and people go to the confessional. This is the second or equal to any cathedral in the world. If I can get a picture of it will send it to you.

Lt 90, 1887

White, W. C.; White, Mary

Grimsby, England

July 20, 1887

Dear Children:

I send you this letter and want you to have it copied and send me a copy at once to read to Mrs. Green. Do with it as your judgment shall dictate.

I have seen a letter which has been put in my hands by Mrs. Green. She is all stirred up, and I think she has offered or will offer to pay his expenses to Battle Creek. She thinks it awful that he should be severed from the office and turned adrift, for he will certainly go to ruin. Poor soul, he cannot see how much has been done for "My dear Henry." You must do your best to save him. He has many erroneous ideas of dignity and will ruin his soul by the help of his sympathizers, I fear. God can work; for this I pray. I would have Sister Ings copy this, but do not think it is well to delay it. It must go at once.

I am glad you have taken hold of these evils at Basel. May the Lord help you to deal faithfully and wisely with the poor, erring mortals who know not what is for their best good.

Henry writes to Mrs. Green that they are the only friends he has left. If they forsake him it will be more than he can bear. He speaks of going to Battle Creek; that they will be glad enough to have his help in Battle Creek. It is evident he has had counselors, I think, in Albert Ditcher. All I have said in regard to the Ditcher family is true, and you will find it so. The root of the evil is the devil, the agents are found in the Ditcher family, and yet this family will need to be treated with great wisdom or the evils will not be cured, but be aggravated.

I am in good health, appetite good, strength good. We have the very best kind of living, and I am gaining my strength.

I am not laying out piles of money, but I have purchased flannel, all wool, for twenty-three cents per yard; can get red flannel for that price. I have cut out Mary two undersuits of this kind of flannel, far superior to the red. I think we could get but enough yards of the red for two undersuits for Sarah. I had to pay about nineteen cents for it. I have two suits cut out for Mary of this cotton and wool, two of this all wool. Now I want Ella's pattern and baby's to cut out some from the little remnants that are left. Send at once. We can get Sister Mason to make my velvet cloak, and it will cost me more than anything

else, but it is only about seven dollars, at the outside. If you think best to have me get red flannel or other colors to make into sheets, I can do so, but I want to know at once about the matter.

Shall I pack all these dresses sent with the fruit to Sands Lane in a box and send to Liverpool? What shall I do with these things? Do tell me. I can get white blankets, all wool, for three dollars a pair, colored ones less. Shall I get any or not? I do not want to get them if it is not best. I await your answer. Send Ella's undersuit pattern at once.

I am thankful I am as well as I am. I received a letter from Willie bemoaning Elder Haskell's not coming to Basel, but I know before night he would be twice disappointed. I felt like praising God that Mary and the occupants of the carriage were preserved by an angel of God. It is just like the good hand of the Lord to thus preserve you from sorrow and lifelong affliction. Let us praise His holy name. Brother Ings left yesterday for London by way of Walling Corner where Brethren Durland and John are laboring. With much love to you all, I remain,

Your affectionate mother.

Tell Sarah her two suits are in the hands of the makers. Will not Ella need nightdresses? I can get that all-wool, pink flannel from twenty-two to twenty-four cents per yard, but have some samples here sent which I will make up.

Lt 91, 1887

Kellogg, Brother and Sister J. H.

January 1, 1887

Dear Brother and Sister:

I wish you a happy New Year. The old year with its burden of record has passed into eternity. Now let every thought, every feeling be that of remembrance of God's love. Let us gather up one token after another.

We may visit some beautiful garden and look upon the opening buds and blooming flowers with delight; the very tints and grateful fragrance we enjoy. These we regard as an expression of God's love, and love and gratitude spring up in our hearts to the gracious Giver as we behold them as a whole. But as we go close to these precious ministers' speaking to our senses of the love of God, as we bend over them one by one and mark their variety and loveliness, as we inhale their perfume, we take in their preciousness, and feelings are awakened in our hearts of trust and confidence in that Saviour who has said, "Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." [Matthew 6:28, 29.] These precious flowers were given us of God to teach us lessons of perfect trust and confidence in Him.

As with the flowers, so with the promises of God. We look at them as a whole, presented to us in God's Word, and we find comfort and hope and joy as they speak to us words from the lips of the Infinite One.

But to know and appreciate these precious utterances of God we must view them more critically, taking them in detail. How many precious joys we might bring into our life. How much real goodness into our character if we would make these promises our own.

The evidence we have of God's care and love for us is expressed in the lessons Christ gave to His disciples upon the things in nature. God does so much for the flowers that have not souls. He makes them so perfect, so lovely which today is and tomorrow is cast into the oven. How much greater is His care and His love for those who will trust Him continually.

The eye is not to be fastened upon deformity, upon the curse, but upon the riches of the grace of Christ that have been provided so abundantly, that we may live in this world and act our part in the great web of humanity, and yet not be of the world. As pilgrims, as strangers looking for the bright things of God, the joy that is set before us, seeking a city whose builder and maker is God, and by beholding the provisions made for us, the mansions Jesus has gone to prepare for us, talking of the blessed home, we forget the annoyances and the fretting cares of this life. We seem to breathe in the very atmosphere of that better, even the heavenly, country. We are soothed, we are comforted; we are more than this, we are joyful in God.

We could not know the gracious purposes of God toward us but for the promises, for it is from them alone we learn what He has prepared for those who love Him. As the flowers in God's wise economy are constantly drawing the properties from earth and air to develop into the pure and beautiful buds and flowers and give forth their fragrance to delight the senses, so shall it be with us. We draw from God's promises all that peace, that comfort, that hope that will develop in us the fruits of peace, joy, and faith. And by bringing these promises into our own life, we bring them always into the lives of others. Then let us appropriate these promises to ourselves.

Should these promises be blotted from the Word of inspiration, it would be like blotting out the sun from heaven, we should have nothing to gladden our earth. So with God's promises; they are like the precious flowers in the garden of God. They are to awaken our hope and expectation and lead us to a firm faith and reliance upon God. They are to strengthen us in trouble and teach us precious lessons of trust in God. He in these precious promises draws back from eternity and gives us a glimpse of the far more exceeding and eternal weight of glory. Let us then be quiet in God. Let us calmly trust in Him and praise Him that He has shown us such revelations of His will and purposes that we shall not build our hopes in this life, but keep the eye upward to the inheritance of light and see and sense the amazing love of Jesus which is expressed to us in the beautiful things of nature in His unerring Word.

He has given us precious promises to cheer and bless His people, that they may believe how great is His love toward them, and that they may consider Him their Almighty Friend in every trial, in every temptation. His loving kindness should call forth full and grateful response from our hearts. This love that is without a parallel reaches not only into the future life, but it is brought into the present life. As I consider these things, my heart bounds with gladness on this, the first day of the New Year, 1887.

I see that God scatters blessings all along our path, but if we will not gather the precious fragrant flowers and be happy, but will pass them by and grasp the thistles and thorns which sting and wound us, then

we shall talk of the bruises we have received and feel that we were hard used because there were thistles and thorns. We may weep and groan and mourn and stumble at every step if we choose, or we may gather up the precious, fragrant flowers and rejoice in the Lord for His goodness in making our path to heaven so pleasant.

God scatters blessings all along our path to brighten our journey and lead our hearts out to love and praise Him, and He wants us to draw water from the well of salvation, that our hearts may be refreshed. We may sing the songs of Zion, we may cheer our own hearts, and we may cheer the hearts of others; hope may be strengthened, darkness turned to light. God has not left us in a dark world as pilgrims and strangers, seeking a better country, even an heavenly, without giving us precious promises to lighten every burden. The borders of our path are strewn with fair flowers of promise. They blossom all around, sending forth rich fragrance.

It is our safe course if we desire happiness to not seek it in selfish amusement. This will divert our thoughts for a time. It is not wise to seek diversion in study, taxing the mental powers, for cares press more heavily as we return to burden ourselves afresh. We must look to Jesus who is the light of life. It is not what is around us, but what is in us; not what we have, but what we are that makes us really happy. We want a cheerful fire on the altar of our own hearts, then we shall view everything in a happy, cheerful light. We may have the peace of Christ. I want to send it to all our people: Jesus lives, His hand is upon the helm. This life will not be the Christian's summer, but it is his winter. But we have the sunbeams of Christ's righteousness.

What we fail to receive in this life, if we will be obedient, trustful in God, as a child in its simplicity trusts its earthly parent, we shall have peace. Not the peace that the world gives, but that peace which Jesus gives. Jesus is dishonored when we worry and fret, because it shows that we trust to our own finite powers and not in Him. He who has died for us shows that He loves us. What this life may be we can scarcely conceive because of our want of faith and looking unto Jesus. Comfort, encouragement, and support have been provided for us for every circumstance and every condition. Jesus assures us His grace is sufficient. Today we have His grace, tomorrow we are placed in new circumstances of trial; but the promise stands fast: As thy day, so shall thy strength be. [Deuteronomy 33:25.] Jesus knows us by name. Promises are on every side.

There is no burden that we have to bear that Jesus is not by our side to lift from us its heaviest weight. Yes, life, this life has much brightness in it if we will gather the flowers and let the briars and thistles alone. How helpless we are without God's help. Bless His holy name. If we are Christ's, there is no temptation, no trial which we may not bring to Jesus. The good hope of eternal life, how precious. The star in the East will guide us as it did the wise men, that we may find Him whom our souls love. It is a hard thing to endure unto the end, for duty involves a cross. Selfishness will have to be put away in all its varied croppings out. Distraction and cares confuse and dishearten, but there is light above. Look up. The unailing promises of God will keep your heart in perfect peace. It will elevate you above all that can happen. I am happy in the love of God.

I hope that you are both rejoicing in His love and that the thought that you have a living, loving Saviour will melt your hearts in tenderness as it has melted mine, that the praise of God shall flow forth from finite lips to the infinite God who loves us and has made us royal gifts. Open the heart to gratitude. Let simplicity of the child be cultivated. Nestle in the arms of everlasting love. What we need is more heaven and more Jesus woven into our lives. We think of you, we pray for you. We want you should come off victorious and wear the crown of glory and bear the palm branch of victory. I do not feel as anxious that you should have earthly honor as that you should have the honor which God will bestow upon those who are faithful.

Yours with motherly affection.

Lt 92, 1887

Brethren and Sisters in California

Basel, Switzerland

April 13, 1887

Dear Brethren and Sisters in California:

I deeply regret that I cannot meet with you in your April meeting, but this seems now impossible. I shall often think of you with tender solicitude. It seems to be duty for us to attend a camp meeting to be held in Norway, the first ever held in Europe. Then they have appointed conferences in Stockholm, Sweden, and in Copenhagen, Denmark. Then we labor some weeks in England, and [then] take the steamer for America.

I am seeking with my whole heart to do the will of God. Can we be surprised that the enemy of all righteousness should work with intense activity as we approach the end of time? We have said to you, again and again, that God would sift His people; the chaff will be separated from the wheat. The tares are already binding in bundles to burn. There is to be, as we near the end, a revealing of true character. Those who have not the truth in the heart will reveal this, because they will not be sanctified through the truth. They have tacked the truth onto their carnal, unsanctified, unholy characters, and have not brought it into their lives and woven it into their characters. Circumstances will occur that will reveal in unholy works the thoughts and the actions of this unholy class. Would that we could see all who claim to be keeping God's commandments living by every word that proceedeth out of the mouth of God.

We shall often be compelled to "cry aloud and spare not, and to lift up the voice like a trumpet, show my people their transgressions, and the house of Jacob their sins, and yet they seek me daily, and delight to know my ways as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinances of justice. They take delight in approaching to God." [Isaiah 58:1, 2.]

Now, this applies particularly to those who claim to be a chosen people of God. Oh, how gladly would we dwell upon the glories of the world to come! But we are often constrained to put forth the terrors of the Lord, while our natural feelings would shrink from dwelling upon the sure retribution which must

come upon those who are sinners in Zion, who wear by profession the garments of Christ's righteousness, but their course of action testifies against them, that they have not put on Christ. Their works deny Christ. Their characters reproach Him. Their words are such that their communications corrupt good manners. And can it be surprising that God's messengers have to speak words of warning and reproof, laying bare the inconsistencies of those who claim to be God's commandment keeping people, when the fruits borne by professors of godliness are corrupt? Far more pleasant would it be for the servants of God to dwell upon the precious reward to be given to the saints of the most high God, and lives such as those set before us in the gospel.

While there are, notwithstanding the profession, unbelievers among the believers, tares among the wheat, [and] many who do not adorn the doctrines of Jesus Christ, there must be plain, positive testimony borne, however painful to the messenger. The day of the Lord is urged in the Scriptures as a reason for watchfulness and prayer. There is really little in the Christian life that causes unhappiness. It is the unchristian life that weaves entanglements about the soul. There is not always on hand a supply of grace for the imaginary trials of the morrow. When future duties are performed, future dangers met, then there will be a supply of grace to meet the emergency.

Oh, the peace, the joy, which every true Christian might possess if he would take God at His word and trust Him implicitly! It is hard to say things that would ruffle him or permanently disturb [him], for God is his continual helper. Day by day his duties may become more taxing, his temptations stronger, his trials more severe, but he realizes that there is imparted strength equal to the duties and trials to be borne. We must watch and pray constantly lest we enter into temptation. Oh, did those who profess to believe the truth think more and pray more, how many hours of sorrow would be saved them. How much crime [would] be prevented. How many lips would be sealed from giving expression to impure imaginings. How many feet would turn away from the gate of hell. We must have the soul-temple cleansed from defilement.

We must sense the danger of this time. We must have an individual experience for ourselves. The righteous will have to meet the combined assaults of Satan. He is at work with intense activity to corrupt or sweep from the earth the upholders of piety, and success will attend the workings of Satan unless we arise in the strength of God and resist him. There must be a continual striving for unity, for love, for the power and spirit of true godliness. Satan's work is to inject doubts and suspicions in mind. If he cannot, in his masterly working, lead men to dishonor God and reproach His precious truth, he will harass with temptation, and may with some prevail because they do not sense their own weakness and their great necessity of walking with God. There are blessings for you. Will you take hold of them? They are all upon condition that you walk with God, that you honor God, departing from all iniquity.

The imagery that St. Paul delights to use when illustrating the Christian work [walk?] is derived from the public games so famous in the days of Paul. The competitors in a race, the opponents in wrestling, are the parties to whom he likes to liken himself and other followers of Christ. Here is aptly depicted the struggles and conflicts of the spiritual warfare. Those who entered the lists in the public games were animated by the hope of prizes which their successes were to gain. Those who entered this conflict subjected themselves to any discipline enjoined upon them that they might obtain the valueless laurel

of honor awarded by the judge. In like manner it is the privilege of Christians to know that if they are willing to suffer inconveniences, subject themselves to obey every injunction of the Word of God, carefully studying the rules laid down by the Lord, and then faithfully complying with the conditions, they may be faithful to the end and obtain a crown of life that fadeth not away.

Shall the spiritual combatants be languid, lifeless in their exertions? A merely paltry recompense will urge the combatants to submit to training which is painful, to the most thorough temperance, and to the severest discipline, that they may be able to exercise every nerve, every muscle, in the contest. Shall we, then, who are striving for a crown of life, an eternal weight of glory, choose the part of indolence [and] selfish ease, and hope to win? If so, [we] will be disappointed. We must strictly guard every word, every thought, every action, and strain every muscle to win, to run the Christian race for the prize set before us. Shall we, with heaven in full view, grudge the toil or spare the effort?

Study the Bible, for there are rules laid down that must be brought into the life if [we] would strive lawfully to secure that reward of eternal life which will be given to the overcomers. They do it to obtain a corruptible crown, but we an incorruptible. If the prize is of value to us, [it must be] kept in view that it may have an influence upon our life, upon our characters. It must be often surveyed, admired, and become desirable, and we so long to possess it that no effort or self-denial or self-sacrifice will be considered severe. Why many turn from the rich prize of eternal life that has been presented before them to paltry, earthly things is because they do not appreciate the reward by considering it, dwelling upon it, longing for it. The eyes must be fixed upon Jesus, upon the prize He holds before us, and then, with renewed vigor, press on, running the race with patience. The thoughts of the Christian must be much upon heaven, thinking of the immortal inheritance, becoming more and more in love with Jesus. Meditating, praying, believing with all the heart.

I wish I could portray before you what Christians may be. Commencing in the morning of life, their steady onward progress, governed by the laws of nature and of God, they may progress in life, steadily rising upward and heavenward, where is the crown of life, the harp of gold, the glorious white robe of Christ's righteousness. Each year's effort and progress may excel the former year, increasing in virtue, in happiness, in holiness, in usefulness. Like the sun moving in the heavens in an undeviating course, obeying with all precision the principles which control its progress, we may move on, governed by laws of God as certain and better understood, until our path shall be like that of the just "which shineth more and more unto the perfect day." [Proverbs 4:18.]

God help you to fix your eyes upon the Pattern. Turn not from the path of virtue and true honor by leaving the great principles which God has laid down in His Word. So run that ye may obtain. It is a good land toward which we are traveling. We are fully able, if God be with us, to go up and possess this goodly land. The blessings God is willing to bestow are worth all the efforts, all the sacrifice which we shall be called upon to make. Wait upon the Lord, believe the Lord for present good, claim by faith a foretaste of heaven.

Believe—without one doubt, believe. Fix the attention on the rich promises. Jesus loves us. He has died for us. He wants to give us rich blessings, and if you will forsake the lower streams and come up to the

mountain brooks, how the soul would be refreshed. The world charms. The world attracts. Turn from these things to the living God. Let love to God and the brethren be cultivated; and may the peace of God rule in your hearts is the prayer of one who loves God.