

Ellen G. White 1902 Letters 1-100

Lt 1, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

January 18, 1902

Dear brother and sister Haskell,—

We are home again. I have received and read your letter. I praise God with heart and voice for what you have written.

In your letter you speak of not being able to get Dr. Kellogg to help you at a certain important time. Think you the Lord cannot work by few as well as by many, by more simple agencies as well as by men who are in more important positions, such as Dr. Kellogg? “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3.] If these words were studied and believed, the wish for Dr. Kellogg or some other man to help on some important occasion would not be indulged. Look beyond Dr. Kellogg. Look to Him who is the Light and Life of the world. Look, I say, to Him who has promised to be your helper in every time of need. To every man according to his several ability, God has given his work. Why will not our people learn this lesson? Why must my pen trace the words again and again?

It is not always the men apparently in possession of the greatest capabilities who have the most success in some lines of the work. The Lord uses so-called less capable men. They may not be eloquent, but if they are connected with God, He will richly bless them. Their rugged, solid words coming directly from the heart are of great value and are appreciated by the Lord.

Let not those connected with the Master’s service look to men of large abilities to do their work for them. God stands behind the one who does his best. Let every worker rely on His power, and He will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker who realizes that success does not depend on appearances, but on the One who has given him his commission.

Now is the time to work in Greater New York. The Lord has many workers to use in this great city, and He has a great many kinds of work to be done there. Some of the work will be great, some small, but all is to unite to make a perfect whole.

The reason the number of workers is so much smaller than it should be is that men are looking at their supposed weakness and putting their trust in one whose appearances and capabilities will, they suppose, win success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual life-blood is poisoned. Men have depended on men till they are strengthless.

God desires a different mold placed on His work. Let men go forth to labor, trusting in the Lord, and He will go with them, convicting and converting souls. One worker may be a ready speaker, another a ready writer, another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the Word of God with clearness. And each gift is to become a power for God because He works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same Head. The diversity of gifts leads to a diversity of operations, “but it is the same God which worketh all in all.” [1 Corinthians 12:6.]

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks he can do no mighty work. Cease looking at self. Look at your Leader. In sincerity, meekness, and love do what you can.

Brother Haskell, say to your workers, “Only do your best in faith, brethren, and out of weakness you shall be made strong.”

God will certainly bless whole-hearted workers. If the Lord chooses your feet to do His work, give your feet to Him. With the feet you may hunt for souls. Christ says, “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” [John 15:10.]

I beg of you not to send for Dr. Kellogg to do a work that the workers on the ground can do if they will take hold of God’s strength and rely on His power. It is not right to continue to pile responsibilities on Dr. Kellogg. Thus his brethren place him where God should be. The man you look to carry you successfully through an emergency has perhaps done his best. But he would have been more greatly blessed if he had put God first, hiding himself in Christ.

I cannot believe that God has appointed Dr. Kellogg to bear so many burdens that his very life is in danger of going out. He is human, compassed with infirmities, and the Lord will not hold excusable those who load him with their burdens. Christ is our burden-bearer. 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.]

We all need to learn to call upon Him who is near and not afar off. We need to learn to look in humility for help from One who has never disappointed us. I should be glad for you to have at any time the help that Dr. Kellogg can give you from his larger experience. But remember that Dr. Kellogg will be unable to endure the heavy loads that are being placed on him.

Christ is the Light of the world. Pure, clear, and undimmed, this light shines out in sharp <clear rays to cut away> Satan’s darkness. Into the gloom of error and deception it casts a light that is a perpetual reproach to the sensuality and sin of the world. Our Redeemer did no sin, neither was guile found in His mouth. He is “the true light, which lighteth every man that cometh into the

world.” [John 1:9.] He offers to cover our unworthiness with the spotless robe of His righteousness.

Satan charged God with possessing the attributes that he himself possessed. Christ came to this world to reveal God’s character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a complete refutation of Satan’s charge against the character of God.

Thousands of years before, Christ had shown to Moses the character of the Father, passing before him and proclaiming, “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.” “Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.” [Exodus 34:6, 7, 14.]

With intense interest the loyal angels and the inhabitants of the unfallen worlds are watching the controversy going on in this world. Soon the conflict will be forever ended. Soon Christ will come to take to Himself those who have fought the good fight of faith.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to Him who has said, “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.” [Matthew 28:18-20.] “These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” [Mark 16:17, 18.] “And lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.]

Claim this promise, instead of casting your burdens upon an over-worked man, who is already so loaded down with responsibilities that he cannot find time to go apart and gain refreshment by resting for a while with Jesus.

There stands among you the Mighty Counsellor of the ages, inviting you to place your confidence in Him. Shall we turn from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privilege? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

My brother, my sister, you who have had experience, will you not do all in your power to train those who accept the truth under your labors, who are just beginning to understand their relation to God and His relation to them? God is seeking to draw us to Him, that we may draw others to Him. He desires us to cherish correct ideas, to raise our estimate of life and of the sacredness of our responsibilities. “Ye are not your own; for ye have been bought with a price; therefore glorify

God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] But when in trouble many think that they must write to their earthly friends, telling them their perplexities, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden-bearer, stands beside them, saying, Come unto me, and I will give you the rest for which you are longing. Why will we turn from him?

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; so he bare them, and carried them all the days of old." [Isaiah 63:7-9.] "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." [1 Peter 4:1, 2.]

Let us show more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Praise Him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from Him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the great Master, who gave His life for you, that His joy might remain in you, and that your joy might be full.

Lt 3, 1902

Haskell, Brother and Sister

Nashville, Tennessee

January 1, 1902

Dear Brother and Sister Haskell,—

I greet you this morning with a Happy New Year to yourselves and all who compose your family. I am thankful to my heavenly Father that I am a little stronger. I shall put my trust in God, and if He will give me strength, I will praise His holy name. I have spoken only once since I have been here, and that was a few moments on Christmas. I am praying for you at the family altar; all of

you are remembered in my prayers. I am not discouraged, but am trying to gather the rays of sunshine into my soul. I have felt sometimes that I could not wait even to attend this meeting, before going home, but now for a few days the weather is improved, and the sun shines. Monday and Tuesday I rode out. We have had much fog. The meeting commences Friday, and I leave myself wholly in the Lord's hands, to be worked by His Holy Spirit. I wish to be passive in the hands of the Lord. I still cough, at times very hard, and raise but little; but I have much to be thankful for. My appetite is beginning to come to me, and the malaria to be overcome.

January 2

We have thick fog again this morning, though it was clear through the night. But all this will pass away.

We must seek, in this place, on this occasion, to bring about a condition of unity, for here is our great error. We do not see and feel the importance of answering that last prayer of Christ, which means so much to us and to those who believe the truth. We may make the truth of none effect by keeping fresh and distinct before us our little differences. The Lord wants us to make a record of a very different character in this respect than we have made in the past. The patient, individual effort to be good and to do good means that we are to make more determined efforts to secure oneness, as Christ prayed might be among His disciples. Shall we answer that prayer? We must leave others just as untrammelled to do their part in the vineyard as we want them to leave us to work out our part in the appointed work. Patient continuance in well-doing will make its mark. Sinners will be converted and bring rejoicing to hearts. "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which [suppose they] need no repentance." [Luke 15:7.]

Now do not get so much work laid out that you will not have time to rest. We are to fight the good fight of faith with a steady purpose; if we would not fail nor be discouraged, we must have periods of rest and quietude of mind. Encourage peace. Think healthful thoughts. We are to cultivate charity, fervent charity, among ourselves. Let us live daily the thirteenth chapter of first Corinthians. God help us to obtain every advantage possible, that we may bring all the sunlight into our lives, to bless others as well as ourselves.

January 3

I was conversing with you on one occasion, and we had a very profitable review of things. I was repeating this verse: 2 Corinthians 4:6, 7. This is our work. I was saying to you that there is danger of expecting too much of persons who have not had experience in mission work. Be careful, in such a place as New York City, to get quietness as much as possible. Do not require

the mind to be kept on the strain constantly, but have some periods for rest. Your head must not be allowed to become over taxed. And Sister Haskell must not feel it is her duty to pledge herself to so much work that she cannot be with her husband more than she is. You both must lighten your work, or you will have to stop work altogether. Is it not better to act your part than to take so much work as to imperil your future usefulness?

Sister Haskell, we feel that you should have less care and responsibility. Now do not think this is said because we do not appreciate your labors, because we do. We want you to be more pleasantly situated, and we ask you to consider that we are anxious for your lives to be prolonged. Do not worry and feel perplexed over things you cannot help. One thing God requires, and that is that you preserve your health. I shall have some things more to say to you shortly. We shall be glad to hear from you, but do not look on the dark side. Sister Haskell, your good, cheery letter was very precious to us. I thank you.

W. C. White was very anxious I should go to Graysville, but I dared not make any change because it seemed to me it would be at the peril of my life. I heard they said at Graysville that Sister White would come; it was made an important matter. When I heard you thought of coming, I said to Willie, "I would not have him come. I fear he would be afflicted as I have been." Traveling at this time of year is not good for those not acclimated.

January 6, 6:30 A.M.

I have had a very disagreeable experience with sickness at the stomach this morning. I aroused Sarah, and she got me a bowl of hot malted nuts. But I threw up the malted nuts. Then I drank considerable hot water, with no after effects. Now I will write a little more.

Our meeting on Sabbath was good. The colored people were seated on one side of the chapel by themselves. I could talk only about thirty-five minutes. We then had several excellent testimonies from ministers and people, both white and colored. Last night Brother Sheafe preached an excellent discourse in their own church,—a good, nice church which has been secured for the colored people. Friday evening, I think it was, they had a social meeting. A white man came to the door, and asked if he might come in. He said, "I never heard anything in any meeting like this." This, of course, caused a wave of gladness to come into the meeting. There was excellent, sensible talk. The blessing of the Lord has been in the colored meetings. I was much pleased with the good impressions made. The Lord has greatly blessed the colored people, as well as the congregation of whites.

Many have been suffering with colds and have brought them to this meeting. I believe the Lord will strengthen me to bear my testimony during this meeting. I prayed much about this last night, and I believe I shall be able to speak. I have been having noise enough, but this I expected.

Human agencies are to combine in the great work. I see a large field here, but not the most healthful atmosphere. Brother Palmer and Edson have a good company of workers and have been building for their convenience. Every one is trying to do his best, and I am pleased with the workers. Some work for less wages than others, according to the work done.

Elder Haskell and wife, we have no warnings to give you to stimulate zeal and earnestness. You could not look upon this field, or upon any field in its destitution, without putting your shoulder to the wheel. But the light given me from God is, that you need to consider that if you would serve the work, you must not disqualify yourselves physically or morally by overdoing. Keep fresh, that you may educate others how to work; and do not get discouraged because you cannot carry the whole load. The Lord does not place upon you burdens so heavy that you cannot carry them without sacrificing your mental, moral, and spiritual capabilities. Prudence in speech and in devising is a good thing. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." [Proverbs 2:6-9.] We thank the Lord for all these blessed assurances. We pray most earnestly for you all at the family altar, and we are praying for ourselves. We cast our helpless souls upon Jesus Christ.

We are not always to retain the same mold of character. By beholding we become changed into His likeness. We must get out of self, and become one with Christ. Every member of the church may do a good work in the service of the Lord if he will make diligent efforts to work in Christ's lines. Truth has triumph in itself because it is truth, with no error in it.

I have strong faith that the Lord will work at this meeting. Christ has, in His divine nature taking human nature, shown a sufficiency for all. Nothing that Christ might say or suffer could give an exaggerated conception of the infinite love of God to men.

Well, Elder Haskell and wife, the Lord will help and strengthen and bless you. I cannot write much of the meeting when I am not allowed to attend it, but I hear good reports. No one sees me now but the family. I have had relapse after relapse, and with the exception of the first day, Friday, I have not seen any company.

I shall feel relieved when Elder Franke takes up his work again, for we have no time to lose. The world is to be warned, and many souls will be converted from the high ranks as well as the low. God will fit every one for his work who is willing to be worked by the Holy Spirit. When God has poured the Holy Spirit upon all who ask Him in faith, why do they not claim the promise?

I was pleased to hear of the goldsmith, and that the Lord's eye is upon him, and opening his way.

Tell all that the hall in which you congregate—the walls, the floor—has not sinned; it is the human agencies that have been the sinners. The men who had souls to save or to lose have corrupted their ways before the Lord. Yet Christ died for them. There are polluted souls in every

church in New York City,—some who are guilty of the worst crimes that Satan can put into the mind of men to commit. But what has the building done? It was not the sins of the hall that polluted the worshipers. It is the conforming in soul and body and spirit to wicked practices that corrupts the soul. When any one demerits the hall because of the wicked agencies of men who performed evil in it, tell him, “Hold your peace: you know not what you are talking about.” The pavements of our streets are defiled by unholy feet that walk in the way of unrighteousness. Shall we refuse to walk upon those pavements? What do the churches in our day contain? (Revelation 18:1-[5]): “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities.”

Let all bear in mind that it is not the house, that building of stone, that is polluted, but the human agencies who have souls to save or to lose. They are the ones who have committed transgression and sins. All their great riches have come to naught. Great cities will be consumed by the fire of God’s wrath. Verses 18-24.

Let no one demerit the hall which God has mercifully placed in the hands of His people for a time. When that hall is unsuitable, there will be another provided. Shall the hall be abandoned? I say, No.

Now is the time to search out the particular sins which have called down denunciations upon the church of Ephesus and quenched their first love. Whatever sin has made us worldly, forgetful of our responsibility to God, and opened the door of the heart to worldliness or pride or sensuality, turning the grace of God into licentiousness; whatever has eaten godliness out of the soul, enfeebled the moral courage, fostered selfishness, covetousness, and a variety of forms of cupidity and dishonest dealing,—let all repent of who will. Christ’s grace and strength will be imparted to give nourishment and vigor and health of body and soul, but not one act of lawlessness, not one act of evil, to rob a man of his right, will be overlooked by the Lord.

All church members are on trial. All who dishonor the name of God will have no place in His kingdom. Let all, for their own soul’s sake, obtain guiding light from the experience of the past. The great Head who moves in the midst of the candlesticks will never be without a church. Faithful and true witnesses to His name and His glory will stand unflinchingly when the test comes. If some fail to testify to the Word, their candle will be put out. It will be demonstrated who are the faithless ones, and those who are faithful will take the places of those who refuse to shine. Some will refuse to shine for Christ and His glory, but others will shine. “Remember

therefore from whence thou art fallen, and repent, and do the first works.” [Revelation 2:5.]
Revelation 3.

We need to be calling the people more and more to the work of unity. The Lord would have us know how precious are the people of God in His eyes. There will be men who will arise, like Nelson, who are certainly deceived by the enemy. He knows not what he is doing. He thinks if he takes certain Scriptures and strings them together, and then tells you the application is thus and thus, that is enough. Believe him not. Any man could do this work. It has been done over and over again, but in my experience for the last sixty years, men have arisen with wonderful testimonies, applying Scriptures to different things which they offered as a message from God, just as Nelson has done; and these men have led away disciples after them, but the Lord did not send them. The Lord has not given Nelson the message he claims to have for the people. For in this very message was a glaring falsehood—that I did not treat my workers well. The only one who ever claimed this told it to Nelson, and he came way on to California to give me that mess. That poor girl had taken so inconsistent a course that I could not retain her in my service. I have her confessions in regard to the wickedness of her course. And when I could not retain her, she framed falsehoods, and Nelson came way from Battle Creek to give me my message of abuse to my workers. Of this sin I have never been guilty; so his message was not from God, and I told him so and would have no more conversation with him.

Lt 4, 1902

White, Ella May; White, Mabel

Nashville, Tennessee

January 1, 1902

Dear Granddaughters Ella May and Mabel White,—

I wish to say Happy New Year to you both. You are, I believe, the children of God, and I would not place any obstruction in your way in obtaining an experience in doing God service. That which I have said I will not retract, but not leave you bound by the restrictions if you think it your duty to canvass. I am sorry if my cautions have been stronger than I intended, for I did not intend a positive do nothing in the line in which you have been working. But I have felt great fears of having a girl at your age go alone into this work. Accidents are liable to occur, endangering life. Life is endangered by your wheel's meeting a mischance. If another sensible person were with you, then one could be a safeguard to the other. If one should become injured, and no one at hand to help, what then? All these things are to be considered and guarded against.

Another danger: there are tramps everywhere, and evil, dissolute characters, who will do wicked works, and run and kill, because they have given themselves to Satan's power. I would therefore be very cautious how in any way you are unguarded. For Satan has come down in great power.

He is represented as going about as a roaring lion, seeking whom he may devour. These things must be considered. You two girls have been the cause of many hours' loss of sleep, for I felt very anxious. Now, my dear children, this is the reason I have written you as I have. I did not suppose I had written so forbidding as you have taken it. But if you feel that it is your work to canvass, and that you can do good in that line, I remove all my objections, but not my cautions that every precaution should be taken against exposing you to danger. This I insist upon.

I feel a deep interest in Mabel, that there may be no careless lack of forethought by her, and she, brave girl as she is, and courageous, ready to do almost anything, shall not imperil her health in any wise.

You are both my dear children, bought with a price. You are not your own, and you need to take special precautions that you may not be careless and reckless in the treatment of your bodies. Guard against taking cold, being in drafts of air when in perspiration, against wet feet. Keep your feet warm. These things are essential. The Lord would have you so care for your health that it shall be a religious duty on your part, that you shall care for the citadel of the soul's best interest in caring for the body that is so fearfully and wonderfully made. As to thinking attentively in regard to these matters, it is a religious duty which belongs to you individually. Take excellent care of the body with its wonderful machinery, for this is essential in order to keep the whole religious experience, the spiritual character, healthy and strong.

Christ and God have a work to do for you which you cannot do. But it is your work to take special pains to think and to bear in mind, I am fearfully and wonderfully made. An active conscience and correct judgment are essential on your part. A healthy body is necessary for a healthy mind. Do your part, which the Lord has assigned you, to preserve the laws of life and health. Christ is our life, just as in the body the life is in the blood. Christ abiding in the soul is the life blood of the soul. He is made unto us wisdom and righteousness and sanctification, as well as our redemption. There is no part of the spiritual being but [that] Christ is the living supply. Galatians 5:22. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." [Verses 22, 23.] "If we live in the Spirit, let us also walk in the Spirit." [Verse 25.] Ephesians 5:9. "For the fruit of the Spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord." [Verses 9, 10.] Christ is to us all and in all. Is not Christ in us the hope of glory? Is not the abiding presence of Christ in the soul life, as the blood dwells and moves in the veins? <Christ is> the source and pledge of our joy and glory and hope? "As thou, Father, art in me and I in thee." <He prays,> "That they also may be one in us: ... I in them and thou in me, ... that the love wherewith thou hast loved me may be in them, and I in them." [John 17:21, 23, 26.] The blood is formed in the body from the food eaten. So Christ is formed in us from eating His flesh and drinking His blood.

We need to understand these words of Christ, "The flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life"—the Holy Word accepted and brought into the

practical life. [John 6:63.] Spiritual life consists in Christ's being the light and life of the soul temple, as the blood is the life of the body. All who study the Word are represented as eating the Word, feeding on Christ. Even as the bodily necessities must be supplied daily, so the Word of God must be daily studied—eaten and digested and practiced. This sustains the nourishment to keep the soul in health. The neglect of the Word means starvation to the soul. The Word describes the blessed man as one meditating day and night upon the truths of God's Word. We all are to feast upon the Word of God. The relation of the Word to the believer is a vital matter. Appropriating the Word to our spiritual necessities is the eating of the leaves of the tree of life that are for the healing of the nations. Study the Word, and practice the Word, for it is your life.

Grandmother.

Lt 4a, 1902

Caro, Brother and Sister

"Elmshaven," St. Helena, California

January 3, 1902

Dear brother and sister Caro,—

God calls for the service of the whole being. He will not accept a divided heart, a service given partly to Him and partly to self. When the lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life," Christ answered, "What is written in the law? how readest thou?" "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Christ said, "Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

Christ came to reinstate in the earth the divine government, to vindicate God's holy law, to make an end of transgression, and to bring in everlasting righteousness for His people. The completeness of His atonement is the assurance that as we give ourselves to God, we shall be accepted in the Beloved.

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

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

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

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

To all comes the temptation to gratify selfish, extravagant desires, but let us remember that the Lord of life and glory came to this world to teach humanity the lesson of self-denial. Just before His ascension, He gave His disciples the work to which they were to make all else subordinate. “All power is given unto me in heaven and in earth,” He said. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.” [Matthew 28:18-20.]

Think of the greatness of the work before God’s people. The world is to be warned. To all parts of the earth the message of present truth is to be carried. This work calls for means. Those who are inclined to be extravagant must overcome their desire to indulge self. Only thus can they be true followers of Christ. Those who take the name of Christian are to follow their Leader. He resigned His high position in the heavenly courts. Laying off His kingly crown and royal robe, He clothed His divinity with humanity, that humanity might lay hold of divinity, becoming partakers of the divine nature, having escaped the corruption that is in the world through lust. He died for sinful human beings, that they might live forever in the kingdom of God.

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

Sister Caro, you are not a happy woman, because you do not view things in a right light. You are

not satisfied. Forget self, and work for others. Use in unselfish service the powers of body and mind. Thus you will find true happiness. Thus is the use that God intended you to make of the human machinery, and upon this use of it depends its harmonious action.

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

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

My sister, do not rest content to be merely an ornament. Such a life will never satisfy a mind created to grasp eternal realities. Within your reach are God's choicest blessings.

You can have them if you will awake to the thought that you have a higher life to live than you have been living. Will you not use your physical, mental, and moral powers in the Master's service? Your husband needs your help in planning to reduce the expenses of his family. In the near future this will have to be done. Help your husband by personal activity. Do not live for self-gratification. This will never bring you real happiness.

I am intensely desirous that you shall rise above the dwarfing ideas that you have entertained with regard to what constitutes a lady. These ideas are altogether out of harmony with God's ideas, and therefore your mind is sick, diseased. It does not meet the mind of Him who has bought you with a price. You yourself are not satisfied with your attainments. How can you be? As you are now, life's prospects cannot appear altogether inviting. Life's realities must be painfully oppressive to your sensitive, discouraged feelings. But it is not too late for you to make an effort to be a useful wife and mother. With the simple, childlike confidence that it is the privilege of every Christian to have, believe that you will yet see the goodness of the Lord in the land of the living. Remember that the Lord designed your life to be a blessing to those around you. He has a higher standard for you to reach than you have yet reached. Do not spend your time and strength in the effort to be a lady in the eyes of the world. She who is a true lady in God's sight is the one whose life is filled with good works.

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

Christ prayed for His disciples, "I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." [John 17:15.] This prayer is the rule by which you

are to regulate your life. Those who receive the Spirit of Christ realize that there is in His words more than appears on the surface. The Christianity of the true believer looks beneath the surface, and sees in Christ's teaching a religion perfectly adapted to every human being—a religion ever actively engaged in doing good.

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

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

Lt 5, 1902

White, May; White, Ella; White, Mabel

Nashville, Tennessee

January 1, 1902

My dear Daughter May Lacey White, and all your little flock, and my Ella White and Mabel White,—

I greet you with a Happy New Year for you all. And also May Jones, whom we have remembered in our prayers, that the blessing of the Lord should rest upon you, May Jones. We have a great desire that the blessing of the dear Saviour may come to May Jones this year 1902. I wish you, May Jones, a Happy New Year. We have remembered you all in our prayers, and I have believed that the precious Saviour would shield and protect you all.

The Lord Jesus will be a father to you all. His loving-kindness faileth not. While we have had sorrow with thinking of the inconvenience to which you have been subjected, we have believed the Lord would be with you. I opened the Scriptures for an appropriate promise to you, and this my eye rested upon immediately: "And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord." Zechariah 10:12. We have believed, while the husband and father was absent, the Lord would be unto you all a present help in every time of need. Praise His holy name.

The good hand of the Lord has been over you in protection and love, and your lives have been precious in His sight. He has been to you a sun and a shield. He loves you and has cared for you.

My dear sister and daughter, I have not forgotten you in your trials; and then, we consider that you have all been bearing your testimony for the Master, that you have put your trust in Him who is strong to save and mighty to deliver you. And you have in your affliction adorned the doctrine of God our Saviour in practice and hopefulness. The Lord sometimes permits us to be placed in most trying circumstances, that we may seek Him and bear a testimony for His truth. Christ Jesus is your guide and counsellor. Have you not proved Him? He is the rock that is higher than we. He is a sun and shield. It is by His might that we conquer, and by His righteousness that we are saved. It is by His Spirit that we are sanctified.

I have had my trials on this journey. At times I have feared that I might not live. But when to outward appearance there seemed but little hope for life, there have come to me the words, "I shall not die, but live to declare the words of the Lord. [Psalm 118:17.] You have duties to the church and messages from God to those who are in danger and working contrary to His will." I have suffered, but my faith in God's love is strong. Be of good courage, all of you, in the Lord.

Mother.

Lt 6, 1902

Collins, Gilbert

Nashville, Tennessee

January 3, 1902

Dear Brother Gilbert Collins,—

When in the East, I desired to visit you. But, my brother, I dared not go. While in South Lancaster, I was very ill. It was thought that my case was dangerous. Three times a day I took very heavy treatment. For this reason I could not possibly visit you.

My brother, you may not live long. Have you made your will? We know that you want to be the Lord's right hand, working in co-operation with Him. Even after your life ends, it is your privilege to carry forward His work. Will you please consider this, and return to the Lord His own, that you may know that you have faithfully acted your part, doing what you could? If you do this, when you are called upon to lay off the armor, you will illustrate the words that God instructed John to write: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:13.]

Have you not been reaching out and purchasing property? And yet now, just now, is the time when the work must be carried on in our cities. Greater New York is to be worked. But it costs

something to carry forward the work in a large city. Do you not feel it your privilege to give something to advance the work in New York City?

How many claim that all they have is their own! Is it not time to return to the Lord His own means? May the Lord help you to understand your whole duty, as well as your privilege. May you never forget that you are His steward.

Will you, my brother, do as I have done—make your will? But first, will you not make a donation to the cause of God? Means is so much needed. Every dollar that can be invested should be placed where it will do the greatest amount of good in advancing the Lord's work. And our offerings, as well as our tithes, are to be brought into the Lord's storehouse, that there may be meat in His house. Your gifts will advance the work in new fields. In the kingdom of God will you, my brother, see a harvest of souls that your offerings have been the means of saving?

I do not want you to forget to make a wise provision for the disposition of your means. The Lord will bless you in doing faithful work in this matter, placing His means where it will be used in His cause. After leaving to your wife a portion that will secure her from want, you will receive the Lord's blessing if you make provision for the needs of His cause. Remember that years ago, when death had claimed you as his victim, the Lord in a remarkable manner spared your life. He heard our prayers in your behalf, and brought you back from the brink of the grave. My brother, I am drawn out to write to you, to ask you whether, after leaving to your wife that which will provide for her necessities, you would be willing to make me, or any other one in whom you have perfect confidence, the steward of your means? If you will entrust me with any portion of the remainder to use as the cause of God demands, I will take this responsibility, in connection with my son W. C. White, <or someone nearer to you,> who is wholly and sincerely devoted to the work and cause of God. I make this proposition, because I believe it is the best plan that I can suggest. You may have in mind some other person whom you would like to have act as your steward after your life shall have ended, in order that your means may still be used as God's helping hand. But do not delay in settling this matter. Arrange to return to the Lord His means, that it may be used at this time, when money can do so much to promulgate the gospel message.

The world is to be warned. Large cities are to be worked. The higher classes are to be given an opportunity to hear the important themes of present truth. Many are hungering for the spirituality that the churches have lost because they have left their first love. Every one should fully believe that the Lord Jesus Christ is able through His merits to secure prosperity, purity of character, righteousness, and peace for those who co-operate with Him in the great work that must now be done.

All who can do so, should now make decided efforts to show to others the binding claims of the law of God. By pen, by voice, and by God's entrusted talent of means, every one should labor to the utmost of his ability to bring to an end the elements of strife and discord, and to expose the deceptive errors that like a flood of corruption are deluging the world.

A decided awakening, a careful searching of the Word of God, must take place in the great cities. Such a work is now being carried forward in Greater New York. And, thank the Lord, many minds are being awakened, not by eloquent preachers, but by humble workers who bear witness of the Lord Jesus Christ through His Word. Many are doing as did the noble Bereans, who “searched the Scriptures daily, whether those things were so.” [Acts 17:11.] The Lord is certainly opening doors before the workers, and people are being instructed in the truth.

Our earnest desire is to bring souls to a knowledge of the truth as it is in Christ Jesus. We hold no fanciful theories. Everything contrary to the word should be rejected as false. All who desire salvation are pledged to submit their judgment to the plainly revealed Word—to a “Thus saith the Lord.”

After Christ’s resurrection, just before He ascended to heaven, He gave to His disciples the message, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:19, 20.] This is a great and solemn work; but what greater help could we ask than the assurance given in the words, “Lo, I am with you alway, even unto the end of the world”?

Mark’s record is: “Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” [Mark 16:14-20.]

God calls for workers to preach the Word, and to canvass—workers to go forth everywhere with the assurance that He works through those who are true and whole-hearted. With God, nothing will be impossible. The sufficiency is all of God.

I submit these statements to you, because in the providence of God my husband and myself were His chosen instrumentalities through whom, by earnest supplication, your life was spared. By living, reverent faith we laid hold on the life-giving power of Jesus Christ. Our prayers were heard. The answer came.

Now, my brother, I leave these words with you. If you will at once make earnest and wise efforts to return to the Lord His own, a blessing will rest upon you; for thus you will be a faithful steward of the grace of Christ.

In much love.

Lt 8, 1902

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

January 22, 1902

Dear children Edson and Emma,—

I received your letter yesterday. W. C. White is in San Francisco. Sara has been in Oakland ever since our return. She accompanied me home Friday morning and that afternoon took the train for Oakland. Her sister's daughter has a baby, then four days old. He is a strong, healthy boy, and weighed nine pounds at his birth. But when he was born, a blood-vessel on his head was ruptured. This has made a swelling on his head, and causes them some anxiety. It may prove to be a serious matter. Sara thought it would be best for her to stay with her sister and her niece for a few days.

Since my return I have improved in health. My cough has almost left me. My appetite has come back. I eat thistle-greens and zwieback with relish. But I am not yet strong. I have not sat at the table with the family since I came home. I have been out to drive twice.

We have Willie and May and part of their family staying with us for a while. They sleep in my spare parlor. Mabel and May Jones stay in the woodshed at their new house. Ella is in San Francisco, attending an educational institute. Willie went to San Francisco a day or two ago to attend a council meeting. We expect him home tomorrow.

I have read your letter carefully. Before it came, I had written one to Brethren Daniells and Evans. But since writing this letter, I have changed my mind entirely. I cannot feel clear to ask for Steps to Christ, thus giving the impression that I wish to cut all the cords that bind me to the publishing house.

There is such a thing as putting into operation very imprudent plans. From the light God has given me, I know that we must be guarded. We must strive to keep every door of temptation closed.

I fear that the work the Southern Publishing Association is doing in handling Patriarchs and Prophets will create feelings that will not tend to unity. Should I now present a request for the plates of Steps to Christ, this would bring temptations to minds and would work against the unity that should exist among God's people.

We are now to do all we possibly can to harmonize. Most earnestly we must strive to help one another. We must do nothing that will excite prejudice, nothing that will stir up strife. We are to

do all in our power to answer the prayer in the seventeenth chapter of John—Christ’s prayer for unity. We must be very guarded, lest we place a stumbling block in our brother’s way. We are to do our appointed work with an eye single to the glory of God. We are to learn the meekness and lowliness of Christ, doing all we can to secure peace and unity. We are to hedge up, if possible, the way of the enemy. We are to exemplify in our lives the love of Christ, soothing disturbed and tempted minds.

We need to seek God most earnestly. Let us study the words of one of Christ’s followers, “Thy gentleness hath made me great.” [Psalm 18:35.] We must bring ourselves into line. We must gain complete control of our words, of the tones of the voice, and of our actions. “Whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.]

We need, my dear children, to learn how to wear Christ’s yoke gracefully. 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.]

You have, my dear son, natural force of character. You must cultivate simplicity and godly sincerity. Never allow the enemy to control your feelings. Always remember Christ’s promise, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.] Before you speak, think of who is your Companion. Respect the heavenly Guest by tempering the natural impetuosity of your nature with meekness and gentleness. Do not forget that you are honored with the presence of heaven’s nobility.

With you are associated men of excellent ability. How thankful I feel for this! Preserve their confidence. Be ever on your guard. This self-training will keep you very near Christ. You have the privilege of cultivating the Christlike habits that you delight to see in others. Ever preserve habits of reverence in your dealings with your associates.

My son, strive to be a whole man. Keep ever on your guard. You are watched, and if you follow Jesus, men will see that you are learning of Him.

We need to remember that we must not take on us all the heavy responsibilities that we can possibly carry. Do not get under too many loads. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” [1 Corinthians 6:19, 20.] Let every step you take carry you nearer heaven. Grow in grace, in self-reliance, in self-control. Let every day find you more nearly prepared to unite with the royal family in the heavenly courts.

Perplexities will arise with regard to the food business. I have articles written on this subject. These articles extend over several years, and as fast as I can find them, I am having them copied.

Jan. 28, 1902

I had to leave this letter to put some copy into the hands of my copyist. W. C. White came home Thursday and is moving into his house. I am so glad that he can have a few days with his wife. For the last few months their family has been somewhat broken up. But May has been very patient. She is not one of the kind that complain. Since they came to America she has certainly had a very hard, trying time. My family has tried to help her all they could. The sickness the children have had has made things very unpleasant for May, to say the least.

I shall now close this letter by saying that I am very much improved in health, especially as regards my appetite. I am still weak, but my system seems to be cleansed, and I am very hungry for my meals. How good my favorite dishes—thistle-greens and potato-meal—taste! I am like a fever patient who has been half-starved. I feel hungry, hungry. I am easily satisfied at the time, but before the next meal, I am very hungry again. I am glad that terrible sickness is over. I feel comparatively well again health-wise, but I can make no boast of strength. When on my feet, I totter as if just learning to walk.

Lt 9, 1902

White, J. E.

St. Helena, California

January 29, 1902

Elder J. E. White

My dear Son,—

Read carefully the sixth chapter of John. Today Christ is the same compassionate Saviour. He did not overlook the physical needs of the hungry multitude that had followed Him in their eagerness to hear from His lips words of life. How wonderful is this record of the Saviour's ministry! After every one of the multitude had been fed, the Lord Jesus said to the disciples, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." [Verses 12, 13.]

By this the Lord shows us the importance of exercising care not to allow anything to go to waste. By His creative power He increased the five barley loaves and two small fishes so that there was sufficient food for all on that occasion. But although He could provide any quantity of food necessary for His people, yet He gave direction that every fragment should be gathered up.

If the Lord Jesus could by increasing the supply of food meet the necessities of five thousand hungry men, besides women and children, on that occasion, He will at the present time impart knowledge to His people in different places, whereby in various ways they will be provided with food. His hand of benevolence is not stayed.

By this miracle the Lord Jesus desired to give the people a spiritual lesson. The next morning many who had heard of the miracle went out to search for Christ. Going to the place where the miracle had been performed, they found neither Jesus nor His disciples. "When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not (that is, bestow not your chief labor, make it not a matter of anxiety) for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." [Verses 24-32.]

Those who had followed Christ referred to the standing miracle of the manna given to the Israelites in the wilderness during the time when, as the Psalmist states, "Man did eat angels' food." [Psalm 78:25.] They were desirous of knowing whether Christ would continue to provide His followers with plenty of palatable food, as He had provided food for the children of Israel in the wilderness.

From Christ's answer we may draw a lesson that we should learn. He is not unmindful of the physical wants of His followers. He will provide food to satisfy bodily necessities. But He teaches us that the spiritual food which He provides is of far more consequence to us than is temporal food. He teaches us to have far more anxiety to secure the living bread that endureth unto eternal life, than to secure perishable bread for physical sustenance. He teaches us that the bread from heaven can be obtained from no human agent. Through the gift of Christ, God Himself gives to man this living bread. "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." [John 6:33, 34.]

To emphasize this lesson, Christ declared: "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." [Verse 35.]

All the gifts of God come to us through Jesus Christ. In giving His Son to our world, God gave all heaven. And in everything connected with the health food business, God is the One who is to be honored and glorified. The Lord Jesus Christ desires all to understand His declaration, "All power is given unto me in heaven and in earth." [Matthew 28:18.]

Concerning the food question in the Southern field: If the Committee of the Southern Union

Conference desires to handle the manufacturing of health foods for the benefit of the cause in the Southern field, and thus help that field; and if they have the proper men to undertake this work; let the whole Union Conference take hold of this work with unselfish interest; and let Edson and Brother Palmer keep to the work of publishing the truth. If these brethren can successfully carry forward the work in the publishing line, that is all that it is well for them to attempt to accomplish, taking into consideration their state of health. Both have been under a great strain. In this movement on the part of the Southern Union Conference to take hold of the manufacture and sale of health foods, I can see the possibility of establishing an industry that would help the cause all through the Southern field. I hope that no ill feelings will be created over this matter. All that men as missionaries for God can do for the Southern field should be done.

There must be no misunderstanding, my son, in regard to the words I spoke to you just as I was leaving Nashville. My remarks were in reference to the way the work has been carried on heretofore. I have no special light with reference to particulars in detail or concerning the point of who should carry the responsibility of manufacturing health foods in the Southern field. But the light given me is that it should not be, and must not be, carried on in the Southern field in the way in which it is now being done in Battle Creek. The light I have had is that in every effort made to manufacture health foods in the Southern field, the business should be conducted not as a speculation for personal benefits, but as a business that God has devised whereby a door of hope may be opened for the people.

If in connection with providing the common foods the health foods that Dr. Kellogg is selling could be supplied without the objections I tried to specify in a letter to him, of which you have a copy, then let the Southern field have the benefit of the profits on these productions to sustain the work there. But you will not be able to carry both of these responsibilities—the publishing work and the manufacture and sale of health foods. Brother Palmer has a feeble hold on life. It is necessary for him to be most careful in regard to his diet, and he is often in need of special treatment. You yourself are in danger. Your nervous system needs careful guarding. Emma needs great care. But the Lord will be with you, if you will be with Him.

In love.

Lt 10, 1902

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

January 27, 1902

Dear children Edson and Emma,—

I thank the Lord that I am at home. I have not yet had strength to look over my writings. When I attempt to do this, I become confused. You and Brother Palmer must be patient. Remember that

there are some things I shall not be able to do till I get my strength. One evening I went down to prayers. This effort cut down my strength so that I have not dared to repeat it.

I am so glad that I am at home. We are having clear, cold January weather. I have good accommodations for keeping warm, as I had at Nashville. But there I was so much reduced in strength that I dared not keep a fire in the stove all the time. For four days I did not have a fire.

The four days and nights I spent on the cars coming home were a rest to me. I suffered somewhat, but most of the time was free from pain, though not able to eat.

My appetite left me sometime before I went to the East. But now it has returned, and I am hungry when mealtime comes. My thistle-greens, nicely cooked, and seasoned with sterilized cream and lemon juice, are very appetizing. I have vermicelli-tomato soup one meal and greens the next. I have begun again to eat potato meal. My food all tastes good. I am like a fever patient who has been half-starved and I am in danger of over-eating.

Sara has just returned from Oakland. She spent a week with her niece. When the baby was born, there was something the matter with his head. The doctor thought a blood-vessel had been ruptured. But the lump on the baby's head is disappearing, and he is doing nicely.

After dinner today Sara and I drove to St. Helena. We had just returned when Dr. Winegar and Sister Gotzian called. I talked with them for an hour. Now the afternoon has almost gone.

I sent you a short letter today. I have received your letter and the copies you sent. I was much pleased with your letter. Your plans <with regard to the publishing work and the Review and Herald> are right. I see that Nashville cannot be a center for the school interests and the other interests that will be built up in the South.

The Southern field must be worked. I shall try to collect all I have written on this subject and put it in shape to be used. And as soon as I can gather a little strength, I shall write some things. But I find that I have some articles written, and that I am in danger of repeating. I shall have some matters copied out of my diaries.

My son, now is the time for you and Brother Palmer to move guardedly. I hope that you and he will not take yourselves in your own hands. Do not put your trust in men. Be self-controlled. Be sure that you will walk with God in great peace of mind if you study His Word and practice its teachings.

You must have rest. Do not do as I have done—become so worn that you cannot work. I wish you would come apart and rest awhile. But wherever you go, exert a Christlike influence. Come as near as possible to all the believers you meet. You will see many inconsistencies, but be wise in speech and action. Make friends, and the Lord will surely bless you and them.

In regard to the food question, it is not the easiest thing in the world to state in clear lines what

should be done in regard to this matter, and in regard to the restrictions that are being prepared to bind God's people with cords—restrictions that are contrary to God's mind and will.

What a comfort it is, when tempted and tried, to know that if we draw near to God, He will draw near to us. He will be to you a present help in every time of need. What a comfort it is to know that we may walk with God in peace. When tempted and tried, rely on the One who says to you, "Be of good cheer; I have overcome the world." [John 16:33.] We can trust fully in His power. The Lord understands your motives, and the purity of the plans He designs you to carry out in the turning of the wheel of providence. You will see more clearly when the cloud lifts. Jesus will open the way. Only trust in Him.

You need not make all your joys and all your sorrows public property. Silence is often eloquence. The promise is that if you ask God for wisdom, He will give it to you without reproaching you. He will regulate your thoughts and actions, so that you shall act with propriety toward God and man.

I wish to say that I do not feel clear in regard to Steps to Christ. I shall not make any move until I get further light in reference to the matter. I do not wish to make it appear that I desire to sever all connection with the Review & Herald. At the present time those there are having many trials. C. H. Jones was asked if he would connect with the Review & Herald for a few months. He says that he has no light to do this. He regards the publishing house in Battle Creek as a hard place to be in. Things there are to be worked out on right lines, but how this is to be done we do not yet understand.

The great wheel of God's providence is turning. God will work with you. I have not dared to write out that which I hope to write in regard to perplexing questions. I have some matter which I wrote in Battle Creek, April 28, 1901. This I shall have copied. When the warnings were given me in reference to your engaging in the boat business, the Lord saw the result of the whole matter. He saw the opportunity it would give the enemy to misconstrue and magnify every jot and tittle of what was done. Therefore you were warned to beware, lest you should give occasion for criticism from those who would make the most of your every mistake. There are those who make a man an offender for a word. You know that all I said has been fulfilled.

Who tried to save J. E. White when he was well-nigh overwhelmed? His course of action had not been right. But those who denounced you were themselves guilty before God of wrongs that will not stand the test of the judgment. The love of God was not in their hearts. What hand was stretched out to save one who was driven into discouragement?

But the hand of Christ was stretched out still. He drew you by the cords of His love, and He has never let go His hold of you. The Lord has sustained you and blessed you. He has signified that your work in the South is acceptable to Him. If men had ceased to find fault, if they had gone to work themselves, instead of placing stones before the wheels of the car someone was trying to push uphill, the Lord would have been better pleased. The Lord does not commend those who

have hindered instead of taking hold to help to draw the load. He has blessed the workers who in the emergency acted a noble part.

Now, Edson, my son, I have words to speak to you and Brother Palmer. It has been presented to me that the work of the Lord will advance in the South, but it will be under greater difficulties. There will be great opposition from those who in the past have neglected this field. But the Lord has a care for the Southern field. He will bless you as you strive to do your part. But avoid all meddling and gossiping. Do not allow prejudice to lead you to hinder the work.

Lt 11, 1902

Kellogg, H. W.

“Elmshaven,” St. Helena, California

January, 28, 1902

H. W. Kellogg

Dear brother,—

I know you will be interested to hear how we are at the present time. I have every reason to praise the Lord with heart and soul and voice. He strengthened me to reach my home. I dreaded the journey not a little; for we had to come by a northern route. W. C. White tried to secure passage on the southern route, but the sleepers and drawing-rooms were engaged for two weeks ahead.

We were on the train four days and four nights. The journey I dreaded so much was made pleasant for us by all with whom we came in contact.

At the Chicago railway station we found one of your automobiles waiting to take us to the Sanitarium. It was a covered carriage, shaped like a streetcar, and I lay down on one of the seats running along each side. It was a great relief to me to be able to lie down. At the Sanitarium I took treatment and was in every way treated with the greatest tenderness.

A wheel chair took me from the carriage into the station, and two gentlemen carried me from the chair into the train.

I was pleased to meet, while in Chicago, several of the members of the firm with which you are connected.

The weather was good all the time we were on the way home. I suffered somewhat, but was not in pain all the time. I could not eat at all.

After you left Nashville, I had a time of great suffering. I had to keep to my room and only took part in the meeting a few times.

At Nashville I met Brother George I. Butler and Sister Lockwood. I was very glad to see them. We had a long visit together and talked of many of our past experiences. While at Nashville I called together some of the pioneer workers to ask the Lord if it was His will to heal me and give me strength to continue my journey. We had a precious season of prayer together. I felt great blessing in presenting my case to God. My soul was all light in the Lord. A heavenly fragrance seemed to surround me. I was not healed, but I was given the comforting assurance that the Lord's presence would be with me. It is not possible for me to describe the peace I felt. I had the same assurance on my homeward journey. I could not eat, but I found peace and comfort in my Saviour. How precious He was to my soul every moment!

We found nothing unpleasant in passing the Sierra Nevada Mountains. The cars moved as gently and noiselessly as one moving over a carpeted room. The trees along the way were covered with snow.

In [New (?)] Mexico we were detained for five hours. The road was blocked by a broken freight car. On account of this delay, we could not reach St. Helena on Thursday. We went on to Oakland and spent the night at the home of Brother C. H. Jones, taking the train for St. Helena Friday morning.

Oh, how thankful I am to be in my quiet home once more. My appetite has come back, and I am so hungry that I have been afraid I should overeat. But so far I have received no injury. There are plenty of thistle-greens here now, and they are very appetizing.

Last week Willie spent several days in San Francisco attending a council meeting. He returned at the end of the week to help his wife to move into their new house. He left again today to attend another important meeting in San Francisco.

It is Tuesday morning. I am still improving in health. The terrible pains have gone. But I am weak yet. I hope that my strength will soon return. Sister Ings invited me to spend a week at the Sanitarium and take treatment. But to tell the truth, I dare not take any but the lightest treatment. There is such a thing as doing a patient great harm by giving continuous treatment when there is not the physical strength to endure it. I take a bath daily. I eat only the simplest food, and I ride out when the weather is pleasant.

I'm glad to be at home with my workers, where I can select copy for them and communicate with them. When I am away from home, they cannot work to such good advantage.

This is the first afternoon I have been able to write since my return. Till now, my head has let me write only in the forepart of the day. I cannot sleep after one o'clock A.M. Last night I slept till three. I can assure you that this was a victory for me.

When we reached Oakland, we found that Sister C. H. Jones's father, Brother Lunt, had fallen asleep in Christ and had been laid to rest until the morning of the resurrection. He died without

suffering. Brother Hansen, an aged Scandinavian minister, had died a day or two before. And what was my surprise to learn, yesterday, that Sister Lockwood died a day or two after reaching her home in Florida. When I parted from her in Nashville, I little thought that I should never see her again. She took sick in the train, and Brother Butler had to carry her from the train in his arms. She knew she was dying, and was very happy. She died just nine weeks to a day after Sister Butler died, and at the same time of the day.

I have suffered much, but my life is spared. I thank the Lord for this; for I have much to do. I shall be very careful of my strength.

I have just signed a note for the money you lent me. I am writing to a sister in California, asking her to lend me one thousand dollars. I believe she will do this. If she will, I shall return your money at once. If she cannot let me have the money, I shall try to get some elsewhere. You were very kind to loan me the money that you did, and I shall not keep you waiting long.

I must now close. I have written more than I thought I could write.

Much love to Sister Austin and her family, and to your wife. I should be pleased to see her.

Lt 13, 1902

Caro, Brother and Sister

“Elmshaven,” St. Helena, California

February 3, 1902

Dear brother and sister Caro,—

I have just been reading in my diary snatches regarding Dr. Caro’s experience in connection with the work in Australia. I have by no means lost my interest in you. I have an intense desire that you shall both take hold in the right way to fight and win the battle of life. There are victories for you to gain. Keep your eyes fixed on the ideal God has set before you; then day by day you will triumph over your defects of character.

You began your experience in the work by viewing things in a false light. You acted with regard to outward display. You failed to go to the root of things. You did not see the need of conquering self daily, and thus making true progress. In a large degree you have lived for self, to meet the world’s standard. Let your powers now be exerted to obtain the higher education. And do not become discouraged.

You are a spectacle to the world, to angels, and to men. My brother, my sister, make it your life work to be a man and a woman of uncommon goodness. Let the world see that you have a deep sense of your accountability to God, that you realize what He desires you to be and to do in this life. You cannot afford to slight or abuse your talents; for in the great day that is right upon us,

God will call on you to give an account of the way in which you have used these talents. Let all see that you are the Lord's stewards and that it is your highest desire to magnify His truth by your practice.

My brother, God desires you to carry forward your life work in straight lines, in accordance with the principles of the law that will judge every man's work of what sort it is. Follow the light of Christ's manhood. Take Him as your pattern. You may be sure that genuine merit will be seen and appreciated.

You have sought the highest seat, but the very motive that prompted this seeking has brought you to a low level. When you lose the desire for gloss and pretense, and build on the sure foundation, you will be more precious in God's sight than fine gold. When you strike deep root in Christ, you will bear fruit to God's glory. Your good works will be fragrant to Him. But if you make men your trust, you will surely place yourself where you cannot be depended on. Financially, you will be a helpless invalid, obliged to be lifted out of financial embarrassment as you have had to be all your life, because you thought your success in your profession depended on making a striking impression before the world.

What amazing revelations will be made in the great day of God, when His measurement of character testifies as to what He estimates of worth! True advancement in life is not measured by outward show. God does not wish His servants to appear to be great men, in order that they may be recognized by the world as such. There is an abundance of show and pretense in our world. God does not estimate a man by his position or occupation, but by the character he forms. It is the one who feels the burden of his responsibility to live out the principles of heaven, who strives to honor and obey the law of Jehovah, who builds his life work on pure, ennobling principles, who will be recognized and honored by the Lord of hosts as a man of worth.

He who strives to form a character after the divine model will surely advance in the higher education. But when a man's life is guided by principles that God does not endorse, principles that find no entrance into the heavenly city, the righteousness of Christ does not go before him; the glory of God is not his reward. How much such a man misses! The seal of God is not set on anything that is not after the similitude of heaven.

This, my dear brother, is the presentation placed before me.

In the life of every one there is a time when he stands at the parting of two ways, when he begins either to ascend or to descend. And before any one can take steps of sure advancement, he must sit down and count the cost. You are a man that begins to build without first sitting down to count the cost of the tower. Because of this, your structures are always unfinished.

A physician may prescribe for a patient, but the prescription will avail nothing unless the patient follows it. The Lord God of heaven would have been the right arm of your strength, had you acknowledged Him as such. He graciously gave you light and grace and opportunities to stand

forth as one following His plans, working on Christlike methods. But the course you pursued when working in Maitland was not after God's order. You were not walking in the light. You turned away from Christ, choosing human wisdom. You were lost in the fog.

God is dishonored when men are placed where He should be. He is dishonored when His children go to human beings for the help He only can give. Make not flesh your arm. Human agencies are untrustworthy. They allow circumstances to change the atmosphere surrounding them. When they should be dwelling in the sunlight of Christ's righteousness, they are surrounded by a thick fog of unbelief. With God, their wisdom is foolishness. Let God be true, and every man a liar. The time has come when unconverted humanity cannot be trusted. "Trust ye not in a friend; put ye not confidence in a guide." [Micah 7:5.] Man may be deceived. In his ignorance or his inexperience, he may mislead by his words, when he supposes that what he is saying is the truth. In every case, under every circumstance, we must depend as did Christ on the word, "It is written." When He was assailed by the enemy, He did not attempt to argue or to reason. "It is written" was the weapon with which He met every attack of the enemy.

The faith in Christ that works by love leads those who cherish it to apply for help to Him who is light and life and truth. And they receive for the asking.

The Lord Jesus invited you to Him, saying, "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.] This instruction is to be brought into every phase of the work undertaken for God. Man is to humble himself before God, letting the Saviour do the lifting up.

If you continue to follow the course you have pursued in the past, you will become confused, and you will make crooked paths for your feet. In trying to climb to the highest place, you will fall to the lowest. You have tried to be a Dr. Kellogg, without having his stern, self-denying, determined purpose, without having passed through the experience that would make you a man of solid worth—a man of wisdom and sound judgment. You have tried to grasp the higher rounds of the ladder without climbing round by round from the bottom.

The plans you lay appear to you in a very flattering light. You are certain that they will have wonderful success, but when they are tried, lo, there is failure and disappointment. You are full of ardent expectations of success, but you do not commit yourself, body, soul, and spirit, to God's keeping. Self comes in. A bewitching desire to do something great takes possession of the mind.

It is not too late for you to learn the Lord's method of working. But with you in the work there must be connected men of experience and forethought, who will carefully consider the plans you present with the glowing assurance that they are just the plans that should be adopted.

Do not refuse to unite with your brethren, fearing that if you put yourself on an equality with

them, you will not be able to do all that your own judgment might suggest. God's workers are to counsel together. Ministers, physicians, or directors are walking in false paths when they regard themselves as a complete whole, when they feel no need of counsel from men of experience, who have been led by the Lord, who, as they have moved forward in self-denial to advance the work, have given evidence that they were led and controlled by the Holy Spirit, and were thus enabled to speak and plan and act wisely and understandingly.

The Lord calls for men who are willing to yoke up with Christ and with their brethren; men who are willing to strive to be altogether that which they must be in order to carry forward the work of God intelligently; men who look to Jesus, complying with the invitation, "Come unto me, ... 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." [Verses 28, 29.]

In ploughing, the farmer keeps his eye on a mark before him, else his crooked furrows will testify to his ignorance of his calling. God's servants are to keep their eyes fixed on Jesus, the author and finisher of their faith, pressing forward in His strength.

In recording the parable of the sower, Luke says, "And some fell among thorns; and the thorns sprang up with it, and choked it." [Luke 8:7.] Matthew speaks more definitely: "He also that received seed among thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Matthew 13:22.]

Many who profess to be Christians are so engrossed with earthly cares that they have no time for the cultivation of piety. They do not regard true religion as of the first importance. A man may seem to receive the truth, but if he does not overcome his unchristlike traits of character, these thorns grow and strengthen, killing the precious graces of the Spirit. The thorns in the heart must be uprooted and cast out, for good and evil cannot grow in the heart at the same time. Unsanctified human inclinations and desires must be cut away from the life as hindrances to Christian growth.

"And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be?" [Luke 8:8, 9.]

Then Christ gave the explanation of the parable. "The parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a time believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." [Verses 11-15.]

“Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.” [Verse 18.]

The Lord loves you, my brother. Do not, I beseech of you, make a failure in your character-building. Your experience must be entirely different from what it has been if you ever hear the voice of Him who never makes a mistake, saying, “Friend, come up higher.”

My dear brother, can not you put your whole heart and soul into the work of building up the sanitarium in New South Wales? Will you not place yourself in Christ’s school, constantly learning lessons from Him? Then you could connect with the new sanitarium as one able to give wise and helpful instruction to your fellow workers. But it would not be for the best interest of the institution for you to connect with it as the leading physician. You must bear the test and proving of God before you can stand in that position, which means so much to the institution. You show indiscretion in some things, and notwithstanding your past experience, you do not realize that God cannot endorse all your movements. You do not see that some of your actions are of a nature to hinder the work of God. You are not prepared to conduct a sanitarium in right lines. You are not prepared to give the patients and helpers instruction in the higher education, to lead them in spiritual lines. Why, my dear brother, you have never yet learned what it means to have success in spiritual work.

If you had pursued a right course from the beginning of your student-life in America, you might have followed on to know the Lord and to know that His going forth is prepared as the morning.

Your spendthrift habits must be reformed. It is contrary to the Lord’s will for you to make an appearance of having plenty of money to spend freely. Extravagance is to be strenuously avoided. You need to put a strict guard over your propensity to use money extravagantly. Your lack of economy, your inclination to follow your own impulses, makes it necessary for you to be connected with men of experience, who have learned from the great Teacher how to use their stewardship.

And let me tell you that your practice of charging a large fee for a few minutes’ work is not pleasing to the Lord and has hurt the medical missionary work. Cut down some of your expenditures. Then you will not have to charge such high prices. Do to others as you would they should do unto you.

There are serious accounts that will certainly have to be met unless physicians engaged in so-called medical missionary work are converted. The charging of these exorbitant fees is just as surely robbery as is robbery in other lines. The commandments of God mean just what they say, and any disregard of them must be met.

The inexhaustible fulness and sufficiency that is in Christ is for you, my brother. You need to build upon an elevated level and upon a foundation of the firmest integrity. Build not on the sand, but on the Rock of Ages. Christ will supply what you lack when you are willing to see and

understand your danger. When you draw nigh to God, He will draw nigh to you, and will lift up for you a standard against the enemy.

But never seek to justify your past course in all things. If you cannot see that you need to make decided reforms, lest the cause of the Master shall be imperilled by your course, then do not attempt to place yourself in responsible positions.

Christ requires undivided service. He calls for the whole heart, for unreserved surrender. His call to you is His rightful claim to immediate and entire surrender and willing obedience. He will accept no excuse for the defects of your character. Give Him the homage of your heart, and He will create you anew.

My brother, you cannot afford to run the risk of setting your ideas in opposition to the pure principles that must be practiced on this earth by all who become citizens of the heavenly country. If you will now take hold of the Lord's work in earnest, willing to serve Him in any position, you will become that which the Lord desires you to be, but which now you are not.

I have written faithfully to you, but you have taken what you chose out of the messages sent you by the Lord and have put the rest in the waste-basket, because it did not please you to receive the counsel it contained. Do not feel it your privilege to select certain encouraging portions of the testimonies sent you and to cast the warnings aside. The Lord's eye is upon us. He marks our spirit and words and actions. And when He sees one walking in a path that leads to death, He sends him a message, that he may heed the warning and leave the path of danger.

This message I have for you, my brother, whom I love in the Lord. I have the most tender feelings toward you, and this is why I speak so plainly. I cannot endure the thought that you should fail of securing the life that measures with the life of God. I want to make no failure in reaching God's high standard of righteousness and true holiness; and I do not want you to fail. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] I want to lay down my pen and fall on my knees and thank God for the way that has been opened for you and for me.

I have just bowed before God, and from the depths of my heart prayed in your behalf. I am so thankful that probation has not ended. I plead with you not to allow the enemy to rob you of your heirship to the eternal inheritance.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. And with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.] This is the standard you may reach if you will give yourself to Christ. Will you not strive to reach it?

God has given you precious talents. They are His gifts and are to be employed to His name's glory. The Lord did not bestow His gifts on you for your glorification, but that you might honor Him and bless your fellow men by their right use, by revealing goodness, mercy, and righteousness. His service is too pure to be perverted into wrong lines.

I have just asked God to quicken the understanding of His people. "Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee; and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Micah 6:1-8.] All these things God requires. He requires of His people humiliation of spirit. The Lord will not be trifled with. He will surely punish those who persist in misrepresenting His character.

"Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." [Verses 10-12.] Fraud is a common sin. God abhors sharp dealing. Such dealing is never to be brought into any line of His work. There is to be nothing about this work that savors of a grasping, selfish spirit. God will surely turn aside any advantage gained by selfish, unjust dealing.

My brother, our senses must be cleansed and sanctified. We must reach a higher standard. We must watch, we must pray, always standing ready for action.

The illumination of the Spirit is for God's commandment-keeping people. Those who are not controlled by the Holy Spirit will be controlled by the enemy of God. Only the sufficiency of the Redeemer can enable man to behold His glory.

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." [Isaiah 56:1, 2.] "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble

spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] The Lord knows how to distinguish the righteous from the wicked. To the obedient He will give peace and comfort in this life, even amid trial and affliction, and in the life to come He will give them glory, honor, and immortality.

My brother, I plead before God for the salvation of you and your wife. It is not too late for both of you to gain a new and rich experience. I have prayed for you, and I am comforted in the Lord.

While praying for you this afternoon, this assurance came to me to send to you: In the gift of His Son, God has given His believing, trusting, working, waiting people the greatest gift heaven can bestow. He could give us no stronger pledge of His willingness to receive those who return to Him and obey the laws of His kingdom.

For many months, excepting for a few nights, I have not been able to sleep past one o’clock. I find myself sitting in conversation with you, <and others>, pleading with you as a mother would plead with her son. “Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, he will have mercy upon him; and to our God, for he will abundantly pardon.” [Isaiah 55:6, 7.] What are the conditions of receiving pardon? “Seek ye the Lord while he may be found;” and, “Let him return unto the Lord.”

You are doubtless surprised, as I expected you would be, that I write to you in so plain and decided a manner. But this I must do; for I am made a steward of the grace of Christ, and I must do this errand for the Lord. You may feel well satisfied with yourself. You may deny the representation given me of your case. <Some are doing this today.> Read a little further. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” [Verse 8.] This is the reason men and women do not always see their errors and mistakes, even when these are pointed out to them. They claim to believe the testimonies that come to them, until the message comes that they must change their plans and methods, that their character-building must be altogether different, else the storm and tempest will sweep it from its foundation. Then the enemy tempts them to justify themselves.

After reading this message, you will doubtless be tempted to say, This is not so. I am not as I am represented here. Some one has filled Sister White’s mind with a mass of trash about me. But I tell you in the name of the Lord that the words of this writing are from God. If you choose thus to dispose of the matter, you show the measure of your faith in the work that the Lord has given His servant to do.

If the Lord bids me to write to you again, I shall do it. But my heart is pained as I understand how the messages I have sent are regarded—that you receive only that which you wish to receive, and say, as so many say when receiving a message to correct wrong, “Some one has told her.” You may refuse correction because you are right in your own estimation. But I pray that the converting, sanctifying power of God will touch your heart and mind.

Lt 14, 1902

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

February 4, 1902

Dear Brother and Sister Irwin,—

I cannot write you much of a letter; for I have just written a communication of some length to Brother Caro. I felt that I should not let the time for this mail pass by without writing something to him. I am very desirous of doing everything possible to prevent him from making shipwreck of his faith. I hope the words I have written to him will be of a character to help him. I hope you will all try to help him, and not allow him to become desperate and make moves ruinous to his soul's salvation. At every step we need to move guardedly. Satan is on the track of every one. He is trying to turn men from the truth, and cause them to believe fables.

If Brother Caro had followed the light God has given him, he would now be a man whom the Lord could use. But his early experience has been defective. In obtaining an education, he did not begin right. There is danger in giving to him the leading position in one of our institutions. By this you would virtually say, “We have confidence in the man, because he has proved himself to be sound, thorough, and trustworthy.” But in the past he has revealed a decided weakness, which would place the new sanitarium in peril, if he were given control.

We are thankful that in Greater New York doors are opening for the truth to find entrance in many hearts. Elder Haskell and wife are of good courage in the Lord. Certainly they have a grand opening. Before Elder Haskell's special effort was begun, there were some good workers in Greater New York. But until Elder Haskell and wife went there, the way was not fully opened. Brother and Sister Haskell began their effort quietly in some of the immense blocks in the City, doing house-to-house work. This is as it should be. Already a good company has been raised up.

Apparently the Mission in Greater New York is well provided with an excellent force of workers, and the work is advancing in accordance with the faith of the laborers. Elder Warren, who is now with them, is an earnest, wide-awake speaker. I see by the daily papers that the weather in New York is now very cold. Elder Haskell has gone to South Lancaster for a ten-day rest. His wife joined him later, and will take a week's rest.

We all need to be wide-awake, that as the way opens, we may advance the work in the large cities. We are far behind in following the light given us to enter the large cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. Many seem to be longing for spiritual food. We are to continue working until a church is organized and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the

cities of America, help will be given by such persons.

Since coming to America, we have had much more wearing labor to do than we had in Australia. If I were to choose, I should much prefer the Australian field. God is helping us to set things in order. But this work has nearly killed me. We need to do much more. There is most difficult work to be done now to set in order the ministry and the churches. We cannot afford the time to go through a long process in order to have things done exactly in accordance with our ideas. If we set about the work most earnestly, we shall see something accomplished. Our institutions are making desperate efforts to free themselves from the load of debt under which they labor. We see encouraging features in this work. The terrible financial condition of the Scandinavian institutions will, we hope, be successfully relieved. But this effort makes it hard to do many other things that we should have been glad to see accomplished. We want to move no faster than we can carry the work solidly. We must now finish that which has been begun in the South and in Greater New York.

The fields are ripe, ready for the harvest. “Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” This is so. “And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.” [John 4:35, 36.]

All who know the truth should be impressed with the importance of giving their knowledge to others. We now need to train men, and set them to work, giving them every facility for the impartation of truth. We need producers, as well as consumers. There are scarcely enough laborers at this time. Scores of men and women might be set to work. This need should have been foreseen. We must learn to provide for emergencies.

I have a message for all our people, and especially for those living in California, to awaken, spread their tents, and enlarge their borders. Men and women must act an earnest part in saving souls. The present crippled state of things must end. Our church members must awaken to the situation. They should begin work where they are. Everywhere are persons who know not the truth.

The heathen in the cities at our doors have been strangely neglected. No organized effort has yet been made to save them. We now desire to convert the heathen who are in the midst of us—those who are living within the shadow of our doors. A new song is to be put in their mouths, and they are to go forth to impart to others now in darkness the light of the third angel’s message.

Canvassing for our publications is an important and most profitable evangelistic work. In Australia many should be engaged in this line of work. While we have said much in regard to canvassing for the health books—and we still feel that we should circulate these books—yet more decided efforts should be made to carry our important religious books to the people. Our publications can go to places where meetings cannot now be held. In such places the faithful evangelistic canvasser takes the place of the living preacher.

Ministers must not hover over our churches. They must sow the seeds of truth where they have not yet been sown. Those for whom we have never labored are now to have our attention. Work is to be done in various ways. Humble men willing to make sacrifices and to work as Christ worked are needed.

During the life of Jesus on earth, He frequently said to His disciples, "Follow me." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Obstacles will certainly confront us on our way; but we must bravely, uncomplainingly press onward. The Lord is good. He is a present help in time of trouble. If we tell the Lord all our troubles <and we believe His Word>, He will hear and answer prayer. He invites us to come to Him. "Ask," He says, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] The treasure-house is full. We may draw from it continually. Never will it become exhausted.

Is the Lord ever wearied with our prayers? No, no. When we importune Him with earnestness of heart, He hears. He will say to us, "Here I am." [Isaiah 58:9.] We need never be discouraged. If we had to depend upon ourselves to work out the problem of salvation, we should be distrustful of self and be full of trying perplexities. But this burden has not been laid upon us. Hear and understand this most precious invitation given to every human being: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke the yoke of restraint, submission, and obedience 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.] Shall we not individually say, "By the grace of God, I will comply with the conditions"?

About two weeks ago I returned from my trip in the East. I was very sick all the time I was in the East. But the Lord in mercy has spared my life. I have every reason to praise Him with heart and soul and voice. O how thankful I am to be in my quiet home once more! I have suffered much; but my life is spared. I thank the Lord; for I have much to do. I shall be very careful of my strength.

In love.

Lt 15, 1902

Kellar, Brother and Sister [P. M.]

St. Helena, California

February 5, 1902

Dear brother and sister Kellar,—

I am somewhat troubled in regard to you, my dear friends. I am so anxious for you to take hold of the work in Australia in the right way. I am very desirous that you shall avoid the mistakes

some have made. At the beginning, your work may not be pleasant. But if you will take hold unitedly to do your best, to improve your capabilities and talents, you will come very close to the Saviour. You are in a new country, on missionary ground, and you need to be very careful to do all the Saviour requires. You need to be ever under the supervision of Him who has purchased you with His own life.

My sister, I wish to say a few words to you. You can be a great blessing to your husband. But you need a work done for you before you can be a blessing to those with whom you are brought in contact. You know little in regard to heart-consecration. Will you not make an unreserved surrender of all you have and are to the Lord? Do not spoil your record by cheapness of word or action.

I feel a deep interest in both of you. I desire to see you working as the Lord's helping hand to bring others to the knowledge of the truth. You can be either a savor of life unto life, or of death unto death.

To all His followers the Lord gives talents; and He calls upon all to work while the day lasts. For everything received from God we must render a strict account. By faithful, diligent use we are to increase our talents. God will expect a return proportionate to the amount we have received. If we have been given five talents, He will call for the increase of five. It is by the faithful use of our talents that means is to be brought to the Lord's treasury, to supply the necessities of His ever-enlarging work.

Many, instead of taking up the work God has given them, are looking for some service that will distinguish them as workers of marked talent. Do not aspire to do some great thing. Take up the work waiting to be done near you. Every word prompted by the Spirit of God, every duty faithfully performed, is a seed sown unto eternal life.

A few pence well handled are of more use than pounds that lie unused. The one who uses one talent faithfully for the Master is of far more value in His sight than the one who has many talents, but who refuses to use them aright, who looks down on the one who does humble service. The faithful performance of small duties fits us for larger responsibilities. Of those who take up their appointed work, no matter how small it may seem, who perform faithfully the humble duties nearest them, Christ says, "He that is faithful in that which is least is faithful also in much." [Luke 16:10.]

We have no time to complain or to disparage others. God calls upon us to carry our work forward in right lines, for Christ's sake exerting a correct influence in the daily life. He calls upon us to lead others to His throne. He teaches us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." [Matthew 6:10.]

We are never to exhaust our means of doing good by using them for self-indulgence. As we study the great plan of redemption and think of what Christ has done for us, we shall feel that no

sacrifice is too great if we can thereby do Him service. At every step we shall be strengthened and inspired by God's Spirit.

Christ gave His all—His glory, His riches, His life—for the salvation of sinners. Shall not those to whom He has given power to become sons and daughters of God consecrate their all to him? Shall they not devote their talents to the work of saving sinners? The great Medical Missionary has made it binding on His followers to co-operate with Him, to be His helping hand in seeking and saving that which is lost. He is the good shepherd. He declares, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. ... My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." [John 10:14-16, 27-29.]

The church is the Lord's garden, adorned with trees and plants and flowers. God designs the members of His church to feel that by their baptismal vow they are placed under solemn obligation to work for the interest of His cause. He will excuse no indifference or self-serving.

"He that is not with me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:30.] Thus the Lord denounces the indifference, the inactivity, of those who have been entrusted with great light, yet feel no burden of service. They may profess to serve Him, but He ranks them with open unbelievers. Their indifference leads others to make light of God-given responsibilities.

Study carefully, verse by verse, the first chapter of second Peter. And as you study it, may the Lord impress your mind, showing you your right relation to His work in our sanitariums and toward those who are connected with this work. Seek the Lord and walk in all humility of mind before Him. My sister, I write this as a caution, and I ask you to heed it.

I know you will have some trials, but do not get discouraged. Think of the trials Christ bore for us, and press forward, brave and courageous. Remember Christ's word: "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] We do Christ service when we deny self for His sake.

I leave these words with you. There is more I would be glad to write, but I cannot write it now; for the mail goes tomorrow.

I was very sick all the time I was in the East. But the Lord in mercy spared my life, and I am gaining strength. I cannot write more now. Only this: We each have a work to do. I feel that mine is almost accomplished, and I want to meet you both around the throne of God.

In love.

Lt 16, 1902

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

February 5, 1902

Dear brother and sister Burden,—

I should be so pleased to see you and converse with you. But the broad Pacific Ocean is between you and us, and I fear I shall not have the privilege I so much desire, the privilege of meeting you in Australia. Many times we have wished that you were right here in St. Helena; but you are where you should be, and the Lord will be your strength.

It is not the will of the Lord that the work on the sanitarium should move so slowly. But when men who ought to put shoulder to shoulder, both in Australia and elsewhere, fail to come up to the help of the Lord, fail to be laborers together with Him, then the work moves slowly. But the Lord God is our helper, and His eye is upon all our works. When you do the very best you can, after straining every nerve to carry forward the building up of an institution that ought to have been established years ago, as the Lord's memorial in Australia, and you then see this institution standing unfinished, hope deferred makes the heart sick. But the Lord is our God. He is our strong tower of strength and efficiency. He will regard the self-sacrificing efforts that you have made.

We mean to secure means at once, if we can. But the Lord is our only dependence. The sanitarium building has been hindered because the human, helping hands have not co-operated with the divine. And the Judgment will reveal this matter just as it is.

Since coming to this country I have had all the burden I could possibly carry, and again and again it has seemed as if I could not live through the night. Last night I could not sleep after eleven o'clock. I see many things that I cannot write about, because my brethren cannot bear it.

Since we came to America, a whole year with its burden of record has passed into eternity. Some months ago changes were made at the Sanitarium here. But the labor has well-nigh killed me, I carried the burden so long. And nothing was done. It seemed that we were in danger of depending upon human help instead of taking right hold and setting things in order.

The Lord knows all about these things. When men come into God's line, something will be done. For months Brethren A. T. Jones and Taylor have been doing all in their power to change the order of things spiritually at the Sanitarium; and there is a decided change for the better. I thank the Lord for this.

While you have been harassed with hindrances and delay in completing the building that for years has been contemplated, the work has also been hard and trying here in St. Helena. For the last fifteen years it has been in a slipshod, raveled-out condition. And until within the last few months, there has not been a rallying to make a thorough change.

I have carried a very heavy load, not only for the work at St. Helena, but for the cause at large in America. Something is now being done in right lines. Dr. Kellogg has had so many responsibilities to carry in his line of work that he is breaking down. Unless he changes his program, he will be laid aside. He carries too many burdens. We need to realize that to every man God has given his work, and that Dr. Kellogg is not a complete whole.

It takes men of varied capabilities to shoulder the load as you have done in Australia.

I can write but little this morning. I wrote diligently all day yesterday. But henceforth I shall not write many letters. I might spend every jot of my life-force in writing letters; but I am carrying on my soul important subjects, Bible subjects, that must be written out. So if letters do not come often from me, do not think that we have forgotten you. We pray constantly for you.

I do not know how long my life may be spared, but while I live, may the Lord give me courage and firmness to speak the truth as it is at all times and in all places. Bible principles must once more take the field. Self-denial and self-sacrifice must once more be practiced. I must bear a clear, sharp testimony against the worldly policy of dealing with one another as if no one can be trusted. Thus men have dealt with their brethren. They have no confidence in those who will not carry out all their schemes and methods and plans. If the subduing love of Christ were received into the heart, if self-confidence were weakened and faith were established in the Word of the living God, we should see changes in our sanitariums, our printing offices, [and] our schools that would cause all heaven to rejoice. If those who are connected with these lines of work would let the love of Jesus fill the heart, the miserable feelings of selfishness and suspicion would be banished.

There needs to be less self-importance; then there would be less arbitrary authority. If all would yield to the power of Christlikeness in the practical life, what a change would take place! Heavenly grace would bring peace. Sin would not be allowed to run riot. God desires to see an altogether different atmosphere pervading every institution established to advance His work—every sanitarium, every publishing house, every school. If His will in this were obeyed, spirituality would revive. The holiness and peace of heaven would come in. That love of Christ in the soul would be as an ever-flowing stream in the desert, refreshing all, turning the sear and barren wilderness into a green pasture, in which flowers spring into a life of fragrance to delight the senses.

Has the truth been lodged in the heart? Is the mind of God, the law of the Lord, our guide? Wherever the love of Jesus reigns, there is peace; for those whose minds are as Christ's mind seek the highest good of those with whom they are brought in contact. We must live as Christ has

given us an example in His life.

There is much to be done. But I am instructed that many who are continually busy are putting the means for the end. This is a matter with which [it] is most difficult to deal. It has come to be that man rarely regards aright the life given him, which, if thoroughly sanctified, is to live through eternal ages. So many are satisfied with a busy life, with something done. They do not think it essential to inquire whether they have followed the right methods and plans—methods and plans that will show their fellow laborers heaven's way of working.

Man must not only read the Word of God, supposing that a casual knowledge of this Word will bring about in him a reformation of character. This work only the One who is the way, the truth, and the life can accomplish. Firmly may certain doctrines of truth be held. Again and again they may be reiterated, till the holders come to think that they are indeed in possession of the great blessings which these doctrines represent. But the greatest, most powerful truths may be held, and yet kept in the outer court, exerting little influence to make the daily life wholesome and fragrant. The soul is not sanctified through the truth that is not practiced. Correct precepts may be uttered by the one who does not receive the truth into the inner sanctuary of the soul, but when his track is crossed, the worst of all feelings are aroused, and these feelings guide and control him in his dealings with others. In spirit and life such a one is represented by Chorazin and Bethsaida.

The Word of God is a means to an end. The death of Christ means something to every one of us. By eating the flesh and drinking the blood of the Son of God, we are to build up the spiritual life, and in this our end is to be the glory of God. As the physical life is built up from the food that we eat, so our Christian experience is of the same nature as the food which, day by day, we give to the soul.

Jesus said unto them, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me." [John 6:35-38.]

What a lesson this is to all who claim to be Christians. O that the weak souls would take courage! Christian worth does not depend on brilliant talents, lofty birth, wonderful powers, but on a clean heart—a heart purified and refined, that does not exalt self, but, by beholding Christ, reflects the long-lost image of divinity.

O how impatient some become when their schemes are interfered with. The Lord in mercy sends a message to save them, to give them an opportunity to save others who are in danger. But they make of none effect the word sent them from God. Some go on proudly and blindly in their own way, and when too late they find out their mistake.

My brother, to you and to those in your family, I desire to say, Continue to follow on to know the Lord. Walk humbly with God, and His peace shall dwell in your hearts by faith. Let nothing interpose between you and your God. Time is short. We must form characters for the future life. The folly of man's wisdom is not always discerned; therefore keep close to your Saviour. Do not take one false step. Walk in Christ's footsteps. Then you will surely enter the gates of the city of our God. Be true to principle. Do not sacrifice one jot or tittle of the sacred precepts of the law of God; for it is your life, your eternal salvation.

In love.

Lt 17, 1902

Haskell, Brother and Sister

"Elmshaven," St. Helena, California

February 6, 1902

Dear brother and sister Haskell,—

Your letters are received. Thank you for your faithfulness in writing. I was not favorably impressed with the startling notices of your meetings. They savor of fanaticism. I know that at present the great work to be done in New York City will be best carried forward without the startling things that will have to come into the message further on. Now is not the time to bring in the startling things that can be said. Our work is to educate and train the believers to build on the true foundation, to plant their feet on a plain, "Thus saith the Lord." We need now to hold every influence with a calm, "It is written." Let not the people become confused with excitement.

In 1844 we had to meet fanaticism on every hand, but always the word came to me: A great wave of excitement is an injury to the work. Keep your feet in the footprints of Christ. I was given a message to meet every phase of fanaticism. I was instructed to show the people that under a wave of excitement a strange work is done. There are those who improve the opportunity to bring in superstitions. Thus the door is closed to the promulgation of sound doctrine.

Now do not issue notices so worded as to create an alarm. When the Lord is ready for the advanced denunciation of wicked cities, He will let His people know. But this will be after these wicked cities have had an opportunity to hear the Word and to receive the Word that is unto life eternal. Our work now is to enlighten and educate minds as to the sayings of the Scripture. Doors are now opened for the entrance of truth. Avail yourselves of the opportunity to reach those who have never heard the truth. Explain the truth, as did Christ, in many ways, by figures and parables. And Elder Franke's striking presentation of the truth by the means of charts may be followed to advantage. Let these things speak to the senses of the people. Do not encourage anything like a fanatical movement. Satan works in this line, seeking to draw away disciples after him by representations that, if it were possible, will deceive the very elect.

There are persons that are ready to catch at something strange, which they can bring as a surprise upon the people to awaken their fears, and begin a strange work that will spoil the good work that has been begun right.

The people must have time to search the Word of God for themselves. Pastors, teachers, Bible instructors, must point them to the strong fortress, into which the righteous may run and be safe. Those who are handling the great, grand, ennobling truths of the Word must ever reveal a spirit of deep, earnest, fervent, but calm, and full of sound sense, that the mouths of gainsayers may be stopped. Encourage not a wave of fanaticism that will spoil a work begun as it should be, and carried on with the Word of God in your hands.

Continue to educate the people in medical missionary lines. Present this subject without a shade of levity, with a solemn sense that you are teaching the very truths Christ taught. Then you will bring into your labor convincing arguments, which will do a great work.

This is the higher education, fitted for every occasion, and to be given in every place. Give the people opportunity to hear the higher class of instruction given by those who know and practice the truth. Use the language of Scripture. Let them eat and thoroughly digest the bread of life, the statements of Revelation.

Those engaged in the work in New York are not to suppose that some strange thing must be brought in and mingled with their labor, as evidence of the supernatural character of the work, setting on it the seal that it is of God. Their work is to speak to the people in humble, trustful faith, asking counsel of God, not following their own ideas, not trusting to the bringing out of fanciful things to arouse the senses of those who are dead in trespasses and sins. The system of truth found in the Word of God is capable of making impressions such as the great Teacher desires to have made upon the intellect.

Ever bear in mind that a Paul plants, an Apollos waters, but God gives the increase. The people need to be educated to understand the Word of God. Help every soul to build on a sure foundation. The Word of God is to be their counsellor. Our ministers, physicians, and evangelists are to understand that they are to be shepherds of the flock of God. "Feed my sheep;" "feed my lambs," was the word of God to Peter. [John 21:15-17.] "When thou art converted, strengthen thy brethren." [Luke 22:32.] The instruction the Lord of glory gave to His disciples when He was on this earth is a type and pattern of the instruction His servants are to give to the people who in this our day are seeking for truth. Jesus Christ is the same yesterday, today, and forever. His last words to His disciples, just before the cloud of angels received Him out of their sight, were, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.]

"So then after the Lord has spoken unto them, He was received up into heaven, and sat on the

right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” [Mark 16:19, 20.]

The Lord’s human agents are to do just as the Saviour commanded them. Faithfully they are to discharge the commission, “Teaching them to observe all things whatsoever I have commanded you.” [Matthew 28:20.] “All things.” This comprehends much. Christ has authority over all, and power to direct and govern all. We are to put our trust in Him whose we are by creation and by redemption. Constantly exercising faith, putting full confidence in His power, following His example, as we strive to save souls we shall see the fruit of our labor. Christ has given us the assurance that He will work with us.

In this work a variety of gifts will be used. Some will labor in one way, some in another. The Lord desires the cities to be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they shall be led astray.

He to whom the Lord has given a commission is not to submerge his identity in any human being. God declares, “If any of you lack wisdom, let him ask of God, that given to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.” [James 1:5-8.]

These words point out distinctly the source of our strength. Your faith must reach the point where you believe these words without questioning. You have asked; now believe that you will receive the things you asked for; and you shall have them.

“Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. 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 3:11-13.] All boasting is out of place. The words spoken to exalt self bring weakness, and not strength. “But if ye have bitter envying 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.” [Verses 14-18.]

The truth is to be taught line upon line, precept upon precept, here a little and there a little. The knowledge of God’s Word, and the best manner of communicating it, is to be regarded of first importance. All our teaching in spiritual lines is to be after the manner of Christ’s teaching. Crowd into your teaching all the affirmative truths you possibly can. Pastors, teachers, evangelists, are to be workers together with God. “Ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] One is not to depend upon another; every one is to become

acquainted with God.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3.] This instruction is for us. We are not to cultivate an appetite for the sensational. We are to continue in the work of drawing souls to Jesus Christ. It is not safe for a man to take the position that he must always follow the dictates of his own conscience. Paul followed the dictates of his conscience when with great zeal he persecuted the saints of God, causing them to be cast into prison and put to death. The revelation of Christ changed Paul’s character and his conscience, and revealed the work he had been doing against Christ. The view given him of his wicked course was a terrible revelation to Paul. The Lord’s glory struck him with blindness in order to teach him that his conscience must be enlightened before he could correctly discern spiritual things.

We are not to encourage a spirit of enthusiasm that brings zeal for a while, but soon fades away, leaving discouragement and depression. We need the bread of life that comes down from heaven to give life to the soul. Study the Word of God. Do not be controlled by feeling. All who labor in the vineyard of the Lord must learn that feeling is not faith. To be always in a state of elevation is not required. But it is required that we have firm faith in the Word of God as the flesh and blood of Christ.

Those who do the work of the Lord in our cities must close and bolt the doors firmly against excitement and fanaticism. The Word of God is our sanctification and righteousness, because it is spiritual food. To study it is to eat the leaves of the tree of life. Nothing is more uplifting to God’s servants than to teach the Scriptures just as Christ taught them. The Word of God contains divine nourishment, which satisfies the appetite for spiritual food.

The people are to be educated in Bible lines, that they may know the will of God as expressed in His Word. All are to understand that Christ is the way, the truth, and the life.

Well-planned efforts are to be made at the Mission School. The workers are to reach out into families and neighborhoods, doing house-to-house work. And in the public assemblies also the Word of God is to be proclaimed. God desires every worker to labor calmly, trustfully, and in faith, looking unto Him who is the author and finisher of their faith. The Lord God is to be their dependence. Then He can make His impression on mind and character.

And I must urge that the workers shall have their work so planned that they will not become wearied out by overwork.

I thank the Lord that I am improving in health. Tuesday night I could not sleep after eleven o’clock p.m. At twelve o’clock I was up writing. I sent off many letters to Australia. Last night I went to bed at eight, and slept until four this morning. My appetite is good, and I am gaining in strength.

I have hastily written you these few pages this morning. I assure you that we are praying for you and for the work in New York City. But please do withdraw those startling notices of your meetings. If a fanatical wave should strike New York now, Satan would work upon human minds, setting in operation a work that none of you is prepared to handle. It is not excitement that we need at this time, but calm, steady, devoted effort for the education of the people.

I am very glad to hear that you are having success in your work. And I am glad that you write me in regard to the encouraging features of this work. It is never best to look on the dark side. We need to train our spiritual powers to cheerfulness and faith.

I must close now. I shall finish this letter at another time. May the Lord bless you.

With love to you all.

Lt 18, 1902

Sanderson, Sister [A. J.]

“Elmshaven,” St. Helena, California

February 6, 1902

Mrs. Sanderson

My dear sister,—

Do you know that you are spending your life for naught? If converted to the truth, you could be a help to your husband, but you have been a great hindrance. You are not satisfied with your position. You are not building on the Rock of ages, but are laying your foundation on the sand; and when the tempest beats on the house you are building, it will surely be swept away.

I will copy a few lines from a book I have just opened. Giving an account of the last days of Sir David Brewster, his daughter writes: “He thanked God that the way of salvation was so simple. No labored argument, no hard attainment was required. To believe in the Lord Jesus Christ was to live. He trusted in Him, and enjoyed His peace.” The last words of this great man of science were, “Life has been very bright to me, and now there is the brightness beyond. I shall see Jesus, who created all things, who made the world. I shall see Him as He is. Yes, I have had the Light for many years. Oh, how bright it is! I feel so safe, so satisfied!”

I cannot feel at rest while I know that your life is misspent, your entrusted talents unimproved. Unless you change right about, you can neither see the kingdom of God by faith now nor by sight hereafter. Will you not turn to the Lord, and live? Will you not give up your fallacious ideas? Will you not see the errors of your ways, and be converted? When you are worked by the Holy Spirit, you will be meek and lowly in heart. As you are now, you have a cruel spirit, which leads you, when you are irritated, to do cruel things. When you undertake to punish a child, a

spirit of satanic harshness and cruelty takes possession of your mind. It has been presented to me that this was the way it was with you when you were teaching the church school in Battle Creek. Oh, how often the angels of God were grieved by your wicked, overbearing spirit!

As you are now, you are not prepared to care thoughtfully and patiently, in all goodness and love, for your only child. And until you change, the child of your husband's first wife should in no case be entrusted to your charge.

Unless you are cleansed from every vestige of this harshness, this hardheartedness, you will never enter the gates of the city of God. A reformation is needed in your life. Will you not think of what you are, and of what you may be through Jesus Christ? He gives to you the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul." [Matthew 11:29.] In accepting this invitation you will learn by personal experience that Christ's yoke is easy and His burden light.

The road to happiness is clearly indicated. Give up your own way, subdue your strong, undisciplined will, and come into right relation with Christ. Will you do this? It is a life and death question. Will you venture to continue the course you have been pursuing? Will you continue to counterwork the influence of your husband? Will you grieve the Spirit of God till it leaves you to your own way, to receive the reward of your own doings? Will you obey God and be blessed by His Spirit, or will you continue in perversity till the close of your life. Remember that if you are destroyed, it will be because you have destroyed yourself.

Had you been a converted woman, converted in body, mind, and heart, you would have been a great blessing to your husband. But you have been and are now blighting his life. At times there are exhibitions on your part that cause him intense anguish of mind.

As you are now, Satan finds you a channel through which he can work to prevent the good your husband might do if you were not so great a hindrance. This hindrance you need not be if you will give yourself to Christ.

You are often discouraged with yourself, but still you will not surrender to Christ. There is no need for you to have the disagreeable discouragements you have, which make you sick. When you are under the control of the Spirit of God, you will not be subject to Satan's rule, and your health will not suffer as it does now in consequence of his power. If you eat the Word of God, its truths will be to you as the leaves of the tree of life, healing and restoring you.

These things concerning you have been opened to me. But it is not too late for you to change. The Lord's hand is stretched out still. If you will surrender all to Christ, He will change your heart by His mighty power, casting out Satan, and reforming your life. It rests with you yourself whether you are under the control of the Spirit of God or under the control of the enemy. Oh, pray, pray, before Mercy's sweet voice is no longer heard.

The law of God is our rule of life. The secret of genuine sanctification lies in the promise of the new covenant, "I will put my law in their inward parts, and write it in their hearts." [Jeremiah 31:33.] Consecrate yourself to Christ. Withhold nothing from Him. Let His holy presence abide with you. Do not spoil your husband's life. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:2.]

I present this testimony to you both, that your husband may understand. I want him to see the danger of following your leading unless you are transformed in character. He must maintain his own individuality. He must be led by the Lord Jesus Christ, whose he is by creation, and by redemption. He has been bought with a price, and is accountable to God for the improvement of his entrusted talents. You too have been bought with a price. But if you choose to continue to serve the enemy, your husband must not allow you to lead him away from God. He must look to the Lord for strength to serve Him with full purpose of heart.

It requires much grace to walk in the Spirit. If you do not make a determined effort to follow the light, to be in harmony with the Spirit's leading, you will fall a prey to the enemy.

I must now stop writing. I have been unable to sleep since eleven o'clock P.M. My sister, do not give way to hard, bitter feelings against me because I tell you the truth. I greatly desire to see you a converted woman, a wholehearted Christian, serving the Lord with full purpose of heart. I greatly desire to see you softened and subdued, cleansed from all satanic attributes. This must be, this must be, if you are to fill any position in the Lord's work.

Lt 19, 1902

Sanderson, A. J.

February 16, 1902 [typed]

Dr. Sanderson

Dear brother,—

I wish to make some statements that I have not made before. I should have been glad to see you when on several occasions you asked to see me. But I was not strong enough to talk with you, and knowing my danger, I had to say, I cannot see him. I had been carrying such a heavy burden that I had not been able to sleep.

Before I decided to go to the Conference at Battle Creek, I spoke of the great burden resting on me for the Sanitarium here, saying that there was a work that must be done for the institution. There were things that I wished to say to you at that time, but I had not the strength to enable me to say them. I was sure that the Sanitarium was in need of help that it had not. Very little was being done to give the patients spiritual help. The work presented to me as needing to be done at

the Sanitarium could not be done by those in charge without the help of some one of more experience in the things of God.

As soon as I came to this place, I spoke to you of the work that needed to be done in the Sanitarium, and I thought that my suggestions would be sufficient. But though I spoke decidedly, no change was made at the institution.

Then I wrote to Battle Creek, urging that Dr. Rand be sent here. Dr. Kellogg wrote in reply, "Please do not make any move that will bring about a crisis; for we have all on our hands that we can manage. When you come to Battle Creek, this matter shall receive consideration, and something will be done for the Sanitarium at St. Helena."

Dr. Kellogg's plea was so strong and his entreaties so urgent that I kept still. I knew that I was not able to take up the work without help. And I knew that while matters continued to be as they were, my labors would have no special influence.

I designed to speak of the reforms needed in the Sanitarium here while I was in Battle Creek. But after the Conference closed, I was completely exhausted, and up to the present time I have had no rest of mind. For many nights I have not been able to sleep past one and two o'clock, and several times I have wakened at eleven and twelve. Hour after hour I have walked the floor, praying for strength and guidance. Night after night this has been repeated. It was the condition of things at the Sanitarium that caused me such suffering of mind.

For some time after returning from the General Conference, I could not endure any mention of the difficulties at the Sanitarium. The pain in my head was severe, and I could not attend private or public meetings.

Just before I left St. Helena for the Los Angeles camp-meeting, when Brother Jones was here from Oakland, a meeting of the Medical Board was held at the Sanitarium. I offered to attend; for I had a message to bear. You will remember what I said at that meeting in regard to the condition of things at the Sanitarium. I spoke very plainly, saying that the nurses were not receiving in their education the instruction they needed in their work. I had been shown that Dr. Sanderson and his wife were not exerting the influence that should be exerted in the Sanitarium, and that, until they were changed spiritually, they could not exert this influence. I had been shown that Sister Sanderson is not a Christian, that she understands the theory of truth, but has not surrendered her will to God's will. In her state of unfitness, she must not be given a position in the Sanitarium; for she would stand directly opposed to essential reforms.

I was instructed by the Lord to speak the words I spoke at that meeting. You presented your resignation.

When I took the train to Los Angeles, to attend the camp-meeting, I was pressed down as a cart beneath sheaves, so heavy was the burden resting on me. But at this time the Lord gave me a

wonderful manifestation of His care. He hid me in the pavilion of His protection, and my peace was as a river. I was at rest, knowing that the everlasting arms were underneath me. I seemed to hear the words, "Lo, I am with you alway." [Matthew 28:20.]

While at Los Angeles, I was given some things to write in regard to the Sanitarium. But I dared not say anything. I thought it might be that I would die, and leave these things unsaid, before another physician was placed in charge of the Sanitarium. And I thought that perhaps this would be better.

I wrote out some things in regard to the mind-cure theories that had been presented to the nurses. But I could not get this matter copied; for the time of my copyist was occupied in writing out matters for the meeting that we were attending. But before we returned from Los Angeles, I placed the matter in Maggie's hands, to be copied and sent to you.

My dear brother, the Lord will use you when you will accept His Word and follow the pattern He has given. I greatly desire that you shall reach the higher life. It is your privilege and duty to be a vessel unto honor, but the vessel needs to be thoroughly cleansed from all defilement. It has been shown me that at present you are as a man walking in his sleep. You have heard much truth, and at times your spirit has been stirred, but you have never been aroused to see that you need to fall on the Rock, and be broken.

Lt 20, 1902

Sanderson, Brother and Sister [A. J.]

February 16, 1902 [typed]

Dear Brother and Sister Sanderson,—

We should all have been pleased to see the reformation so essential take place while you were in the Sanitarium. Why did you leave? We knew that the time had come for decided changes to be made. We felt deeply over this matter. How I longed to see you both unite in the work of making straight paths for your feet while you were in the Sanitarium, that the lame might not be turned out of the way!

Your course in leaving the Sanitarium makes me very, very sad. But perhaps it is the best thing, because you were unable to understand the work that must be accomplished. You have been asleep, asleep. Sanitariums are places in which men must work with skill and quickened, vital energy. In these institutions are souls who, properly labored for, would be saved. But in the St. Helena Sanitarium the evening after the Sabbath has often been devoted to an entertainment or some gathering for pleasure that counteracted all the favorable influences made during the day.

I have a message from God for both of you. He calls upon you to humble your hearts before Him. Brother Sanderson, so long as you take the position that you are a complete whole, that in

mind and in talent you are fully competent to carry forward the medical missionary work by yourself independently of others, and that you have sufficient judgment and wisdom to stand alone at the head of an institution, just so long you show that you are deceived, and that you are placing upon yourself a false estimate. Few men in the world have so much confidence in self as you have. If cherished, your self-confidence will ever cripple your usefulness. Unless you crucify self, you will never become complete in Christ, and deficiency will ever be apparent in your work.

My brother, you are not to feel that you should occupy the highest position of responsibility. Concerning the gifts of the Spirit, Paul writes: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry (the physician's work is in the highest sense a work of ministry), for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.]

Brother Sanderson, it is because you have false, erratic notions, unsanctioned by God's Word, that you think you cannot work by the side of another physician. You still have much to learn concerning what is comprehended in the science of true Christianity. It is not because of talent or high position that God values you. You are valued in His sight only when, although you are unworthy, Christ covers you with the robe of His righteousness.

The Lord has revealed to me that with you should long ago have been connected a helper whom you would have respected, one whom you would have regarded as being fully your equal in talent, one who had gifts differing from your special gifts and who could have made up for your deficiencies. Your special tact and your skill in practical work is of great value. But your talent of communication is defective. And you have so little talent for educating students that you cannot properly do the work which should be done to keep the standard elevated. This is one of the reasons presented to me as making it advisable for you to be associated with other experienced physicians. You need to be awakened out of sleep, and placed where you can be gaining new thoughts, new methods.

Sister Sanderson, you have reason for the greatest thankfulness that the Lord has presented before you and your husband your dangers. My sister, you have already lost many years during which you should have been gaining an experience in the Christian life. We have but a few more years in which to give proof whether we will choose the Man Christ Jesus for our King; or Barabbas, a robber and a murderer. You are making your choice. Shall Barabbas be your king? or will you choose Christ? You have power of will. Whether you will sanctify your will-power to God or not, is a question that you have not yet decided.

Christ invites you, my sister, to come to Him. If you choose to accept His invitation, He will receive you. I beseech you to yield without delay. It is not too late for Him to pardon you. But

your soul has become hardened. Like Pharaoh, every invitation you refuse to accept hardens your heart and causes you to resist further invitations. God loves your soul, but He does not commend your spirit, your unsanctified mind, your faulty character. Oh, He expects of you something better than this!

My sister, I am studying how to reach you. No longer refuse the cross of Christ. Create not by your own perverse course an atmosphere about you that will hinder you in making spiritual progress, and will result in eternal loss. Procrastinate no longer. You have long been familiar with the truth, and yet you have not obeyed it or received the commendation that comes to all who obey. If you and your husband had listened to the lessons of the Great Teacher, given in His Word, how different your case would be in His sight today! Bear in mind that your irreligious life will not only confuse the understanding and lessen the faith and courage of your husband, but unless your character undergoes a re-formation, your course of action will have a destructive influence on many more, leading them into false paths.

Brother and sister Sanderson, in the name of the Lord I ask you to remember that unless your sentiments regarding the science of mind-cure are changed, unless you both understand that you are in decided need of having your own minds converted and transformed, you will be stumbling blocks—pitiful spectacles to angels and to men.

The truth has had but little influence over you. It is dangerous for any one, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind-cure is a satanic science. Already you have gone far enough in it to endanger seriously your future experience. From its very first entrance into your mind until the present time, it has been a most injurious growth. Unless you can see that Satan is the master-mind who has devised this science, it will not be so easy a matter as you suppose to separate from it, root and branch. The whole philosophy of this science is a masterpiece of satanic deception. For your souls' sakes, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly co-operating with him. For your souls' sakes, break loose from this snare of the enemy.

Neither one of you should study the science in which you have been interested. To study this science is to pluck the fruit from the tree of knowledge of good and evil. God forbids you or any other mortal to learn or to teach such a science. The fact that you have had anything to do with this science, ought alone to be sufficient to show you, brother Sanderson, the inconsistency of your being the leading physician in the Sanitarium. You and your wife should now begin to learn the first lessons of meekness and lowliness of heart. If you do this, your characters will be transformed, and you will be Christians whose light will shine before men, that they may see your good works, and glorify your Father which is in heaven. Then you will be taking part with Jesus Christ in medical missionary work, and will reach a higher and still higher standard. He does not desire us to stop short of attaining perfection.

The prayer that Christ has given us, that the will of God shall be done in earth as it is in heaven, is to be answered. Wonderful is this prayer, which we are to offer to God, and then fulfil in the daily life! The science of holiness, the ethics that the gospel inculcates, acknowledges no standard but the perfection of God's mind, God's will. It is the character and mind of Christ which, by conversion and transformation, men are to receive. Through His Son, God has revealed the excellency to which man is capable of attaining. And before the world God is developing us as living witnesses of what man may become through the grace of Christ. Oh, why do so many grieve the heart of Infinite Love?

In dealing with the science of mind-cure, you have been eating of the tree of the knowledge of good and evil, which God has forbidden you to touch. It is now high time for you to begin to look to Jesus, and by beholding His character become changed into the divine likeness.

Cut away from yourselves everything that savors of hypnotism—the science by which satanic agencies work. I do desire to see you plunge by faith into the fountain prepared for every repentant sinner, that you may be cleansed and made white. I beseech of you, my brother, my sister, for whom Christ has died, that you accept His character. Do not lose this opportunity. I want you to come into the closest fellowship with God's servants.

I urge you, my brother, to make diligent work for the salvation of your soul. If I had not been so faint on account of the impure air, I should have spoken these words to you at the Board meeting in San Francisco. I had much to say and an intense longing of soul to see you come to the tree of life, the Word of God, and eat of its leaves, which are for the healing of the nations. Make haste! Make a break! Quickly, decidedly step off Satan's ground. Renew your covenant with God by sacrifice.

Just now you have an opportunity to turn square about. Do not wait one moment for your wife. Her only hope is to break away from the power of satanic agencies, and to yield her will and way to God's will and way. Jesus invites her to become a child of God, and an heir of the heavenly kingdom; but if she wills to do so, she can choose to stand in her own garments of self-righteousness, as did the man who came in his own garments to the wedding feast. If she wills to do so, she can choose to be covered with the garment of Christ's righteousness. But her will so often stands in the way. She wills to remain on Satan's side of the question. I am so sorry. Day after day I carry the burden of her case to God.

God permits every person to exercise his individuality. No human mind should be submerged in another human mind. But the invitation has been given, "Let this mind be in you, which was also in Christ Jesus." [Philippians 2:5.] Each person is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. For us to imitate the example of any man—even a person who in our human judgment we might regard as nearly perfect in character—would be to put our trust in an imperfect, defective human being, who is unable to impart one jot or tittle of perfection to any other human being.

As our pattern we have One who is all and in all, the Chiefest among ten thousand, One whose excellency is beyond comparison. What saith the Divine Teacher? "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Would Christ tantalize us by requiring of us an impossibility? Never, never! What an honor He confers upon us, in urging us to be holy in our sphere, as the Father is holy in His sphere! And through His power we are able to do this; for He declares, "All power is given unto me in heaven and in earth." [Matthew 28:18.] This unlimited power it is your privilege and mine to claim.

Remember that Satan has come down with great power to take possession of minds and to hold them captive under his sway. Neither of you can do anything acceptably to God, unless you follow the Saviour, who says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] In all things Christ is our example.

We are to have a continual realization of Christ's presence. In our life we may exemplify His life. He graciously adapted His life so that it could be of universal imitation. United in Christ were wealth and poverty; majesty and abasement; unlimited power, and the meekness and lowliness which characterized His every action and which all should strive to imitate. In Him the wisdom of the greatest Teacher the world has ever known was united with the human mind. Men who desire to be transformed into the divine image are not to look to men for wisdom, but to God. What honor Christ confers upon us! By yoking up with Him, and learning of Him, we become like Him in aspirations, in fragrance of character, in meekness and lowliness of heart, and are permitted to take part with Him in ascribing praise and honor and glory to God as supreme. True believers will join the heavenly musicians in sweet accord in singing songs of praise to God and to the Lamb.

My heart aches as I consider how the St. Helena Sanitarium has been managed. It is not the great number who patronize a sanitarium, that gives evidence of its prosperity. There would be very little need for sanitariums, if the work done in them reached no higher standard than the standard reached by the work which you and your associates have done in this institution. In your parlor lectures and in your helpers' meetings, have you had a burden to bring before patients and helpers the precious truths of health reform? During your administration you have had many opportunities for doing this. Very few persons, however, have been converted. The spiritual atmosphere in the Sanitarium has not been such as to bring heaven and heavenly things before the minds of the patients, who so much need a knowledge of spiritual things.

I cannot express the grief that fills my soul as I think of the opportunities that have been neglected by those who have borne responsibilities in this institution. Tender words of sympathy go a long way toward the recovery of patients. You should have presented to them the leaves of the tree of life, which are for the healing of the wounds that sin has made. You should have pointed them to Christ's words, which He declares are spirit and life. When proper methods of labor are followed, much prejudice is removed.

Dr. Sanderson, if you and your wife had realized the responsibility resting on you, you would have done a work that would have caused the heavenly angels to rejoice. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." [Zephaniah 3:16, 17.] All heaven is interested in the great work that ought to be done in our sanitariums, but which sometimes is not done.

We do not ask you to connect again with the St. Helena Sanitarium until you are both thoroughly converted. Otherwise, it would be in vain for you to connect with this institution. In your present state of mind neither of you is prepared to deal with the souls as well as the bodies of suffering humanity. If you had chosen to do so, you could have heeded the light given you and walked in the way of the Lord, and His blessing would have rested upon you because you consented to do His will. The Lord does not expect impossibilities of either of you.

Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients. The Lord expects of us much more than we often do for Him. Every physician should be a devoted, intelligent, gospel medical missionary, familiar with heaven's remedy for the sin-sick soul as well as with the science of healing bodily disease. Coming, as he does, in daily contact with disease and death, his mind should be filled with a knowledge of the Scriptures, that from this treasure-house he may draw words of consolation and hope, and drop them as good seed into hearts ready to receive them. He should encourage the dying to trust in Christ as the sin-pardoning Saviour and should prepare them to meet their Lord in peace. Physicians need a double portion of religion. Of men in any calling, physicians are most in need of clearness of mind, purity of spirit, and that faith which works by love and purifies the soul, that they may make the right impression upon all who come within the sphere of their influence. The physician should not only give as much physical relief as possible to those who are soon to lie in the grave, but he should also relieve their burdened souls. Present before them the uplifted Saviour. Let them behold the Lamb of God, who taketh away the sin of the world.

The physician who proves himself worthy of being placed as leading physician in a sanitarium will do a grand work. But his work in religious lines should ever be of such a nature that the divine Antidote for the relief of sin-burdened souls will be presented before the patients. All physicians should understand that such work should be done with tenderness and wisdom. In our institutions where mental patients are brought for treatment, the comforting words of truth spoken to the afflicted one will often be the means of soothing the mind and restoring peace to the soul.

When the leading physician passes by the spiritual part of the work, he is remiss in his duty and gives a wrong example to the younger helpers who are learning to do the work of a Christian

physician. These students neglect a part of the work that is most essential. This, I greatly fear, will result in a loss that can never be remedied.

Those who understand the science of Christianity have a personal religious experience. He who acts as a guardian of the health of the body should have tact to work for the salvation of the soul. Until the Saviour is indeed the saviour of his own soul, the physician will not know how to respond to the question, "What shall I do to be saved?" Oh, what a field for missionary work our sanitariums are! These opportunities for saving both body and soul must be improved.

Medical missionary work is supposed to be done in every one of our institutions established for the treatment of disease. Is it neglected? Do you who claim to be physicians, care for the salvation of suffering humanity? Have you forgotten your responsibility before God? The gospel ministry is to blend with the medical missionary work. Persons relieved of physical suffering are prepared for the presentation of the religion of Jesus Christ. The Great Physician is ready to receive all who come to Him. In order to awaken souls to eternal realities, we should strive to give them spiritual health as well as relief from physical suffering.

What an opportunity the consecrated physician has to show a Christlike interest in the patients under his care! It is his privilege to speak encouragingly to them and bow at their bedside to offer a few words of prayer. To stand by the sick-bed and have nothing to say is a sad mistake. Let the physician make his mind a store-house full of fresh thoughts. Let him learn to repeat the comforting words that Christ spoke during His earthly ministry when giving His lessons and healing the sick. Let him speak words of hope and confidence in God. A genuine interest will be manifested. The precious words of Scripture that the Holy Spirit fixes in the memory will win hearts to Jesus, their Saviour.

Lt 21, 1902

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

"Elmshaven," St. Helena, California

February 16, 1902

Dear brethren Daniells and Palmer,—

I thank the Lord that I am improving in health. But the continual care of answering letters that need to be answered with the greatest discretion is a strain on my nerves. Frequently I am unable to sleep past eleven o'clock p.m. Last night was a hard night for me, I could not sleep after eleven.

Many important questions come up for decision from day to day. My book work is far behind. Since we came to America, W. C. White and I have devoted most of our time to attending important meetings in California and other places, so that my book work has been left without

our help. It is now in need of diligent, faithful, concentrated effort, in order for it to produce fruit. I cannot do much; for I am not strong. During the past sixteen months, I have done the work that properly belongs to three years.

I have just read a few pages of the book on education. I feel that W. C. White and I should now give our time to preparing my books for publication. We have been in America a year and four months, but to a great extent my workers have been deprived of our help in getting the books ready for the press. We have been called from place to place. We shall now change the program. We shall take up another line of work, a line more important than attending meetings. The burden of my book work must not again be laid down as it has been.

The royalty on my books comes in dribblets. The largest sum reported for sometime has just come in a letter from Brother Conradi. He says that I have a royalty credit of over one thousand dollars. Brother Conradi wishes to use a portion of it in the educational work in Europe, but I think Object Lessons should be sufficient for the educational work. I shall use part of the money in the translation of my books, and I think I shall be compelled to use the remainder elsewhere. But we shall consider the matter carefully and prayerfully, that we may move in the counsel of God.

I feel very grateful to my heavenly Father that He has heard the prayers offered in my behalf. I am not in the least discouraged. But I feel very sorry that the books which should be finding ready sale are lying on the office shelves. These books contain the light that the people need. May the Lord move upon many of our young men to enter the canvassing field as canvassing-evangelists. By the canvassing work the truth is presented to thousands that otherwise would not hear it. Our time for work is short. Many, very many, need the “quickly” in them, to lead them to arouse and go to work. The Lord calls for workers just now.

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time, we read: “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own.” Selfishness was expelled from the heart. “And with great power gave the apostle witness of the resurrection of the Lord Jesus; and great grace was upon them all.” [Acts 4:31-33.]

Why is there not a more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth to proclaim the truth, “the Lord working with them, and confirming the word with signs following?” [Mark 16:20.] Our commission is to let the light shine forth everywhere from the press. By the printed page, the light reaches the isolated ones who have no opportunity to hear the living preachers. This is most blessed missionary work. Canvassers can be the Lord’s helping hand, opening doors for the entrance of truth.

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of

refreshing shall come from the presence of the Lord; and he shall send Jesus, which before was preached unto you.” [Acts 3:19, 20.] This is the message we are to proclaim. Talk it, pray it, live it! This great work should without delay be entered upon by hundreds in our churches. The softening, subduing influence of the Holy Spirit should be felt on our hearts and seen in our lives.

Our faith is small. We need more earnestness in prayer. A heaven full of blessings awaits our demand. These blessings will be given in answer to the fervent, effectual prayer that asks with an earnestness that will not be denied. The firm hold of a wrestling Jacob is called for now. The holding power of unquestioning faith needs to come into the lives of God’s people. God’s work needs men who will say, “I will not let thee go except thou bless me.” [Genesis 32:26.] It needs men who will consecrate themselves unreservedly to God. Genuine, earnest faith will prepare the heart for the reception of God’s power.

Is it true that the end of all things is at hand? What mean the awful calamities by sea—vessels shipwrecked and lives hurled into eternity without a moment’s warning? What mean the awful accidents by land—fire consuming the riches men have hoarded, much of which has been accumulated by oppression of the poor? The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest day. As Nebuchadnezzar set up an image in the plains of Dura, and commanded all to bow before it, so this false sabbath has been exalted before the world, and men are commanded to keep it holy. But it has not a vestige of sanctity. Nowhere in God’s Word are we commanded to reverence the first day of the week.

Thus men will continue to disobey their Maker. And the plagues of God are already falling upon the earth, sweeping away costly structures as if by a breath of fire from heaven. Will not these judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before him.

“Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.” [Judges 5:23.] Let the indifferent ones arouse and do their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities, a work that has been looked at and then passed by on the other side, as the wounded man was passed by by the priest and Levite. Take up the work in the cities, whole-heartedly, intelligently, unselfishly. I am instructed to encourage decided efforts to secure helping hands to do missionary work, to give Bible instruction, and to sell the books containing present truth. Thus skilful work may be done in hunting and fishing for souls. Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of His work. He is your sufficiency. “Be strong, yea, be strong.” [Daniel 10:19.]

Not only men, but women can enter the canvassing field. And canvassers are to go out two by

two. This is the Lord's plan.

My brethren, will you use the talent of speech in earnest persuasion to lead our people to see the importance of the work? We must arouse the zeal and earnestness of the canvassing agents, calling on them to take the light into the dark places of the earth. There is no release for any who have talents and capabilities. They are required to be the Lord's instruments, required to co-operate with the Lord Jesus in shedding the light of heaven into this sin-darkened world.

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in his work of soul-saving. You are to be His helping hand, to do the work that needs to be done, to place the truth before as many as possible. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

"We are laborers together with God." [1 Corinthians 3:9.] Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross of Christ. Are you not striving for a crown of immortality, for a life that measures with the life of God? Oh, put your whole heart into the work. Let nothing cause your zeal to flag.

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to carry our griefs and sorrows and to supply our necessities. Taking God at His word, move forward with steadfast, persevering faith. Christ's Presence and His Word, "Lo, I am with you alway," is our wisdom and righteousness. [Matthew 28:20.] It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's Presence that gives power.

Lt 22, 1902

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

February 1, 1902

Dear children Edson and Emma,—

We are home again, and I feel so thankful. You know how I dreaded taking the northern route at that time of the year, when storms are so frequent, and trains are likely to be snowed in. We hoped against hope that when we reached Chicago we should be able to secure a drawing-room for my use.

For awhile after leaving Nashville for Chicago, we found the road very rough. The train jerked and jolted. They put me in my berth as soon as possible, and Sara gave me treatment—a witch-

hazel rub—and then, although the jerking and pounding went on, I slept well. On reaching Chicago, we found an automobile waiting to take us to the Sanitarium. From the train I got into a wheelchair, and two young men carried the chair down the steps as carefully as if I were their mother. I could not have been treated more kindly by my sons than I was by these young men.

I was much exhausted when I reached the Sanitarium. Dr. Paulson was very tender of me and gave me an earnest scolding for leaving California at this time of the year. I took it, thinking I might deserve it. He told the truth from his standpoint and <perhaps from> my own. He was thoroughly indignant to think that the brethren had had no more mercy on me. “Why,” he said, “I wonder that you are alive. We have too much interest in you and your work to want to bury you. We want your life to be spared.”

He was certainly very much aroused as he saw my feebleness. He talked as if he could not be reconciled to what I had done. I told him that I might have made a mistake. “Yes,” he said, “I am sure of it. You will lose your life if you venture to travel at this season of the year. Circumstances will occur that you cannot control. The Lord wants no such presumptuous movements. Your life is too precious to be thrown away in this manner.”

We rested for several hours at the Sanitarium. I took some treatment. In the afternoon the automobile took us to the station. Willie had secured good accommodations. The cars moved as noiselessly as a person walking with slippers on a carpeted room.

Feb. 2

I am improving somewhat in health. How good it is to be at home, with the long-dreaded journey in the past.

Feb. 4

I am improving in health, but am still weak. I can get little exercise, for I am not strong enough to walk much. I ride out whenever the sun shines. The day we reached home, Sara went to Oakland to help her sister and her niece in their emergency. She herself was sick nearly all the time she was there. Her throat and mouth were very sore. Somewhere she had inhaled poison. But though she could not do much herself, her presence was a comfort and her knowledge and experience a great help. I missed her ever so much.

Yesterday morning I could not sleep after one o'clock. I began coughing. I thought that Dr. Kellogg was sleeping in the bedroom under my room, and fearing to disturb him, I got up quietly and went to my office. In this room there is a lounge, and after taking a sponge-bath, and dressing, I lay down and slept from three till six. I was thankful for this blessing. But I felt weak all day.

In the afternoon I had a conversation with Dr. Kellogg. I spoke very plainly in regard to the work and how it should be carried on.

Dr. Kellogg has been visiting the Sanitariums in Colorado and Nebraska. He spoke two or three times in San Francisco, where an important meeting is in session.

W. C. White spent two or three days at the meeting in San Francisco. But he came home a week ago, feeling that his family needed his help in moving into their new house. Besides the rooms occupied by Willie's family, there will be room enough in the house for three or four families. I think four married couples are to have rooms there. Two of them have no children, and the other two have one child each. These people work in the bakery, and it is very convenient for them to have rooms so near their work. Mr. and Mrs Boeker will have rooms in Willie's house. Mr. Boeker is the manager of the Food Company.

I am so glad that Willie's family is settled. It is not pleasant for them to be broken up as they have been. Willie left for San Francisco again on Wednesday, and returned to St. Helena Friday evening with Dr. Kellogg.

I am sorry you have made your home in the office. I do not like this. I fear for your health. I wish you had a home separate from the office. But if it pleases Emma best to have rooms in the office, I have nothing to say. It would kill me to live in that part of Nashville. Emma's health must be carefully guarded.

My son, at times I am troubled about you. It may be for your present and eternal good for you not to have your own way. But you do not always take advice kindly when your way is crossed. At times your indignation is aroused. You need at this time to be under the special grace of the Holy Spirit. You are in danger of being impulsive, in danger of saying and doing that which hurts your influence. This you cannot afford to do. There is too much at stake. If you expect your brethren to have confidence in you, you must work carefully and circumspectly. You cannot always safely carry out your own wishes or follow your own will. You need an experienced counsellor. I would be much pleased if Brother Rogers were with you. He is a man of good judgment.

You are in danger of using money unwisely, of investing it in enterprises that will not always bear close investigation. Again and again God has helped you. And in many ways the scarcity of means from which you have suffered has been a blessing to you. But the lessons you ought to have learned years ago you did not learn. The apparent advantages to be derived from your plans were to you as the mirage in the desert is to the traveler. Though the prospect was flattering, the reality brought failure and disappointment.

One thing you must do if you desire the peace of God. You must follow the light God has given you in the warnings and reproofs He has sent you. The Lord is earnestly striving to keep you steadfast and immovable, always abounding in His work. This is the will of God concerning you, even your sanctification. So long as you keep hold of the hand of God, heeding the instruction you have received to devote yourself to the ministry of the Word and to the preparation of books for the press, thus laboring with pen and voice for the conversion of souls, the Lord will be with

you.

I desire every jot of your influence to be refined, purified, sanctified. I want you to be constantly preparing for entrance to the heavenly courts. Daily my heart goes out in prayer for you, that you may put on Christ. I have never given you the least encouragement in your boat-building. After I said what I did in the Review and Herald Chapel in condemnation of the course some had followed, what kind of an impression would be made upon minds of our people if you should speak of all you do as having your mother's sanction?

My son, will you take hold of the ministerial work and the work of preparing books as God desires you to do? Give this question careful, candid consideration. If you put your heart into this missionary work, it will be all the burden you ought to carry. I have been shown that if you and Brother Palmer undertake to carry on the manufacture of health foods, it will be altogether inconsistent with your missionary work. From the way in which matters have been opened before me, should you take up this work, you would be engaging in a work that would disqualify you for engaging in lines of work more decidedly spiritual, which are now the most important. There are others who can carry this line of work. If the Southern Union Conference desires to take it up, well. If it chooses men who have ability to handle it successfully, great blessing will result. But strict economy will have to be practiced in order to make this business a success.

To every man is given his work. And God has given both you and Brother Palmer a work to do. Your lines of work differ somewhat, but each is of weighty importance. You should not covet any more responsibilities than you can carry, and at the same time keep the love of Christ dwelling in the heart and expressed in the life. Both you and Brother Palmer have all the work you can carry and keep your souls fresh in the grace of Christ.

If the Lord were to bid you take up the manufacture and sale of health foods, He would sustain you. But you would have uphill work. You would meet trials and criticisms that you are ill-prepared to meet. Your nervous system has been overstrained. This brings weakness of judgment and a feeling of nervous hurry.

Pray, O pray, and watch unto prayer. Keep out of all controversy. The Lord desires you to show that you are not standing on the side of controversy.

I am instructed to say to you that you are both in danger of using God's property—your physical strength—recklessly. Neither of you is in perfect health. You should strive with the greatest solicitude to keep the machinery of the body in the best working order. You should take time to consider, time to pray, time to exercise faith. You should keep a strict guard over yourselves, being careful not to overtax the nervous system by taking too many responsibilities. If you gather to yourselves more burdens than you can carry, you will meet with decided failure. Not only will your spiritual experience be endangered; your physical health will be impaired.

My son, the light given me is that Brother Palmer is in danger of being influenced by you in too

many ways. Brother Palmer has been reckless in the expenditure of means. At one time he entered into business that was not of a kind to give him the experience essential for his present and eternal good. At that time he had plenty of money, and he did his soul great harm by spending this money lavishly in company with his associates. He desired to appear liberal, and money slipped through his fingers. This experience was an injury to him. His enterprises for making money did not fulfil his expectations. Some who were associated with him were terribly disappointed. All this hurt his experience.

After you and Brother Palmer have been for some time separated, the Lord has brought you together again, that you may be a help to one another. But I am afraid for you both. Be sure that your words are right words. Do not become careless in regard to the influence you exert over each other and the impressions you make on each other. You must each guard carefully against standing in each other's way. God desires you both to work earnestly to help yourselves and each other. You are His property. He has full right to direct and order your course of action. If you plan unwisely in regard to the use you make of the powers Christ has entrusted to you, you forfeit rich privileges and deprive yourselves of the advantages that Christ is able and willing to give to those who serve Him in truth. Thus you serve the enemy, and in so doing you cast a shadow over your fellow beings.

You have been chosen by God as missionaries. But you are both in danger. My son, the Lord desires you to guard your weak points of character. Let your words be wise and well chosen. Redeem the time. Brother Palmer is in danger in his association with business men of the world. You both need to remember that you are a spectacle to the world, to angels, and to men.

Men are watching you, to see the effect of your faith and religion. Some, seeing that you are industrious and enterprising, will suppose that you are sharp, keen business men. But they do not understand your weaknesses. Others will say, They are ambitious, scheming men. If you show that you are men of prayer, men of self-control, patient, kind, unhurried in speech, those with whom you are brought in contact will see that your religion is a reality.

In His prayer for His disciples, Christ utters words that need not be misunderstood or misinterpreted. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [John 17:15-19.]

A most solemn responsibility rests on me to say to you, Your only hope is in God. Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. Draw nigh to God, and He will draw nigh to you. Do not think, my children, that you have received all the spiritual help you need. And do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down. James and

John thought that for the asking, they could have the highest place in the kingdom of God. Oh, how far short they fell of understanding the situation! They did not realize that before they could share Christ's glory, they must wear His yoke and daily learn His meekness and lowliness.

The Lord will save to the uttermost all who come to Him. But His law is to be obeyed and honored, not regarded indifferently. Those who strive for the crown of eternal life have a race to run and battles to fight. The cross comes before the crown. All who gain rest will learn by experience that Christ's yoke is easy and His burden light. Learn of Christ. Thus you will find rest to your souls.

The Lord has repeatedly told you, Edson, that He has laid upon you the burden of opening the Word of God to your fellow men. In the humble and intelligent performance of this work is the assurance of acceptance with God. His Word is, "Go, ... teach all nations;" and to the command is added the promise, "Lo, I am with you alway." [Matthew 28:19, 20.] The Lord requires of us nothing that He does not give us power to perform. The disciples obeyed the command to bear witness for Christ, and of their experience we read: "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:20.] To you as well as to the disciples these words may be spoken.

My children, whom I love in the Lord, I ask you to consider the words I have written. My son, you are not above temptation. You need to dedicate yourself unreservedly to God. The Lord through your mother has encouraged you. But by indiscreet moves you can put a blight on it all. Remember that your danger lies in mingling with the ministerial work that which should not be mingled with it. Put no yoke on your own neck, and refuse to let any other human being put a yoke on you or bind you with cords that will keep you from doing the grand, sacred work that God has entrusted to you.

Temptations will come to you, but do not fail to give full proof of your ministry, showing that you realize that you have been appointed to do the work of Christ in our world. Keep your soul from any defilement. Sinners are to be saved, not alone by the preaching of the Word, but by the lives revealing the power of the grace Christ longs to bestow on all. We are to represent Christ as Christ represented the Father. Do you, my son, realize that you are to work the works of Christ and live His life?

God has given Brother Palmer another <call to His work>, and his eternal interests depend on the course he shall pursue. Conformity to the will of God is his only safety. And in this matter much depends, my son, on the course you pursue, on your spirit, your words, your actions, your religious experience. You can be either a help or a hindrance to Brother Palmer. Remember that the Lord has associated Brother Palmer with you that you may be a help to him and that he may be a help to you.

My son, live very near the mercy seat. Then by the grace of Christ you will be enabled to reflect the precious light of His example. Let no thought or murmuring enter your mind because you are

restrained from gathering so many responsibilities that you would have no time to pray, no time to gain strength to reveal the likeness of Christ—the way, the truth, and the life; the fountain, the source, of all refreshing, invigorating influence.

Lt 22a, 1902

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

February 11, 1902

My dear children Edson and Emma,—

I cannot sleep after half past eleven P.M. I have not yet regained my strength. I have begun several letters to you and have had to leave them partially completed. I shall try to finish this letter so that you will get something from me soon. I thank you for writing so faithfully. What you wrote regarding the purchase of the property in Hildebran pleased both W. C. White and your mother. It is in accordance with what I have written regarding the way in which the work should be carried on, the way in which it will be carried on when all the workers labor in harmony.

Well, I have just had fifteen minutes' sleep, and I feel better. I fell asleep while I was writing.

I have something to say to you, Edson. I love you as a mother only can love a son. If you knew how it grieves me to hear you speak as you do sometimes, before Brother Palmer, about your brother, expressing yourself freely in disparaging criticisms, I know you would change. Frank Belden and many others have heard the words you have spoken against W. C. White. These words have exerted a wrong influence.

I know W. C. White better than do you or any one else. I know that your feelings are not just, that they are not reconcilable with Christian principles. I know how the Lord regards your brother and his work. W. C. W. tries to be as true to the Lord's work as the compass to the pole. He may err in judgment. But it is not right, it is unchristian, for one to express himself unfavorably regarding his brother.

I must ask you to leave unsaid things that you imagine are true regarding your brother. Many times they are not as you represent them. I know what you do not know. To my certain knowledge, W. C. White has again and again tried to help you financially, when he himself was in great need of means. And I know that he has placed himself in any position of sacrifice to help the cause of God.

I am deeply pained when I read letters from your hand speaking lightly of your brother and criticizing positions he has taken. You are in the habit of speaking hastily. For you to have so little control over your words makes me question your spiritual safety.

The letter Frank Belden wrote was unjust, unfair, and impudent. And he wanted you to know its contents, to show you that he dared to speak to W. C. White as he supposed he deserved.

These things come up before me in the night, and once awakened, I cannot sleep again.

You well know that there have been mistakes in your life. Can you be surprised if there are fears that you are in danger, that you will make mistakes which will cause your brethren to lose confidence in you? I am in fear and trembling lest you shall make unwise moves, which will cause others to be tempted. By these moves your hopes will be disappointed; but that is not the worst. Those who have been watching you for some time will find occasion to represent you in a most unfavorable light. Then you will expect your mother to come to your help. And even if the Lord should present things to me to vindicate your case, as He has done, you know that it places me where the enemy can and will tempt souls to lose confidence in the light God desires His people to accept.

The light God has given me is most sacred. It must not be overdrawn in any wise to sustain you before the Conference. If the people get the idea that your mother's testimony—claimed to be from God—sustains the movements you have made and shall make, nothing will so strengthen doubt, and throw a cloud over the testimonies God has given to warn and correct His people; for it does not appear, as they regard the matter, to be like the work of the Lord. From time to time the Lord has given you encouragement. For this reason you should be careful of your speech and wise unto righteousness.

Your freedom and blessing in the gospel ministry will be a safeguard to you. When you present the Word of God to the people, you feel the inspiration of the Holy Spirit. Then you witness to the truth, giving it power.

I beg of you not to engage in boat-making, or in any other business that the Lord has not called you to; for such a course will hedge up your way. It will cause reflections to be cast on you, and these reflections do not sweeten your disposition. The Lord desires you to abstain from even the appearance of evil. He will bless you in doing His will.

For you to be a minister of the Word of God, it is necessary for you to make the Lord Jesus your daily strength, your all and in all. You and those connected with you in the work are to be as far as possible above criticism. You are to give evidence that you are worked by the Holy Spirit. I have felt it a positive necessity to use every means in my power to preserve a pure, spiritual atmosphere in my home. You have an opportunity to exert a precious, holy influence in your home, an influence that will be the gospel preached as well as practiced.

From the light given me by the Lord, I know that you must guard against becoming overworked. Be as regular as possible at your meals, and avoid eating food that your stomach cannot take care of. You are not to make perplexity for yourself by gathering to yourself extra responsibilities. I have been instructed to give you a message of warning that at times you are greatly overtaxed.

You need to guard against doing double labor without taking sufficient time for rest. You place yourself under too many burdens and overdraw on your store of strength, consuming more than you produce until nature will no longer bear the abuse placed upon her. Nervous prostration cripples the energies. The nerves and muscles will not obey, and you worry because you cannot do that which you desire to do.

Brother Palmer is in the same danger that I have been shown you are in. You can both accomplish a large amount of valuable service if you will be faithful stewards over yourselves, if you will practice self-control by shortening the hours of labor and lengthening the hours of rest. Educate yourselves to work without rushing.

Day by day we are to be preparing for the better country. We are to dig deep and lay a sure foundation.

My son, I want you and your brother to blend together. You are not alike in temperament, but nevertheless you should harmonize. You and W. C. White can help me more by your words and deportment, by your Christian love and unity, than any one else. And disagreements between you will have a hundredfold more influence for harm than if you had no connection with me. I do hope that you will see the necessity of walking and working carefully, giving no occasion for your good to be evil spoken of. I want you both to stand in strict obedience to the Word of God, so that the enemy may not obtain any advantage over you. You must be one in mind and judgment. Do not think that you honor God by keeping as far apart as possible. Even though you both have to give up your own way, you are to be in harmony. Thus you will exert a strong influence for good. You and your brother are to respect each other. You will be tempted to disagree, for you differ in temperament. But if you will deal uprightly and carefully with each other, taking pains to help each other, God will bless you both.

Your words should be strictly guarded. Keep the tongue under perfect control. Oh, how guarded you should be, not only now and then, but now and always. Never, by uncourteous words, give others occasion to think that you do not regard speaking sharp words as a sin. How terrible it would be to prejudice one soul against one of the Lord's appointed workmen by sharp words and suspicious suggestions.

I meant to say this to you when I was with you, but I had not strength, and you had not time. I must now tell you that you need a reformation in mind and heart. Do not put the worst construction on the words and actions of others. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." [Proverbs 22:1.] "Sanctify them through thy truth; thy word is truth." [John 17:17.]

In all that you do and say, preserve the dignity and grace of Christ. Do not allow one careless action to pass, even though it is done playfully. Remember that you are to represent the elevation and nobility of heaven. Christ says to you, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.]

My son, do not speak unadvisedly. When sanctification through the Word of God does its work on your heart, you will be swift to hear, slow to speak, slow to wrath.

My dear children, you are forming characters for the future life. You do have compassion on those who are exposed to temptation. You are readily touched with human woe. You have taken great satisfaction in relieving the necessities of the needy ones brought to your notice, whether these persons were black or white. The Lord knows that your character is not stamped with selfishness in this respect. Your quickness to see what must be done, your readiness to relieve the necessities of those in need of help, your kind words and actions, have opened doors of usefulness, which, had you not fed the hungry and clothed the naked, would have remained closed. Your efforts to uplift, your prayers and entreaties, have been blessed of God. You have come close to those in trouble, and the persuasive influence of your words has drawn many trembling souls to Christ. They have been greatly helped by your personal interest in them, as you have told them of your experience in danger—how, when your feet had well-nigh slipped, the loving Saviour stretched out His hand to save. Your gifts of books, as well as of food and clothing, have won hearts to you, so that your words have not been as idle tales. And you receive your reward by seeing those you have helped place their feet on the Rock of Ages and engage in the work of imparting truth to others.

I am drawn out to mention that which is commendable in your experience; but I wish to say at the same time, Do not forget that daily you are to make improvement. The subject may present itself to your mind in this way, “I must be a Christian, because I desire to help others.” But it will not do to take that ground. The desire to help others was born in you and was cultivated in you from your babyhood.

My son, the Word of God is spirit and life. In obeying His commands, you will have great reward in this life and in the future life. In loving and reverencing Him, you will find constant happiness. You will experience the truth of His promises. You will realize that your Redeemer keeps you by His grace. A realization of how much your salvation cost will lead you to walk and work in humility and meekness. Wearing Christ’s yoke and learning of Him, you will find rest to your soul.

You need the influence of the Holy Spirit. You need to realize that every moment you are dependent on the power of Christ. Read carefully the third chapter of James. God’s Word is plain, His requirements clear and forcible. None need to mistake the way. In all of us Christ may be formed, the hope of glory.

If it is not possible to reach a state of perfect unity, why has God required it? Paul writes, “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.” God desires the different gifts He has entrusted to His servants to be blended in His work. “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. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" [1 Corinthians 1:10-13.]

All are not given the same work to do; for Paul declares, "Christ sent me not to baptize, but to preach the gospel; not with words of wisdom, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." [Verses 17-19.]

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." [Verses 4-8.]

Lt 23, 1902

Palmer, Brother and Sister [W. O.]

"Elmshaven," St. Helena, California

January 27, 1902

Dear Brother and Sister Palmer,—

I wish to write you a few words. I am still weak, but my trust is in the Lord, and I shall not worry. I have written a letter to Edson, and have another nearly finished. But it has disappeared. I have looked for it, but cannot find it.

There are many things deeply impressed on my mind. In the night season I am conversing with you and Edson, telling you that at this time there is a great necessity for you to show wisdom, to speak chosen words, to talk with God and place yourselves in his hands, to refuse to move hastily in any matter.

To you and to Edson I desire to say, Please do not use my name as sustaining you in taking an independent course. I advise you both to unite with those who are bearing responsibilities in the Southern Union Conference. Assist them all you possibly can. You can best advance the work in the Southern field by uniting with your brethren in the Conference, by showing them that you do not regard your capabilities as all that is necessary to make the work a success. Let all see that you are gaining spiritual life as you advance step by step.

For you to establish a business for the manufacture of health foods would, I fear, be a great mistake. If the Southern Union Conference wishes to take up this work, let them do it. You will

thus be relieved of a heavy responsibility. This you ought not to regret; for from the light I have, I know that you already have all the burdens that you can carry, especially if you carry out the plans you have laid for the publishing work. You have all the responsibilities you can bear and at the same time preserve physical soundness and a calm, restful spirit. Unless you have some seasons of rest, you will become unbalanced in mind, and this would cause the enemy to rejoice. He would be very glad to see you moving indiscreetly.

I am trembling for Edson. I am sure he is passing over the same ground where before he failed to bear the test. Those who have said so much that ought not to be said will make the most of any injudicious movement on his part or on yours. You must both labor unselfishly, showing that you are controlled by the Spirit of an abiding Christ, if you expect your brethren to look upon you as trustworthy men, and if you expect the Lord to work with you.

Lt 24, 1902

White, J. E.; Palmer, W. O.

“Elmshaven,” St. Helena, California

January 27, 1902

Dear brother Palmer and Edson,—

I wish to write you a short letter. I am still physically weak. But I spend the sleepless hours of the night praying the Lord to strengthen me by His healing power and give me a sound mind that I may be able to write and speak the truth He gives me for His people. I believe my prayers will be answered. My trust is in God. I am seeking Him with heart and mind and soul. And He is blessing me. Although I am weak in body, my mind seems clear, and for this blessing I am more grateful than I can express. During the night I have many hours of wakefulness; and oh, how many precious words come to my soul, to comfort, strengthen, and encourage me.

I am instructed not to become worried in regard to the Southern field, for the Lord is at the helm. He will give His servants grace and wisdom to advise and counsel with those who are in perplexity. Many matters will need to be adjusted, and with some of the things done you will not be pleased because they will cut across your plans. But do not allow the natural feelings to gain the supremacy. Crucify self. One man's judgment and plans and methods must in no case be urged against the united judgment of men who have been placed as stewards in positions of trust. It is God's purpose that men entrusted with responsibility are to counsel and pray together in Christian unity. Edson, I am instructed to say to you, Be guarded. Speak only words that God can commend.

Brother Palmer, in the night season I am talking with you and Edson, presenting the situation before you, and telling you that you should both feel most grateful that something is being done to enlarge and extend the work in the Southern field. Matters are now being reviewed by men of

sound judgment. You should praise the Lord that relief has come. Let not one thought of jealousy or envy come into your minds. God has men of His appointment to do His work. In His providence He has selected these men. Blend with them. Do not draw apart from them. Guard carefully against speaking unadvisedly in council meetings or to your workers. The words spoken by you before your workers have not always been wise words. Talk with God far more than you do. Then you will be able to speak wise words to those who are connected with you in the work.

Edson, my dear son, now, as never before, you need to understand that you are not to use your mother's name to sustain all that you shall say or do, because when you were struggling, with few to help you or to take an interest in your work, the Lord spoke encouraging words to you. You can make of none effect the testimonies given me by the Lord if you use them inconsiderately, as, in the representations given me in the night season, you were doing. You do not understand the testimonies if you think that this is the way the Lord desires you to use them. You can do the cause of God and yourself great injury by using the testimonies to vindicate you in all that you have devised. You are not in your words to give the impression that in all things you are following light that the Lord has given your mother.

In some cases you have interpreted my words to mean what I never meant them to mean. My son, do not, I beseech you, bring in your mother's name as encouraging you in any course of action contrary to the advice and counsels the Lord has given you in the past. Do not mingle your own spirit with the words that I have tried to speak to you. In my weakness and suffering, I may not have expressed myself plainly. You must not give the impression that your mother vindicates in all things your plans and propositions.

I address you both: Watch for souls as they that must give an account. This means that you must first take heed to yourselves and to the doctrine. Christ is inviting you, "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.]

My son, you are overworked and worn, and you do not view all things in a correct light. I feel very sorry for you. When your brethren, in exercising their judgment and wisdom in reference to the work to be done in the Southern field, differ from your ideas and plans, you must not think they are doing you an injustice. It would not be pleasing to the Lord for you to have your own way in regard to investing means in the boat-building business. Every dollar of the means you are planning to invest thus is the Lord's and is to be used to advance His work. You cannot afford to run the risks you ran years ago. If you did expend money unwisely, do not add more to this unwise expenditure.

God help you to become rested, to sit calmly at the feet of Him who is meek and lowly in heart, learning of Him. Satan is playing the game of life for the souls perishing in sin. God desires your

heart to be cleansed from everything unchristlike, that you may be able to speak words in season to the weary.

February 2

I have been too sick to finish this letter till now. I have before me a little history. Walter Harper has been investing much money in a mining business. I dared not write him a word, fearing that whatever I might say, he would take it for granted that it was to encourage him in his investment. A few days ago he came to my room and laid before me \$95 of tithe money. Then he said, "Sister White, I have given up my mining operations. It was hard for me to do this, but it is done." I said, "Thank the Lord, Brother Harper." He continued, "I have given myself wholly to the Lord." He is now a happy man; for he has surrendered all to God.

He has since started out on another canvassing tour and will give the profits of one month's work to the cause—the profits of one week to the work in the South, of another to the work in Australia, of another to the relief of the schools, and of another to the Skodsborg Sanitarium.

While calling on me, Brother Harper said, "I am greatly blessed of God. It is a marvel to me how readily the books that I am handling sell."

I said, "Brother Harper, many times I have prayed that no Seventh-day Adventist should invest money in mines. I have said, 'Hedge up their way, O Lord; hedge up their way.'"

If after they had thus invested money, success should follow their eager hope of finding golden treasure in the earth, it would be the greatest calamity that could come to our people. Thousands and thousands of dollars have already been invested by our people in speculation—in coal mines, oil fields, and in various other worldly enterprises. And there have been many failures and many frauds. Thus our people have been duped—robbed of their means by flattering representations.

God has told us where to place any money we have to spare. We are to place it in heaven. How? By using it to advance His work in the world, to sustain gospel teachers, to open new fields, to shed forth the light of truth into the dark places of the earth. Thus we may lay up treasure in heaven.

One soul saved is worth more to Christ than the whole world. Know you not the commission given, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.] Christ understands the value of human souls, and He desires His people to put forth all their powers in the work of soul-saving. Then souls will be convicted and converted. This work of soul-saving is to be our burden at this time.

There is a special work to be done in the publication of the truth. The press is one of God's instrumentalities for the advancement of His cause.

No human being can work for God successfully in his own power. Christ says, "Without me ye can do nothing." [John 15:5.] Those who surrender body, mind, and spirit into the hands of God to be controlled by Him, will see of His salvation.

Lt 25, 1902

Leaders in the Southern Field

"Elmshaven," St. Helena, California

February 5, 1902

To those in positions of responsibility in the Southern field

Dear brethren,—

The unworked, barren conditions of the Southern field calls for our serious consideration. A work must be done in the South that has not yet been even entered upon.

I feel deeply sensible of the fact that the lines of work to be established in different places in the South will need men and women of wisdom and prayer, men and women who will carry the work forward from stage to stage soundly, intelligently, toiling, praying, working economically, as men and women of God's appointment. The situation calls for personal, untiring, united effort.

"One brick upon another, and the highest wall is made; One flake upon another, and the deepest snow is laid." Patient continuance in well-doing—this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained. Paul writes, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ." [Philippians 3:13, 14.]

The work that God has specified is to be done is a work which can be done only by the presence of an abiding Christ. No one in his own power can work successfully for God. Only those who surrender body, mind, and spirit into the hands of the Lord, to be controlled by Him, will see of His salvation. Let every one remember Christ's words, "Without me ye can do nothing." [John 15:5.] Let all the workers unite their efforts, standing under the blood-stained banner of prince Emmanuel.

Brethren, we have a great work before us. We must not continue to stand as we have stood for years—dreading this work. There are souls who have done stern, hard labor. Edson White and those associated with him have done a noble work, and the Lord recognizes and commends their self-sacrificing efforts. He has blessed them in their work. They have relieved the necessities of the needy ones brought to their notice, whether these persons were white or black. Their quickness to see what needed to be done, their readiness to help those in need of help, their kind words and actions, have opened doors of usefulness, which, had they not fed the hungry and

clothed the naked, would have remained closed. Their efforts to uplift, their prayers and entreaties, have been blessed of God. They have come close to those in trouble, and the persuasive influence of their words has drawn many trembling souls to God. These have been greatly helped by their personal interest in them as they have told them of their experience in danger, how when their feet had well-nigh slipped, the loving Saviour stretched out His hand to save. They have received their reward by seeing those they helped placing their feet on the Rock of Ages and engaging in the work of helping others.

Edson White has long been under a heavy strain. He should now come apart and rest awhile. And the Lord desires him to remember that he can best advance the work in the Southern field by uniting with those bearing responsibilities in the Southern Union Conference, and assisting them all he possibly can. God has men of His appointment to do His work. One man's judgment and plans and methods must in no case be urged against the united judgment of men who have been placed as stewards in positions of trust. It is God's purpose that the men entrusted with responsibility are to counsel and pray together in Christian unity. If it is not possible to reach perfect unity, why has God required it? Paul writes, "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." [1 Corinthians 1:10.]

I have a deep interest in the Southern work, and I have been trying to give light that I knew could be safely followed. In this work large centers are not to be made in the cities. Schools are to be established away from the cities, in places where plenty of land can be obtained. Thus the students can be given opportunity to help to support themselves while in schools, and at the same time they learn the valuable lessons taught by the cultivation of the soil. With the schools are to be connected various other industries. Teachers and ministers are to be wide awake to put to the very best use the talents they find in different ones. The Lord expects every man to make the best use of his physical and mental capabilities.

Hygienic restaurants and small sanitariums are to be established in different places.

The Son of man is represented as one taking a long journey, who left His home, and gave authority to His servants and to every man his work. What a blessing it would be if those who today are working for the Lord would comprehend the meaning of the words, "To every man his work." [Mark 13:34.] To every one there is given a work—something to do to keep the physical, mental, and spiritual capabilities in exercise. And as the capabilities entrusted to man by the Lord are used in His service, they increase in usefulness.

Some may say, "If the Lord is coming soon, what need is there to establish schools, sanitariums, and food factories? What need is there for our young people to learn trades?" It is the Lord's design that we shall constantly improve the talents He has given us. We cannot do this unless we use them. The prospect of Christ's soon coming should not lead us to idleness. Instead, it should

lead us to do all we possibly can to bless and benefit humanity. No idler is guiltless in the Lord's sight.

Bible religion never makes men idlers. We believe that Christ's coming is near. Then let every one make the most of his God-given time in seeking to prepare himself and others for this great event. Teach the importance of life's duties to those who are wasting their opportunities. Work for the intemperate man and the tobacco user, telling them that no drunkard shall inherit the kingdom of God, and that "there shall in no wise enter into it anything that defileth." [Revelation 21:27.] Show them the good they could do with the money they now spend for that which does them only harm.

There is an abundance of money in our world. How different the condition of the world would be if this money were put into circulation to help the poor, to provide facilities, or establish industries that would give them employment. Thus many who are now spoiling their lives by inaction, or spending their time planning mischief, would be led to live useful lives.

Think of the money wasted in saloons, where men sell their reason for that which places them wholly under Satan's control. What a change there would be in society if this money were used to establish schools where children and youth would be given instruction in Bible lines, taught how to help their fellow beings, how to seek and save the lost!

There is a work to be done for all classes of society. We are to come close to the poor and depraved, those who have fallen through intemperance. And at the same time, we are not to forget the ministers, lawyers, senators, judges, many of whom use strong drink and tobacco. Leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for. Present the total abstinence pledge to those in high positions. Ask them to give the money they would otherwise spend for the harmful indulgences of liquor and tobacco, to the establishment of institutions where children and youth can be prepared to fill positions of usefulness in the world.

We are looking for the second coming of our Lord and Saviour Jesus Christ. We are not only to believe that the end of all things is at hand. We are to be filled with the advent spirit, that, when the Lord comes, He may find us ready to meet Him, whether we are working in the field, or building a house, or preaching the Word; ready to say, "Lo, this is our God; we have waited for him, and he will save us." [Isaiah 25:9.]

Our work is to prepare a people for the soon coming of the Lord. We are to be in the world, but not of the world. Let us consider the work before us. We are laborers together with God. We are to prepare the way of the Lord. Let us bind ourselves to His sacred work. We have no time to lose in inaction. We must provide facilities for the accomplishment of the missionary work that the Lord has said must be done. We must teach old and young, men and women, to lay up treasure beside the throne of God. How are we to lay up treasure there? By using our talents to advance God's work in the world, to sustain gospel teachers, to open new fields, to shed forth the

light into the dark places of the earth.

One soul saved is worth more to Christ than the whole world. Know you not the commission given: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world”? [Matthew 28:19, 20.] Christ understands the value of human souls, and He desires His people to put forth all their powers in the work of soul-saving.

In the night season I was taken from place to place, from city to city, in the Southern field. I saw the great work to be done—the work that ought to have been done years ago. We seemed to be looking at many places. Our first interest was the places where the work has already been established and for the places where the way has opened for a beginning to be made. I saw the places in the South where institutions have been established for the advancement of the Lord’s work. One of the places that I saw was Graysville, and another Huntsville. The Lord led in the establishment of these schools. Their work is not to be discouraged, but encouraged. They are to receive encouragement and support. Both of these places have a advantages of their own. There has been delay in pushing forward the work in these places. Let us delay no longer. At these schools, students may gain an education that, with the blessing of God, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will be prepared to present the truth to others.

We must provide greater facilities for the education and training of the youth, both white and colored. We are to establish schools away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. Let means be gathered for the establishment of such schools. In connection with these schools work is to be done in mechanical and agricultural lines. All the different lines of work that the situation of the place will warrant are to be brought in.

Carpentering, blacksmithing, agriculture, the best way to make the most of what the earth produces—all these things are part of the education to be given to the youth.

In every place where schools are established, we are to study what industries can be started that will give the students employment. Small sanitariums should be established in connection with our larger schools, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Such sanitariums should be established in connection with the schools at Graysville and Huntsville. The Lord will give those in charge of the different lines of work wisdom to use their talents for the best advancement of the work.

Believers who are now living in the cities will have to move to the country, that they may save their children from ruin. Attention must be given to the establishment of industries in which these families can find employment. Those who have charge of the school work at Graysville and

Huntsville should see what can be done by these institutions to establish such industries so that our people desiring to leave the cities can obtain modest homes without a large outlay of means and can also find employment. In both Graysville and Huntsville there are favorable and encouraging features for the development of this plan. Study what these features are.

All that needs to be done cannot be specified till a beginning is made. Pray over the matter, and remember that God stands at the helm, that He is guiding in the work of the various enterprises. A place in which the work is conducted on right lines is an object lesson to other places. There must be no narrowness, no selfishness, in the work done. The work is to be placed on a simple, sensible basis. All are to be taught not only to claim to believe the truth as the truth, but to exemplify the truth in the daily life.

There are places, where the work has been started, that seem unprofitable. But let not these places be abandoned. Let earnest, diligent efforts be put forth to make the work in them a success. Some places are specially adapted for the cultivation of fruit. And in planting, cultivating, and pruning fruit trees, students may learn precious spiritual lessons. Other places may be adapted for the cultivation of grains and vegetables.

Read and study the thirty-fifth chapter of Isaiah. This is the Lord's promise to us.

In the Southern fields there should be facilities for the manufacture of inexpensive, necessary health foods. Worldly policy is not to be brought into this work. Christ said, "My kingdom is not of this world." [John 18:36.] It was not established by human power, and human power cannot overthrow it.

All the gifts of God come to us through Jesus Christ. In giving His Son to our world, God gave all heaven. And in everything connected with the health food business, God is the One who is to be honored and glorified. The Lord Jesus desires all to understand His declaration, "All power is given unto me in heaven and in earth." [Matthew 28:18.]

Concerning the manufacture and sale of health foods in the Southern field, I would say: If the Southern Union Conference will choose men of ability and strict economy to take up this work for the benefit of the cause in the South, it is well. But the greatest wisdom and economy will have to be exercised in order to make this work a success. If proper men are to be found to take up this work, then let the whole Union Conference take hold with unselfish interest to make their work a success. In this movement I can see that industries may be established which will help the cause in the Southern field. And centers of influence may be established in many places by the opening up of food stores and restaurants. All that men as missionaries for God can do for the Southern field should be done. The light I have been given is, that every effort made to manufacture health foods in the Southern field, the business should be conducted, not as a speculation for personal benefit, but as a business that God has devised whereby a door of hope may be opened for the people.

There must be no misunderstanding in regard to what I said just before leaving Nashville. Some of my remarks were with reference to conditions which have existed in the South heretofore. If the Conference were to leave the burden-bearers without support, it should place no barrier in the way of their manufacturing health foods on a plan that would furnish them a living. The spirit of selfish monopoly must not enter into this work, but the spirit to help the people to get healthful foods freely and at moderate prices. This work must not be carried on in the South just as it has been in the North. The health food business should be regarded as God's gift to His people.

In connection with the commoner foods which you may make in the South, you may be able to arrange to handle many of the special foods manufactured by our people at Battle Creek.

In all our work we are to remember that the same Jesus who fed the multitude with five loaves and two small fishes is able today to give us the fruit of our labor. He who said to the fishers of Galilee, "Let down your nets for a draught," and who, as they obeyed, filled their nets till they broke, desires His people to see in this evidence of what He will do for them today. [Luke 5:4-6.] The same God who gave the children of Israel manna from heaven lives and reigns, He will give skill and understanding in the preparation of health foods. He will guide His people in the preparation of wholesome food. He desires them to see what they can do in the preparation of such food, not only for their own families, which is their first responsibility, but for the help of the poor. They are to show Christlike liberality, realizing that they are representing God, and that all they have is His endowment.

Christ declares, "It is written in the prophets, And they shall be all taught of God. Every man therefore, that hath heard, and hath learned of the Father, cometh unto me." [John 6:45.] We do not place sufficient importance on the instruction Christ has given. He who has given us His Word—the leaves of the tree of life—will not withhold from us the knowledge of how to prepare healthful food for the sustenance of His needy children.

We desire all to realize that true believers, who keep the commandments of God, doing the things pleasing in His sight, will increase more and more in knowledge and wisdom. God's past dealing with His people warrants us in taking Him at His Word and believing His promises. Have faith that something will be done to advance the work in the Southern field and to prepare laborers for this work. Go forward in faith and hope. He will bring His Word to pass. Your hopes will be realized.

The love of Christ is revealed in the lives of those who believe in Him. John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] Live the life of love for God and Christ and for one another. Unite in Christian fellowship. By this unity you bear witness to the world that God sent His Son to the earth to save sinners.

The mystical union of Christ with His church has a greater influence than the church herself realizes. Listen to Christ's prayer for His disciples: "That they all may be one; as thou, Father, art

in me, and I in thee: that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.” [John 17:21-26.]

My brethren, unquestioning faith in the Word of God will enable you to see and do the work God desires to have done. Unswerving faith and unselfish love will overcome the difficulties that arise in the path of duty to hinder the aggressive warfare. As those inspired by this faith go forward in the work of saving souls, they will run and not be weary, and will walk and not faint.

I beseech you to live very near the Lord. Talk with Him in prayer. Draw nigh to Him, and He will draw nigh to you. He is wisdom and righteousness and sanctification and redemption to those who feel their need of Him. He desires you to realize that in order to make advancement in His work, you must accept His invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [Matthew 11:28-30.] Bearing Christ’s yoke and lifting His burdens will bring you rest. Filled with the consciousness of His presence, your doubts will vanish as the mist of the morning before the rising sun.

We need more faith. It is because we turn from Christ to human beings, who are so prone to err, that we are lacking in spiritual power. Shall we not return to God, through Christ? Shall we not accept the Saviour’s gracious invitation? Shall we not learn His meekness and lowliness? Those who place their entire dependence on the Saviour, daily learning of Him, will not make mistakes.

“I say, sayest thou, (but they are vain words) I have counsel and strength for war; now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it; so is Pharaoh king of Egypt to all that trust in him.” [Isaiah 36:5, 6.] “Woe to them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord.” [Isaiah 31:1.]

O that at this time, a time of such great importance, we might turn to the living God! “The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.” [Nahum 1:7.] To those who trust in him, he will give skill and understanding and wisdom.

God’s people are to place their dependence on the power revealed in the love of Christ. The name by which they shall be called is found in the book of Daniel. “The saints of the Most High

shall take the kingdom and possess the kingdom forever and ever.” [Daniel 7:18.] Our citizenship is in heaven, and we may claim the rights and privileges of subjects of the kingdom of heaven. God requires us not to do anything that will disgrace our citizenship. When Paul wrote to the “saints in Christ Jesus” [Philippians 1:1], he was not writing to those who were perfect in character, those who were in no danger of falling, but to men and women who were striving against temptation. He charges them to stand fast in the faith, and to guard against strife, vain glory, selfishness, and dishonesty. Let us serve the Lord in sincerity of mind, guided by the faith that works by love and purifies the soul. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.” [Romans 6:16.]

The fear of the Lord is the beginning of wisdom. Let us be sure that the principles of true godliness lie at the foundation of all our work.

“I thank God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” [1 Corinthians 1:4-8.]

Lt 27, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

February 26, 1902

Elder G. I. Butler

Dear brother in Christ,—

Yesterday, I received your letter of February 15. Thank you for writing such a long, interesting epistle.

I was surprised and shocked to hear of your sister’s death. I least expected, when talking with her at Nashville, that I was holding my last conversation with her. I am glad that I saw her. I should indeed have felt sad had she died and I had not seen her.

I can write only a short letter this evening, and I shall come at once to the point. I have sent you copies of letters that I have been writing regarding the work in the Southern field. I wish you to understand how I regard the situation at Nashville. For weeks before the Union Conference, Edson had been doing the work of three men. Brother Palmer, too, had strained every nerve to get the building ready for the meeting. I was on the ground, and I know whereof I speak. Edson had not taken his meals regularly, and he had not had enough sleep. The meeting was a terrible

strain upon him.

I had a very hard experience while I was in Nashville, but the morning that we had our season of prayer, the assurance of peace and comfort and hope was given me by the Lord, and this assurance was fulfilled on our homeward journey. I was sick all the way home, and could only taste food; but I was at rest, for the peace and comfort and love of God were with me the whole way.

An automobile met us at the station in Chicago and took us to the Sanitarium. I was weak, and the changing exhausted me; and when Dr. Paulson saw my condition, he gave me a most decided scolding for venturing to make the trip to New York in the middle of winter. But I dare not say it was a mistake. I leave it all with the Lord. Certainly, I should not have gone to New York had I seen the end from the beginning. But I did not, and therefore I went in response to the call of Elder Haskell—and in obedience, I thought, to the impression of the Spirit of God. I am so glad to be at home again.

I need not repeat what you have already read in the copies of letters sent you. But I wish to say that special efforts should be put forth to perfect the work in the places in the South where schools have been established—Graysville, Huntsville, and Hildebran. The schools are to be sustained by the starting of various industries.

The time will come when those who embrace the truth in the cities will have to take their families away from the cities, and these industries will help to provide them with homes and employment.

A sanitarium is to be established in Nashville. The site for this institution should not be right in the city, but outside the city limits, where land can be purchased for a reasonable sum. Nashville is to be a center for the work in the South, and a few miles from Nashville a school and a sanitarium should be established. Land should be secured, and believers should be encouraged to settle on it.

In establishing schools, the important thing is to find a location where industries can be started that will enable the students to be self-supporting. The work should be carried on with as little outlay of means as possible. In connection with a school there should be enough land to raise sufficient crops for the school consumption and also some to sell for the benefit of the school.

Nashville, Graysville, Huntsville, and Hildebran have been presented to me as places favorable for raising crops for the use of the schools and for marketing.

At Nashville a sanitarium should be established, not an immense building, but one larger than can be established in a smaller place.

The students should learn to cultivate the soil and to raise whatever the land will produce. No one can tell what can be done with the soil till he has experimented—planting seeds and setting

out fruit frees and vines.

The young men attending our schools should be taught how to build houses plainly and inexpensively, yet substantially. They are to be taught that God will not accept any haphazard, slipshod work. From whatever work they do—building, sowing, planting, or reaping, they are to learn the lesson, “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] They are to learn that which will prepare them to act their part in teaching others trades. Some are to learn one trade, some another. Some are specially adapted for the work of printing. Such can be prepared to connect with the publishing work.

The publishing work at Nashville is a very important interest, and if rightly managed, will be the means of reaching many, nigh and afar off. May the Lord guide at every step, is my prayer. Edson has an excellent class of workers connected with him, and I am anxious that in the printing office at Nashville, apprentices shall be trained for office work.

I have the deepest interest in the work in the South, and I greatly desire that it shall make advancement in every line. I have been clearly instructed that it would not be wisdom for Edson and Brother Palmer, with their present responsibilities, to take up the food work. Neither of them has the physical strength to endure the strain that would certainly come upon them with such a responsibility. They must guard against taxing their health so heavily that sickness will come upon them. And the mind must not be overtaxed. In the publishing work and the work of the ministry, they have all the responsibilities they can carry. The work of the gospel is of first importance.

The food business, if entered into largely, is going to be most perplexing and soul-harrowing. Those who take it up, whatever talent the Lord may give them, will meet with many perplexities. I do not want my children to have this trial to contend with. I have been instructed that the production of health foods is of the Lord’s devising and is not to be regarded as the special property of any one man. But no one should take what I say as giving liberty to infringe on Dr. Kellogg’s patents or the patents of any man.

The Lord will most surely impress minds in every place to devise means for the maintenance of the interests which are to feed the hungry, clothe the naked, and teach the ignorant, educating them in simple lines of book learning and in agriculture. He will give them wisdom to manufacture necessary, wholesome foods, which will be more needed in the Southern states than in any other part of America. He who feeds the ravens and cares for the wild beasts will give wisdom and skill, talent and ingenuity, for the production of wholesome foods, which are to be sold to the poor at as low a rate as possible.

There is much at stake in this work. The wholesome productions of the earth must be experimented upon in an effort to make wholesome, inexpensive foods.

The food business is to be made the subject of earnest prayer. Let the people ask God for wisdom

to prepare wholesome foods. He who fed the five thousand with five loaves and two small fishes will supply the needs of His children today. After Christ had performed this wonderful miracle, He gave a lesson on economy. After the hunger of the multitude had been satisfied, He said, "Gather up the fragments that remain, that nothing be lost." "And they took up of the fragments that remained twelve baskets full." [John 6:12, 13.]

The Lord is our God, and He will be for us as long as we will be with Him. But when we are self-confident, the Lord will not, cannot exercise His great favor toward us. He expects every one to carry out the principles of His kingdom in this world, that He may be prepared to reveal His attributes in the royal family above. We must expect large things of our heavenly Father.

I must speak to you on the point of your doing so much work. You are not to do so much as to exhaust your strength. Husband the strength God has given you. I am giving warnings from the Lord to His people, especially to old, experienced men like yourself, that there must not be prodigality in expending strength; for we shall have to meet important issues, and all the strength of mind and body will be required to endure the strain.

We know that the end of all things is at hand. The Lord God of Israel will be our shield and defense if we will put our whole trust in Him and have the faith that works by love and purifies the soul.

I am so glad that at this time you can come in to bear the living testimony that is so much needed. Be of good courage in the Lord, and do not be presumptuous in using your strength. The Lord will give wisdom and light and knowledge. May His rich blessing rest upon you, is my prayer. I have firm trust in the Lord and shall not worry about unimportant matters.

Lt 29, 1902

Druillard, Brother and Sister [N. H.]

"Elmshaven," St. Helena, California

February 23, 1902

Dear brother and sister Druillard,—

For some time I have been trying to write to you, but each time I have begun I have been interrupted.

I feel very much troubled about the burning of the Sanitarium. This is indeed a sad calamity. I fear there are among our people those who will put their own construction on this accident and will act the part of Job's comforters, searching for something to condemn in Dr. Kellogg. Such need to realize that their own condition makes Christ's message to the Laodicean church applicable to them.

In the Board meeting held at College View at the time of the disagreement between the College and the Sanitarium in regard to the Bakery, a wrong spirit was manifested by both parties. The Lord was greatly dishonored. I shall never forget the scenes of that meeting as they were presented to me. The Lord showed me how He regards such transactions. He will withdraw His Spirit from those who continue to strive against one another. He desires His people, by Christian unity and love, to give evidence to the world of the transforming power of the grace of Christ.

Many among the believers in Nebraska need to feel the converting power of God. If ever a people needed to humble themselves before God, repenting, and confessing their sins, it is those who have given themselves up to strife and contention. If they would do this, they would have a more vivid sense of the sinfulness of strife and contention. They would realize that by giving place to these evils, they put themselves on Satan's side of the question. Then a work would be done in Nebraska that would break the terrible spell by which Satan has been taking souls captive.

The great trouble is that God's people have not surrendered their hearts to Him, to be cleansed and sanctified. The soul-temple needs to be cleansed. God calls for repentance and confession.

You cannot understand my solicitude with regard to these things. No one can. This contention among our people must cease. Think of how it grieves the Spirit of God. We profess to believe the most sacred truth ever given to mortals. Let us remember that profession does not make us Christians, that it is the spirit, the words, the actions, that tell. Lift up the standard, my brethren and sisters. Remember that none of you has been made a sin-bearer for your brethren. You cannot bear your own sins. Christ is the sin-bearer. He came to this world to take away sin. But He cannot take away the sins of those who refuse to put away their perverse spirit, their unchristlike words, their crooked dealing.

Let every one diligently examine his own heart. Before the door of the hearts of many, much rubbish is piled. Jesus cannot find entrance. In the name of the Lord, I say to the members of our churches: Clear your own souls; confess your own faults, not the faults of your brother or the faults of your sister. You have an abundance of your own to confess. Let the believers throughout Nebraska put forth earnest effort to make themselves right with God. Some have harbored bitter feelings against Dr. Kellogg. This is decidedly wrong. Some have not been specially favorable to health reform, and some have never been in favor of medical missionary work.

The medical missionary work is the Lord's work for this time. It is Christ's work, and by your opposition to it, you have enshrouded your souls in the mist of unbelief. It may appear to you that wrong ideas and plans and methods are brought into the medical missionary work. But you cannot help this by manifesting an unchristlike spirit. Remember that two wrongs do not make one right. The Lord calls upon every one to begin to build over his own house, to come into line without delay. He calls upon all to examine themselves closely and to remember that He has not set them to measure or condemn Dr. Kellogg. Let no one show carelessness in regard to the work

of self-examination.

“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” [Isaiah 8:20.] Those who are Christians have the mind of Christ, and His Spirit and its quickening influence are not satisfied with pretense. Are we learning of Christ? Every member of His church ought to be. If we are not, our wisdom is foolishness. The Lord has given great light to His church, in His Word, and in the messages of warning He has sent. We all need to become more and more convinced that we must put on Christ—in action, in word, in the very tones of our voice. In our council meetings we are to act like wise men, knowing that the Lord God of heaven is present in every such meeting. Never allow a boisterous speech or an irreverent tone to be heard. Those who are taught of God show profound reverence for sacred things.

“Judge not, that ye be not judged,” were the words spoken to some professing great piety. [Matthew 7:1.] O what trouble some have brought to themselves and the work of God by failing to obey this word. Is it profitable to bring into council meetings words that oppress, words that create strife? Of some it is spoken, “Ye have turned judgment into gall and the fruit of righteousness into hemlock.” [Amos 6:12.] The prophet draws a contrast between human wisdom and the wisdom that comes from above. Human wisdom may appear correct, and yet it may bring in harshness, denunciation, and bitterness, resulting in loss of friendship and the Christian love that believers should cherish for one another. Men are to guard their words most carefully. The judgment their lips may pronounce may be right in their own sight, but not in the sight of God.

From the highest to the lowest you need to have a work done for your souls. This work must be done, or you will never see the kingdom of heaven. You need to humble yourselves before God. You need to feel the converting power of the Spirit of God. Some have come to feel that the form of godliness is sufficient. But is it? How will those who have trusted in a form of godliness stand in that great day when every one is judged by his words and his works. Christ declares, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” [Matthew 12:37.]

The Bible is the storehouse of wisdom. We are to search its pages, not casually, but diligently, with the earnest inquiry in the heart, “What shall I do that I may inherit eternal life?” [Mark 10:17.] What is the answer? What saith the Scripture? “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” [Colossians 3:17.] This is Paul’s charge to the Colossians. Writing to the Corinthians he makes a still more definite charge: “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.]

We show our allegiance to God by practicing Bible truth. Day by day, hour by hour, we are to practice this truth. If we yield ourselves to the truth, its power is revealed in our lives, controlling word and action.

Had the people proclaiming the third angel’s message brought into their lives the spirit of this

message, they would have borne to the world a living testimony of its power. Our churches are robbing God by their listless indifference. Lift up your hearts to God. Lift up your heads. Lift up the hands that hang down. Lift them all up. Pray for the inspiration of the Holy Spirit, that you may work the works of God.

It is in the heart that this work is to begin. The reason for this is that out of the heart are the issues of life. Then open the door of the heart to the sunshine of heaven, the bright rays of the Sun of Righteousness. God's message to each of us is, "My son, my daughter, give Me thine heart." [Proverbs 23:26.] Are we willing to do this? When once the Holy Spirit is received, it becomes the very wellspring of life, and it is this in us that responds to the call of God.

"Who by searching can find out God?" [Job 11:7.] With his highest capabilities man cannot reason out the mystery of the Invisible One. Men try to explain this mystery, but they cannot comprehend it. In their human wisdom they cannot know God. The wonderful things of the spiritual world are hidden from the wise and prudent, but the Holy Spirit reveals them unto babes. "Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." [Isaiah 57:15.] "The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [Isaiah 66:1, 2.]

The eighteenth chapter of Matthew contains a most important lesson given by Christ to us all. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me. But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Verses 1-6.]

Who can read these words without being filled with a desire to be meek and lowly enough to practice them? The Saviour has given us this lesson to lead us to humble ourselves and strive for the teachableness of little children.

Let no man take pride in his own greatness. The power to use the talents God has given may be highly developed. God will not excuse His blood-bought heritage if they neglect to use aright their entrusted capabilities. Every man is to strive to become through grace a perfect man in Christ. But let no one take honor to himself. "He that glorieth, let him glory in the Lord." [1 Corinthians 1:31.] Nothing can make a man truly great but being truly good. And no one can be

truly good without partaking of the grace of Christ.

It would be well for every man to sign a pledge to speak kindly in his home, to let the law of love rule his speech. Parents, never speak hastily. If your children do wrong, correct them, but let your words be full of tenderness and love. Every time you scold, you lose a precious opportunity of giving a lesson in forbearance and patience. Let love be the most prominent feature in your correction of wrong. Children are the Lord's property, and parents are to treat them with Christlike tenderness, teaching them to love and serve God. Disobedience must not be allowed. Parents who make light of their children's faults, overlooking disobedience, are neglecting their responsibilities. That love is not true love which permits children to follow wrong habits.

During the first years of a child's life, the father and mother are to be his teacher. Parents, remember that "as the twig is bent, the tree is inclined." Teach your child in love, filled with a desire for his present and eternal good. One thing desire of the Lord—that He will mold and fashion you, so that you may train your children for usefulness in this life, teaching them to co-operate with you in making a happy home—a home that the angels will love to visit.

Keep the Lord ever before your children. But let no harshness appear in your management of them. Keep the windows of the soul closed earthward and opened heavenward. Be faithful in teaching the children to love God and to do His will. This is the first duty, the first privilege, of parents.

Never forget that you are to make the home bright and happy by cherishing the Saviour's attributes. If you bring Christ into the home, you will know good from evil. You will be able to help your children to be trees of righteousness, bearing the fruit of the Spirit. The children will carry with them into the schoolroom the influence of your training. As godly parents and godly teachers work in harmony, the hearts of the children are prepared to take a deep interest in the work of God in the church. The graces cultivated in the home are carried into the church, and God is glorified.

In all sincerity let believers ask themselves the question, Am I not my brother's keeper? Wherever we turn, we meet with human woe. We are to be God's co-workers, to alleviate suffering and restore our fellow beings.

Let believers encourage one another with psalms and hymns and spiritual psalms, making melody to God in their hearts. Let them work for the good of one another, each following the example of Christ. Be thankful that God has pity on our weakness, and that He is willing to use us as His instruments to carry out His plans. Never forget that He is the giver of all good. Be cheerful Christians, marching steadily onward, your faces set heavenward, rejoicing as those who behold the glory of God.

Lt 30, 1902

Sanderson, Sister [A. J.]

“Elmshaven,” St. Helena, California

March 5, 1902

Dear Sister Sanderson,—

I have just read your letter. I need not say that I am very glad that you are making use of your will to break the power of Satan, that you may be his slave no longer. I thank the Lord for this movement in the right direction. I shall pray for you and unite with you in drawing near to Christ Jesus.

The world refuses to accept Jesus. We must, then, come out from the world, and be separate. We must repent and be converted, that our sins may be blotted out. “Draw nigh to God, and He will draw nigh to you.” [James 4:8.] “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” [Romans 12:1, 2.] The Lord and yourself, united, can so subdue your strong, defiant will, that it will be changed from an unsanctified will to a will molded and fashioned after the divine similitude.

What does the cross of Christ prove? That God is love. What does that cross prove as regards the world? That its guilt is consummated, its doom sealed, because it has united with the traitor Lucifer in rebellion against God. And unless the poor souls under Satan’s black banner are rescued from his power, they are without hope.

Shall we not put to the tax all our ability to rescue perishing souls? Shall we not will to have our will identified with Christ’s will, to receive His grace, to enter His service, and to stand under the blood-stained banner of Prince Emmanuel?

The world that rejected Christ—who is the personification of all goodness, truth, and righteousness—choosing to have the rebel flag wave over them, will be asked by the Sovereign of the universe, What have you done with My Son? And the answer will come back, We rejected Him, we scourged Him, we crowned His brow with thorns, we struck Him in the face, we spat upon Him to show our contempt of Him. We hated Him. When Pilate asked whom we would choose to have released, we cried out, “Release unto us Barabbas.” [Luke 23:18.] We preferred a robber to your Son. We reviled Him, and scourged Him; and blood came from His bruised temples. He had done nothing to harm us. But we crucified Him, choosing in His stead a robber and a murderer.

Then, I asked, can we be surprised that the world cannot be trusted? Christ gave His precious life

to save a perishing world. He said: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hateth both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." [John 15:22-25.]

My sister, be assured that just as soon as you surrender yourself—body, soul, and spirit—to the Lord, He accepts the offering of your sin-polluted soul, cleansing, purifying, and sanctifying it by the impartation of His Holy Spirit. You will be tempted, it is true; but if you have faith to take Christ at His Word, He will save you. You must not make self your dependence. Place your whole dependence on the sin-pardoning Saviour. He says, "Him that cometh to me I will in no wise cast out." [John 6:37.] "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] I thank the Lord that Christ is knocking at the door of your heart. Respond to His call. Open the door, and say, "Come in Thou heavenly Guest."

I do sincerely hope that our people, who have had such great light, may be led to search the Scriptures for themselves, walking and working with increasing faith. The more you study the Word, the greater will be your interest in God's truth, and the more deeply will you be impressed with the practical importance of this truth.

O how sad it is that so few understand the Word as it reads! How much is comprehended in the words: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:16-21.]

Christ's words are full and complete. Just believe them, taking the Lord at His word. He is speaking to you. Cast your helpless soul upon Him. He is ready to receive you, and to pardon every transgression, every sin. Believe, believe in His mercy and His readiness to receive you. Looking unto Jesus continually, you will learn how to come to Him by faith. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [Philippians 2:12, 13.] "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

In your character building you must work in union with your heavenly Father, your will conformed to His will. We are to work in union with Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good

works.” [Titus 2:14.] Then why should we doubt Him? Do not stop, my sister, with a work half done. Do not stop before receiving a new and sanctified nature in which will appear the fruits of righteousness. Those who stop short of this are Christians only in name. Make diligent work for eternity. Take hold with your husband, walking and working in all humility, and you shall receive grace for grace.

Magnify the name of the Lord for His great goodness, His loving mercy, and His tender compassion. As you reveal His grace in your character, you magnify the Lord God of Hosts by a well-ordered life and a godly conversation. Your disposition will be sweetened; irritability will pass away. Cherish constantly the spirit of gentleness and kindness. Cultivate sympathy—not for yourself, but for others; “in all things showing 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.” [Verses 7, 8.]

Come to Jesus just as you are. With humility of mind and contrition of soul, express your penitence to Him. I must now cease writing. I will receive you as my sister, if you will make a vigilant, earnest effort to serve God and will perseveringly keep up this effort. “The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” [1 Thessalonians 3:12, 13.]

Lt 31, 1902

Zelinsky, Brother

“Elmshaven,” St. Helena, California

March 9, 1902 [typed]

Dr. Zelinsky

My dear brother,—

I cannot sleep after one o’clock. I have words that I must write to you. I am much worn with continuous labor in travelling and speaking, and I have not the strength to speak with you face to face.

I should be glad if I did not have to write the words I must write this morning. I have a message from the Lord for you. You have married a wife; but I shall not find fault with you on this account, unless you make your marriage an excuse for not responding to the invitation to the supper of the Lamb. Christ has prepared the feast and has sent out His servants with the invitation, “Come; for all things are now ready.” [Luke 14:17.] In the parable of the call to the supper, Christ says, “They all with one accord began to make excuse.” The first said unto him, “I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.”

And another said, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." And another said, "I have married a wife and therefore I cannot come." [Verses 18-20.]

If in your marriage you had the glory of God in view, if this was your object in getting married, you will not be a hindrance to your wife in spiritual things, neither will she be a hindrance to you. But both of you have many things to learn. Your wife is young; your influence over her may be either a savor of life unto life, or of death unto death. You may give her the impression that she is no longer to serve as she did before she married you. Her time and strength are now bound up with your life and happiness. You must be very careful not to spoil her life and your own by yielding to worldly ambition.

Jesus has purchased you both. You have been bought with a price, even the precious blood of the Son of God. You are not your own. Your service belongs to your Redeemer. You are to be true and faithful to Him whose you are by creation and by redemption. It becomes you to study your relation to the Lord Jesus. You are His purchased possession. But for a long time you have not appreciated the light shining on your pathway. You have not kept your lamp trimmed and burning, and its light has almost gone out.

You are a man of strong ideas, of strong mind. You are allowing yourself to be dissatisfied, unhappy, discontented, because you cannot get your own way in regard to setting up in business for yourself. But you exaggerate your powers. You want to build the tower without first sitting down to count the cost, to see whether you would be able to finish. Even though you should begin to do what you have planned, you could not finish. Your physical infirmity is a serious objection to your castle-building. Your physical condition forbids your plans.

At my special request, Sister Gotzian took up your case and helped you to obtain a medical education. Seeing she has done this, you should not look to her to set you up in practice, to establish and strengthen you at every point. You should accommodate yourself to circumstances. Remember that you cannot always be carried. You and your wife should do your best to support yourselves.

You think that Sister Gotzian could not employ her means in any better way than by putting you in charge of a sanitarium of your own. To you this looks like a good plan. But Sister Gotzian understands the matter better than you do, and she does not favor your plan. Has the Lord appointed her to do this work? She should know for herself what is comprehended in her stewardship in your case. She must study this subject from a Bible standpoint. Her money has been lent her in trust by the Lord. She has used it to help you and to help the cause of the Lord in many ways.

You must not flatter yourself that you could manage a sanitarium. It would do you no good to have the experience of trying to do this. You have a strong mind and a stubborn will, and you have a large amount of pride and sensitiveness. This combination of elements would make it impossible for you to do what you think you can in managing a sanitarium. You would not heed

the advice and counsel of your brethren. You would reach far beyond your capabilities. You would be a consumer and not a producer.

The question for you to answer is, What do you purpose doing that will bring hope and comfort to Sister Gotzian's heart, giving her the assurance that she has not made a mistake in helping you, but has used her means wisely? You are not to depend on Sister Gotzian to sustain you always. You are not to take it for granted that if she should still further invest her means in helping you, she would be doing altogether that which the Lord desires her to do.

Now is your time of test and trial. You cannot expect Sister Gotzian to set you up in business in an institution, when as yet you know scarcely anything of the practical work of a physician. The Lord is watching and waiting with great forbearance to see what course you intend to pursue. You now have an opportunity of proving yourself wise. But you are not making wise calculations. You are in need of wisdom.

Your wife, if she acts as a wise woman, can help you financially. Practice the economy that our Saviour enjoined, and you will become much wiser than you are now. Christ took human nature on Himself and came to this earth to stand at the head of the race. He set us a perfect example. He gave the lessons all must learn who are received into the heavenly city.

In His Word, God predicts the things that are to take place in our world, "the things which shall be hereafter." [Revelation 1:19.] All the events foretold in prophecy have their appointed time for fulfilment. All take place in their season. In successive order they pass into history.

God's Word gives a very unpromising description of the world's so-called wise men. They appear on the pages of history, and fill up their life record, the record sketched thousands of years before. In the estimation of the world, they are noted men, men of genius. From the standpoint of prophecy, they fill their lot and place, doing the work the Lord foretold, carrying out the purpose of heaven according to the plan outlined by God. These men are executors of God's design. With accuracy they do their appointed work, as a chisel in the hand of the great Sculptor of all.

By His power the Lord causes certain events to take place to accomplish certain ends. The after-view shows that these events were to come to pass in their heaven-appointed order. We may see, if we will to see, how defective is that which a man of the world calls great, that which stands forth in human glory as his achievement. Only that which God declares to be as enduring as eternity is truly great. All that Christ came to our world to do is pronounced by the heavenly universe as true greatness.

God uses no force. He gave His only begotten Son to die for a fallen world, and He pardons those who come to Him in penitence. Those who accept His gift, and in sincerity and truth enter the service of Christ, are freely forgiven.

When we stand in the presence of God, we shall see how shortsighted we have been in our conclusions in regard to what heaven records as success. We shall see that the honor given to man is due to God alone, that the things for which in this world a man is exalted and glorified are of God, and that to Him belongs all the glory. From the lips of the inhabitants of the universe will peal forth the chorus, "Bring forth the royal diadem, and crown Him Lord of all." And the redeemed host will join in the chorus, and will declare, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." [Revelation 15:3, 4.]

As the redeemed review their efforts to achieve success, they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts, and how unnecessary their conflicts. They will see that if they had only taken God at His Word, they should have seen all things clearly. And one thing will stand out in clear lines: that position does not make a man a fit candidate for entrance into the heavenly courts.

Before the inhabitants of this world are set life and death. Obedience to the high and holy authority of Him who cannot err is the only security of the fallen race. Christ came to this world to live a perfect life. He came to represent true, uncorrupted religion, to set a perfect example, to exert a pure, heavenly influence, to shine as a light amid the darkness of sin. The influence exerted by the Sent of God was never to be contaminated by worldly maxims. His Word to His followers is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.]

The whole of the fifth chapter of Matthew is a lesson to those who claim to be children of God. Learn from it who are blessed; and I urge you and your wife to place yourselves among the number.

Why do you remain in the condition you are in? You know the truth. Those who know the truth, and yet refuse to obey, are a great hindrance to the work the Lord desires to have done. In your present state of mind, you might just as well be among unbelievers as among believers, because you are certainly a stumbling block. The attitude you take, and the way in which you reason, are reflecting no light to the Sanitarium. Your course [is] objectionable. You are not in harmony with the religious influence that is essential in such an institution. Your will and your way are not conformed to the will and way of God. Your ideas are so set and your will so determined that you are not in a position to be a spiritual help to the institution. You are rather a positive hindrance to your fellow physicians, to the patients, and to the helpers. Christ declares, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:30.] If you have a determination to resist the influence of the Spirit of God, you would better either come into working order, or separate from the Sanitarium. Your influence is not a savor of life.

What have you gained in spirituality since you have been connected with the Sanitarium. You

have set yourself stubbornly to follow your own way, and you have failed of exerting the influence the Lord desires you to exert on those who come to the Sanitarium. How much interest have you taken in the efforts made in the Sanitarium to draw near to God? Do you not realize that every one who acts a part in the work of the institution should exert an influence in favor of the truth? Decided efforts are to be made to save the souls and bodies of those who come to our sanitariums. By the work of these institutions, prejudice is to be broken down. They are to stand as witnesses for God.

You are helping your wife to feel discontented and restless and unhappy. You could exert a saving influence over her, but you have filled her mind with your ambitious idea of setting up in business for yourself. Should you do this, how many would your influence bring to the faith? How many would see in you the light of good works? The Lord is not pleased with you, neither are you pleased. You are sour, discontented, unhappy. How can the Lord co-operate with you? If you are not walking in the light of truth and righteousness, and I know that you are not, how can the Lord give you skill and understanding?

Do not let the enemy entice you to his side. Do not let him put his yoke on your neck. If you do this, how can the Lord give you wisdom and intelligence and righteousness?

We cannot consent for you to continue as you are—proof against the manifestation of the Holy Spirit's working. If you feel no rest or satisfaction or happiness in your work, you bring discouragement to yourself and to those connected with you. You impart no spiritual strength. You do not exert the influence that every worker for the Lord should exert. Those whose minds are not as strong as yours will be inclined to yield to your ideas rather than to oppose them, even if they are not right. You have lost your interest in spiritual things, and therefore you cannot give the spiritual help that is needed in the Sanitarium.

In plain, decided words, the apostle Paul speaks of our work. "We are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." [1 Corinthians 3:9-15.]

You are certainly in need of the grace of Christ in your character building. The words given me by God for you were of a nature to bring home to you your great need of consecrating yourself, body, soul, and spirit to Jesus. You are to be transformed to His likeness, not conformed to the principles of worldlings.

The Lord has looked pitifully upon you and has opened ways before you to make a plain path for you, but you have not appreciated that which has been done for you. You should be thankful to God, seeing His goodness in your experience; but you act like one who is dissatisfied, because you cannot stretch yourself beyond your measure. You certainly are not acting as a converted man—gratefully, humbly, realizing the goodness of God. Those who cherish a factious spirit work on human principles, not on the principles of true religion. This you have been doing.

You cannot possibly be a full-fledged physician. You cannot act this part, and you should be content to do what you can. You may be qualified in theoretical knowledge to be physician in chief, but you are not fully qualified for the practical duties. You can go so far, and no further. Remember that you may spoil the life God has given you.

Carefully study the words, “We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [Verse 9.] There is a building designed by no human skill and wrought by no human hand. This building is to be a dwelling place for the Most High. God expects you to prepare a dwelling place for Him. “Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.” This is applicable to you. “Therefore let no man glory in men. For all things are yours; ... and ye are Christ’s; and Christ is God’s.” [1 Corinthians 3:16-21, 23.]

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded.” [1 Peter 2:5, 6.] Christ is the corner stone of God’s spiritual building. He is the salvation and the support of His sincere followers. “Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.” [Verses 7-9.]

Lt 38, 1902

Franke, E. E.

“Elmshaven,” St. Helena, California

March 2, 1902

Dear Brother Franke,—

I have received and read your letter. Thank you for writing. As you have invited me to be free in writing to you, I shall write freely. I have a great interest in you. But the presentation given me in the night season of you and your work is not flattering to you. Your spirit is not like Christ's Spirit. I would say to you, Come apart, and rest awhile. Take time to talk with God. The spirit that has often come upon you in your connection with the church is a spirit that creates division and contention. You exert an influence that tends to fasten minds to yourself. This is a sort of mesmeric influence. Evil angels work through you to fill minds with your ideas. I must tell you that this power is of Satan. But you do not recognize it as such. I speak decidedly, because you are imparting your objectionable traits of character to those for whom you work. There are those who will accept anything you may say or do as law and gospel, when in reality it is neither law nor gospel.

In the night season I was present in an assembly in which the members of the different Seventh-day Adventist churches in New York were in contention and strife. It was your words that were causing the dissension. You were not controlled by the Spirit of Christ, but by another spirit. Several times before I went to New York, such a meeting was presented to me. Your words were ill-advised. They were not leaves for the healing of diseased, irritable minds. Those who were shown me as united in church capacity needed not your words to provoke their easily irritated spirit. A leaf from the tree of life—the words of Christ—would have soothed and allayed their irritation. But hasty, unguarded words stir up a hasty, passionate spirit of dissension and strife.

Does Christ recognize this gendering of strife as something to be commended in one who is a delegated minister of the gospel? No, indeed. Can He accept one who stirs up strife and dissension? Will He declare of such an one, “I acknowledge him as My representative”? I answer decidedly, No, no! My brother, I plead with you to open the door of your heart to Jesus. Draw with Christ. Drawing apart from Him, you cause disaffection and disorder. You need to sit at the feet of Jesus and learn of Him His meekness and lowliness. Unless you are controlled by a different spirit, a condition of things will be brought in that will be a great dishonor to the truth and a great hindrance to its advancement.

I cannot say to you, Move to another place, and thus remedy the difficulty; for you would carry with you the traits of character that make your work defective where you now are.

You present most forcible Bible truth, and then, when souls accept the truth, and are united in church capacity, you bind them to yourself as your property, as if no one else but yourself had any right to influence them. This is the reason the word was given that you could not properly educate the believers accepting the truth under your labors. Your peculiar traits of character must

not come in as a domineering influence to control them. The work of educating and training believers is a gift, a talent, that you do not possess.

When ministers allow themselves to be annoyed because their ideas are not accepted and their plans are not carried out, when they feel that they should be made first, they are in great danger. You need to guard this point.

I write you this because I want you to be altogether the man the Lord desires you to be. Then Christ will recognize and commend the spirit you possess, seeing in you His own mind, His own will.

In spirit, in word, in action, you are to confess Christ. By revealing His meekness and lowliness, you bear witness to the power of His grace. By carefully guarding your spirit, you will place yourself under the influence of the sweet Spirit of Christ, to be guided by Him. Close the door against the selfish, wicked spirit of variance, so baleful in its influence. This spirit is easily aroused in souls who are not truly converted, who have merely made a profession.

If you have not qualifications that enable you, by words of wisdom and love, to cement in Christian unity hearts naturally inclined to variance, do not, I beseech you, feel that it is your prerogative to rule in the church, to exercise a kingship over the church. You cannot afford to sow one seed of dissension and variance.

Never do anything that will scatter the sheep of Christ's pasture. Christ says, "My sheep hear my voice, and I know them, and they follow me." [John 10:27.] He loves His children, and says, I will confess them before My Father and before His angels.

Christ is watching every professed believer in Him, marking the influence that he exerts. I say to you, my brother, Please use your capabilities in some other work than in working with the church. You have not the tact or ability necessary for this work. Many times you speak rashly and unadvisedly. You sow the seeds of strife. Instead of drawing souls to Christ, you scatter them from Him. Leave church work for those who can pour into the hearts of the ones, for whom they work, the oil of grace and love.

"Whosoever therefore will confess me before men, him will I confess also before my Father which is in heaven." [Matthew 10:32.] Study these words. The Lord Jesus has many times been dishonored by your rash, passionate speeches. Will you not cease to utter such speeches. This you must do if you [are] ever [to] exert in the church an influence that is Christlike. Will you ask yourself the question, Am I confessing Christ, whose I am by creation and by redemption.

When Christ utters His decision, basing what He says on the acts of the past, what, oh, what will He say of some of your speeches and their truth-dishonoring results? What will He say of your spirit of self-exaltation? This is a solemn question. Will you not change in your manner of working? Will you not cultivate patience. Remember that Paul may plant, and Apollos water, but

that it is God alone who gives the increase.

I am intensely desirous that as the Lord's appointed agency you shall stand in your lot and in your place, awakening unbelievers to a realization of their peril. But this work you can do successfully only as you depend on the Lord. Say in sincerity, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." [Psalm 19:14.]

In infinite mercy God has given us His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. We are to form characters like the character of Christ. Now is our time of test and trial. Now is our sowing time. Each must decide for himself what his harvest shall be. Now is the time for us to lay up in store for ourselves "a good foundation, against the time to come," that we may lay hold on eternal life. [1 Timothy 6:19.] Our inheritance in the glories of the future world will be proportioned to the degree in which in this life we receive into our hearts the knowledge of Christ, and conform our lives to His character.

My brother, we have a God-given message on health reform to proclaim. No one will be more decidedly benefited than yourself by taking up this work with earnest purpose. You need a wholesome diet. The Lord will give you much of His Holy Spirit if you will not counterwork His purposes by eating as you please, thus creating such a condition of things in the stomach that the machinery of the body is hindered in its work. I beseech you, my brother, to be careful of what you put into your stomach. In order for the blood to be pure and the body to be in good working order, the food eaten must be wholesome and nutritious. How can sinful mortals most acceptably worship God? is the question we should ask ourselves.

Place yourself in right relation to God. It pleases and honors Him for us to expect great things at His hands. The promise is to us and to our children.

Brother Franke, I feel the most earnest interest in you and your family. I have a deep longing of soul for the salvation of your eldest son. God grant that he may not be lost. It is his privilege to be saved. I want you to take a course that will bind your children up with Christ. The Lord will be your helper in this work.

I ask you to remember that you are not doing the will of your heavenly Father in withholding from Him the tithe. We should all pay tithe. Why? Because it is required of us by the Lord Himself, and in the plainest terms. It is the plan of heaven to teach us that we are subjects of Christ's kingdom.

The need and importance of paying tithe is plainly pointed out in the third chapter of Malachi. God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Verse 10.]

Carefully read the whole of this chapter, and follow its instruction, for your own good as well as for the sake of others, who will be helped by your example. After reading this chapter, will you venture to disregard God's plain requirement? Those who, after their attention has been called to this subject, refuse to comply with the Lord's claims, venturing to disregard them as non-essential, will be dealt with in the manner described in this chapter.

If you lead the church to disregard this requirement of the Lord, will you not be leading them in crooked paths, and will not the Lord hold you accountable for their neglect of duty? If you neglect so plain a "Thus saith the Lord," I greatly fear that you will make of little account many other of His requirements, choosing to do as you please, and to risk the consequences. Temptations to make of none effect the requirements of God are abundant. Yield not to them. Come up square and true to the very line God has laid down. Satan tempts us to withhold from the Lord His own. Can we doubt what the result of yielding to this temptation will be when we read the words, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." [Verses 8, 9.]

We may well be afraid of a man in any position, high or low, minister or layman, who, in the face of such statements, ventures to set aside God's requirement as something that does not concern him.

We are in no case to allow one statement of Scripture to obscure another statement of Scripture. God's Word in regard to paying tithe is plain and decided. Sad indeed will be the consequences to those who disobey. Blessings are given for obedience and curses for disobedience. To those who disobey, God says, "Ye are cursed with a curse; for ye have robbed me." To those who obey, He says, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [Verses 9, 11, 12.]

By strict obedience to God's command to return to Him His own, parents should impress their children with its importance. Let children be educated to deny self and pay their tithe. All that can be done should be done to lead them to realize their accountability to return to the Lord His own. They should be taught that they are to follow His directions in the use they make of the talent of means. They should be taught that they are to deny themselves of worldly pleasures, in order that they may be able to help to advance the Lord's work. The Lord has made plans and built up safeguards purposely to help parents and children to be workers together with Him, to practice self-denial for the good of others. Let children be taught to bring their offerings to the Lord, however small these offerings may be. Thus they become fruitful in good works, bearing fruit to the glory of God. By deeds of self-denial they sow seed that will spring up and bear fruit unto eternal life.

In the third chapter of Malachi the danger signal is uplifted. In this chapter the Lord cautions His people against every species of self-indulgence. He who yields to selfishness, withholding from the Lord the portion He claims as His own, is making a record that he will not care to meet. He is leaving undone that which the Lord requires him to do.

Parents should work diligently in the family to cut out the roots of self-indulgence and selfishness. They are to teach their children to work the works of God.

“Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14, 16.] In these words Christ reminded His disciples of the work that had been committed to them. They were to spread throughout the world the tidings of truth. The light shining on them from the Saviour, they were to reflect to others. And to us also this work is given. By words of warning and entreaty, by missionary work in every line, by the printed page, the light of truth is to be reflected to the world. Thus Christians are to show forth their good works, that men may be led to glorify their heavenly Father.

My brother, I send these lines to you in the hope that you may be benefited by them. I greatly desire that your work shall be wrought in God. I greatly desire that you shall educate yourself and those over whom you have an influence to bring the tithe money to the Lord, to be used in the work of the gospel ministry.

I am weary now, and must close. In looking over my diary today, I found a letter written to you last September, which had not been copied. I shall have it copied and sent to you.

In much love.

Lt 39, 1902

Franke, E. E.

“Elmshaven,” St. Helena, California

March 12, 1902

Dear brother Franke,—

I wish to say to you that you need to make the Lord Jesus your efficiency. You are presented to me as one who is not the best qualified to exert a saving influence on those who are convicted by the presentation of Bible truth. Remember that it is not you who converts souls; the converting power comes from the Lord Jesus. You can but point souls to the Lamb of God, who takes away the sin of the world.

You are not the best qualified to work in church organization. You have become acquainted with the science that deals with the control of one mind by another mind. This you may call

hypnotism. I call it mesmerism. I lift the danger signal before you. Never seek to draw men's minds to yourself. This you have done, and you will continue to do it more or less, unless you yield to the power of God, but it is dangerous work for any one.

I must tell you, my brother, that you are exerting an undue influence on minds, an influence that has not its origin in Jesus Christ. In working for those who are converted under your labors, you would be highly pleased if they were called Elder Franke's church. You would like to manipulate their minds in such a way that they would be guided by sentiments of your choosing. But God forbid! In fastening minds to yourself, you lead them to disconnect from the Source of their wisdom and efficiency. Their dependence must be wholly in God. Only thus can they grow in grace. They are dependent on Him for success, for usefulness, for power to be laborers together with God.

However large may be a man's claim to knowledge, to wisdom, unless he is under the teaching of the Holy Spirit, he is exceedingly ignorant of spiritual things. He may handle truth in such a way that little understanding is imparted to his inner heart-life. You need to realize your danger and your inefficiency. Place your entire dependence on the One who is able to keep the souls committed to His trust, able to imbue them with His Spirit, able to fill them with unselfish love for one another, thus enabling them to bear witness that He has sent His Son into the world to save sinners.

In plain language, the Holy Spirit has communicated to us the clearest, deepest, most sanctifying truths. In all your stewardship, my brother, it is safe for you to rely on the Word of the living God. This Word is as a light shining in a dark place. When the Word of God is received into the mind, into the soul-temple, the result is a faith that works by love and purifies the soul. The truth makes its influence felt. There is seen consecration, devotion, and sanctification of body, soul, and spirit. Converts to the truth blend together with Christ in God.

Ministers of God may have different gifts, but these gifts are never to be used in a way that will separate believers from one another. This is where your work needs reformation. You are not to think that you can be conscience for other men. You are not to think that you can gain an experience for other men. God's truth is not to be promulgated in such a way that those who accept the truth will form into separate parties under different heads. When contention comes in, when a party spirit is manifested, it is time to make investigation and call things by their right names. All dissension is born of the narrow conceptions of unsanctified minds.

Man is not sinless, and you have repeatedly shown by your hot, scathing speeches and your harsh denunciations of God's sons and daughters, whom He loves, that you need a knowledge of God, that you need to understand that it is your duty to guard your words and your spirit, so that you will not make intemperate speeches.

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me."
[Mark 8:34.] When this injunction is obeyed, those who accept the truth will not be led in false

paths, even though those who enlightened them in regard to the truth choose the wide gate and the broad road. You are in positive danger of refusing to deny self. At times, when you are under the special influence of the Spirit of God, you feel that you could die for the Saviour. But you allow counterworking influences to control you. You allow human appetites and passions to bear sway. The root of all true self-sacrifice is an affection for the Lord Jesus so strong that it makes the wearing of His yoke easy and pleasant, and leads men to choose to learn His meekness and lowliness.

He who pursues a course that confuses souls, causing his brother to err, is working on Satan's side of the question. This is one of your dangers. I speak plainly, because you are under deceptions that are blinding your spiritual discernment. Your work must not bear the defects that it will develop if you are left alone to follow your own judgment.

God's servants have one common work. Their aim is to convert people to the pure truth of the Word of God. They are not to attach men to themselves, so that they will echo what they say and carry out the suggestions they may make.

Christ is the foundation of every true church. All who are brought to a new faith are to be established on Him. The plain, simple truths of the gospel are to be kept before minds. Christ crucified as the atonement for sin is the great central truth of the gospel, round which all truths cluster. To this great truth all other truths are tributary.

All truths, rightly understood, derive their value and importance from their connection with this truth. The apostle Paul makes this fact stand out in royal dignity. He calls the minds of all teachers of the Word to the importance of pointing souls to Christ as the only means of salvation. "God forbid that I should glory," he says, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.]

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." [1 Corinthians 3:5-13.]

"I have planted." It was Paul who first preached the gospel to the Corinthians and gathered the church together. This was the work the Lord assigned him. "I have planted, Apollos watered." The Lord directed that other workers should be brought in to stand in their lot and place. The

seed sown must be watered, and this work Apollos was to do. He followed Paul in his work, to give further instruction, to help the seed sown to develop. "But God giveth the increase." [Verse 6.] His was the power that gave success to the efforts of the laborers. Those that plant and those that water are not the cause of the growth of the seed. They work under God. They are His helping hand, co-operating with Him in His work. They are instruments in the hands of the unseen Master Worker.

The Lord has commissioned men to do a certain work, to make known the gospel to all nations. They are so to work that the truth shall be seen and accepted, leading to the exercise of faith, and to a belief in God as the Author of all true wisdom. Is man to be glorified? No, indeed. It is not the power of man's will that leads men to accept the truth. They are convicted and converted because a tender, holy Spirit from God has found its way to the soul, and heart unites with heart in a loving, sensible, explainable union. The work is of the Holy Spirit, and there is in it no fitful, passionate, spasmodic effort. Man is not set up as an idol. He is hid with Christ in God, and Christ appears as the chiefest among ten thousand, the One altogether lovely. Above all, he is the Authority.

Who is Christ? Ask Isaiah, a worker prominent in the carrying out of God's purpose. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." [Isaiah 9:6, 7.]

Our Saviour is one with us in humanity; for He was born of a woman; yet He is one with God. It was God's plan that the human race should be saved by the sacrifice of the life of His Son. The only way in which human beings could be redeemed was by the union of man's humanity with the divinity of the One whom God has made the head over all things. Every line of business, every church, every human being, is embraced in God's merciful provision. This is the pledge that "of the increase of His government and peace there shall be no end." [Verse 7.]

The Lord's covenant of peace embraces all who will receive Him and believe in Him, all who will exercise the faith that works by love and purifies the soul. God is faithfulness and truth. It is the narrowness of man's comprehension that limits his discernment, so that he is not able to realize the length and breadth and depth of God's loving-kindness. God subjects His church to discipline, that He may test and prove them. Those who are willing to be disciplined, willing to wear Christ's yoke and bear His burdens, will increase in the knowledge of God.

"Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."
[Matthew 11:29.] Those who obey this word know by experience what it means to find rest.

The Lord has in store great enlargement for His church, great exhibitions of His power. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God

appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength.” [Isaiah 26:1-4.] True faith in God always brings assurance and peace to the humble and contrite in heart.

Let not man seek to fasten minds to himself. God Himself is the Founder of His church, and we have His unalterable promise that His presence and protection will be given to His faithful ones, who walk in His counsel. To the end of time, Christ is to be first. He is the source of life and strength and righteousness and holiness. All this He is to those who wear His yoke, and learn of Him how to be meek and lowly. He will not tolerate self-exaltation. Extravagance and prodigality are a sin in His sight. His people are to practice His lessons of economy.

“Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites! Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.” [Isaiah 33:13-17.]

Brother Franke, remember that God is the husband of His church. The church is the bride, the Lamb’s wife. Every true believer is a part of the body of Christ. Christ regards unfaithfulness shown to Him by His people as the unfaithfulness of a wife to her husband. We are to remember that we are members of Christ’s body.

Every messenger for the Lord is to blend with his fellow messenger. In loving sympathy and confidence God’s workers are to unite with one another. He who says or does anything that tends to separate the members of Christ’s church is counterworking the Lord’s purpose. Wrangling and dissension in the church, the encouragement of suspicion and unbelief, the yielding to worldly indulgences, are dishonoring to Christ. He will judge for these things. Self-denial is ever to be practiced. Self-indulgence is to be put aside. In love and unity we are to labor for the Master.

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.” [Romans 15:1-7.]

My brother, will you work for unity? Will you work for health reform? Or will you plead for liberty to eat and drink as you please? If you yield to appetite, your nerves and muscles will suffer, and you will pay the penalty in a disturbed, fractious, restless spirit, a spirit that finds relief in creating dissension.

I entreat you to be soundly converted. Eat wholesome food, and guard the door of the lips against unwholesome words. Render to God the fruit of your lips, glorifying Him by offering Him praise and thanksgiving.

Let it be your endeavor to assist your brethren to preserve unity in the church. God desires His servants to cultivate Christian affection for one another. True religion unites hearts not only with Christ but with one another, in a most tender union. When you know what it means to be thus united with Christ and with your brethren, a fragrant influence will attend your work wherever you go.

I have many things to say, but I am so weary that I cannot go further now. I leave this with you, beseeching you to keep your feet from straying out of the right way. "Make straight paths for your feet, lest that which is lame be turned out of the way." [Hebrews 12:13.] May the Lord help you and strengthen and bless you, is my prayer.

Lt 40, 1902

White, J. E.

"Elmshaven," St. Helena, California

March 18, 1902

Dear son Edson,—

I received your letter yesterday. Thank you for writing. I have been heavily burdened, but I shall not take time now to tell you of this matter. I wish to say that I fully endorse your conclusions. I believe them to be wise. You have borne many responsibilities, and it is time now for you to come apart and rest awhile. You are in need of rest. Your propositions with regard to your future plans please me. If your father could have taken time to rest before he had his first shock of paralysis, he might have been alive now. But I look in thought upon his grave, and am glad that he is not in the turmoil of the battle.

Later. Well, I had to leave your letter to finish an article to send to Los Angeles. I shall send you a copy of what I have written. W. C. White has just left here for Los Angeles. He has gone down to attend to business connected with the Sanitarium there. We had a praying season together before he left.

We have learned that Dr. Moran has negotiated for some land in the city of Los Angeles on which to erect a sanitarium. For a long time the brethren have been contemplating the

establishment of a sanitarium in Southern California. All could see the wisdom of placing this sanitarium in the country. Many desirable and beautiful sites were visited. But the erection of the sanitarium has been delayed because, in the meeting held to decide the question [of] location, Dr. Moran refused to vote in harmony with his brethren. The matter has been hanging for months. Those in charge of the work in California have visited Los Angeles again and again, but nothing has been accomplished.

And now Dr. Moran, without consulting those he should have consulted, has made a hasty move with regard to buying some property in Los Angeles for the sanitarium site. He then wrote to the medical board that he had found a suitable location for the sanitarium, had paid a thousand dollars on it, and that he wished the medical board to sign a note for twenty thousand dollars, which would be lent by the business men in the city. He said that it would require about \$40,000 more to erect and furnish the building.

The brethren told Dr. Moran that light had been given in the testimonies that sanitariums should not be established in the cities, but away from the cities. The condition of things in the cities will grow more and more objectionable, and the influence of these surroundings will be unfavorable to the accomplishment of the work that our sanitariums should do. From a health standpoint, the smoke of the cities is a strong objection to them as places for the location of sanitariums.

Dr. Moran then said that the institution in Los Angeles would be used as a branch sanitarium, and that the sanitarium proper could be established out of Los Angeles.

My soul was deeply burdened over this matter. The night before last, I was in bed by eight o'clock. In the night season I was in a council meeting where the brethren were discussing the matter of the sanitarium in Los Angeles. One of the brethren presented the advantages of establishing the sanitarium in the city of Los Angeles. Then One of Authority arose and presented the matter with clearness and force. I arose at half past ten o'clock, and began writing out the instruction I had received. The copies I send you will speak for themselves. I now feel greatly relieved.

The matter that the Lord helped me to write out yesterday and this morning will be a great help to our people in settling the question of the location of our sanitariums.

Much is involved in the location of the sanitarium in Southern California. In their restlessness and haste, men are in danger of making moves without giving due consideration as to what the result of these moves will be. Often they fail to see that there is danger of going too fast, and thus bringing confusion. It is the duty of the Lord's workers to move when they know that the Lord desires them to move, not before. Until the word comes, "Go forward," their part is to wait. "To obey is better than sacrifice, and to hearken than the fat of lambs." [1 Samuel 15:22.] While they are waiting, they may learn lessons of trust and confidence. Thus they may gather stores of wisdom and experience. There is much to be learned in seeking the Lord and submitting to His will.

Since my return from the East, I have not been able to use my voice in public speaking. But it has been gradually growing stronger; and last week W. C. White, Sara, Maggie Hare, and I drove to Calistoga, a town about nine miles from here. I thought I would test my voice by trying to speak to the few who assemble there on the Sabbath. When we reached the church, I stayed in the carriage while Willie went inside and asked that the building be well ventilated. The church is heated with stove heat, and I dared not venture inside till the windows had been opened and the air cooled. I spoke for twenty-five minutes, and then went out and sat in the carriage in the sunshine till Willie had finished speaking. I slept very little that night, but I do not think my speaking hurt me.

For some time I have had few good nights' sleep. Various things have been troubling my mind. I have had Elder Franke's case on my soul, and Elder Haskell's, and Dr. Zelinsky's, and Dr. and Mrs. Sanderson's. These all need help, and I must write to them.

The many letters that come, full of complaint, and asking for advice, perplex and worry me. Sara helps me much in this. In the case of some of the letters, I tell her what to say in reply, and others, she answers without asking me.

Since I came home, I have written five hundred pages of typewritten matter.

Nothing hurts me so much as for you to be perplexed and troubled and disappointed, and for me not to be able to help you. You do not understand me, and I dare not write to you, fearing that I shall not help you. I do not want you to be so heavily burdened. It worries me to think that you are. What does the Lord require of you and of me? Obedience, simply obedience. Christ says, "Ye are my friends, if ye do whatsoever I command you." [John 15:14.]

I dare not encourage you to gather more responsibilities to yourself. I feel free to urge you to preach the Word; for I know that you will try to practice what you teach. You feel intensely over many things. But do not allow yourself to be provoked to anger. The way I do is to keep quiet. A hasty word will open the floodgates, and then I should be in danger of speaking unadvisedly. If I do not speak, but instead, send up a prayer to God, relief comes to me. I try to be careful of my words, because I read, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.]

You will never be idle, but always busy. But do not gather to yourself too many responsibilities. Shall not you and Emma and I seek the Lord most earnestly? He says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [James 1:5, 6.]

I fear that we lose much by not showing firm confidence and trust and unwavering faith in God. I ask Him to help me to carry all my burdens to the Saviour, and to let Him work for me as He chooses. And I must show my faith by doing His will as far as it is in my power, believing that the Lord is answering my prayers.

Let us be more diligent in trying to lead others to the Lord. Let us be more willing to work as Christ and the disciples worked. The Saviour says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.]

Lt 41, 1902

Palmer, Brother and Sister [W. O.]

"Elmshaven," St. Helena, California

March 18, 1902

Dear brother and sister Palmer,—

I am just beginning to be able to pray aloud at family worship. I rejoice to think that I may hope to be once more as well as I was before I went to New York. I can now walk as readily as I could before my last sickness. I do not feel troubled in regard to my age. My mind is clear.

I should be glad to see you and all the friends in Nashville. But I am determined never again to attempt to visit the East in the winter time. The weather here is beautiful. Yesterday it rained gently all day. Today the sunshine is bright.

I am pressed by my burden of writing. I have written some important matters in regard to the location of sanitariums. I will send copies to you and to Edson. I am not able to lay off the burden night or day. But I pray, and the confidence I have in my Saviour keeps my courage good. When I cannot rest, I plead with God, saying, "Only let me know Thy will, that I may do it."

I have been carrying a burden for many, who, I am instructed, are in peril. I have written out many things that have been presented to me.

We are certainly living in perilous times, and we need to keep our minds stayed upon God every moment. He who knows the power that the enemy has over those who do not trust fully in the Lord Jesus, says, "Come unto Me. I am thy refuge, thy hiding place. I will preserve thee from trouble. I will compass thee about with songs of deliverance." He knows the depths of darkness into which Satan would cast the soul. He is the exceeding brightness of the Father's glory, and He invites all to follow Him, saying, "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] He shows us the prodigal, a little while before sitting with the swine, now clothed in the Father's best robe.

I am fully convinced that Brother Wales should be given encouragement to stand forth in the strength of the Lord as an overcomer. I see no reason why he should be hounded to death by his fellow men, when the Lord Jesus says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. ... And I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin." [Isaiah 1:18, 19, 25.]

I see no reason why we should not encourage Brother Wales to be a worker in the Lord's vineyard. The cleansing of the soul from sin includes the gifts of forgiveness, justification, and sanctification. And the inward cleansing of the heart is shown by the outward cleansing of the life.

God's mercy to those who sincerely repent and come to Him through Christ knows no limit. He will pardon the most guilty and purify the most polluted.

Brother Wales' case has been a trouble to me, but I have more distinct light on it, and I will now say that if Brother Wales keeps close to the Lord Jesus, he will be safe; for Christ has pledged his infinite power, faithfulness, and love to save to the uttermost. Let Brother Wales know that I have written this.

Brother Palmer, God is the Ruler of the world. The trials that come on the members of His church are sent for their purification and their advancement. In times of darkness, let us not despond. Let us comfort our hearts by remembering that if we walk and work with God, in humility and sincerity, He will be our joy and peace and hope, and will give us precious victories. Let it be your work to consecrate your soul to God. Regard Him with holy reverence, and commit the keeping of your soul to His care.

God's Word is, "Bind up the testimony, seal the law among my disciples." [Isaiah 8:16.] His law and His testimony are His messengers to the world. They are hid from worldlings who have no appreciation of them and cannot understand their significance.

True humility never hinders the Lord's servants from undertaking the most arduous and responsible service, if the Lord requires it of them. You will see the salvation of God. Amid trials and perplexities, hear His voice saying to you, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] God's work will be carried on, though we may not always see how. God's Word in our hearts will give us confidence and assurance and strength.

I hope you will strengthen your souls in the Lord. Night after night I plead with God to reveal His wonder-working power to you at Nashville. I am sure that He will be with you, leading and guiding you step by step.

I hope that some time you can take a vacation, and visit us in California. We should be glad indeed to entertain you.

May the Lord guide you by His Holy Spirit. Tell your sister that God is her Helper, and that she is to put her trust in His love and mercy. The Lord says to her, "Come unto me, ... and I will give you rest." [Matthew 11:28.] He asks her to take His yoke and learn His meekness and lowliness, and she will find rest to her soul. His yoke is easy and His burden is light.

I must close now. Should any one be coming to Oakland from Nashville, please send by them

some of the books I prize so highly to use as diaries. Should you be sending books to the Pacific Press, you could, perhaps, put some of these books in the box.

In much love.

Lt 42, 1902

Brethren in Australia

“Elmshaven,” St. Helena, California

March 19, 1902

My dear brethren in Australia,—

Strengthen your souls in the Lord. I plead with God to reveal His wonder-working power to you. I am sure that He will be with you, leading and guiding you step by step. We are certainly living in perilous times, and we need to keep our minds stayed upon God every moment. He who knows the power that the enemy has over those who do not trust fully in the Lord Jesus, says, “Come unto Me. I am thy refuge, thy hiding place. I will preserve thee from trouble. I will compass thee about with songs of deliverance.” [Matthew 11:28; Deuteronomy 33:27; Psalm 32:7.] He knows the depths of darkness into which Satan would cast the soul. He is the exceeding brightness of the Father’s glory, and He invites us to follow Him, saying, “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.]

“We are laborers together with God.” [1 Corinthians 3:9.] Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross of Christ. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work. Let nothing cause your zeal to flag. Amidst trials and perplexities, hear His voice saying to you, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [Isaiah 27:5.] True humility never hinders the Lord’s servants from undertaking the most arduous and responsible service, if the Lord requires it of them.

Patient continuance in well-doing—this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained. Paul writes, “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” [Philippians 3:13, 14.]

God’s work will be carried on, though we may not always see how. His Word in our hearts will give us confidence and assurance and hope. He is the Ruler of the world. The trials that come to the members of His church are sent for their purification and their advancement. In times of darkness, let us not despond. Let us comfort our hearts by remembering that if we walk and work

with God, in humility and sincerity, He will be our joy and peace and hope, and will give us precious victories. Let us consecrate ourselves to Him. Let us regard Him with holy reverence and commit the keeping of our souls to His care.

Christ's Presence, and His Word, "Lo, I am with you alway" [Matthew 28:20], is our wisdom and our righteousness. It is the living Presence that makes the living Word. The kingdom comes to us not in word only, but in power. It is unwavering faith in Christ's Presence that gives us power. Press forward unitedly to the help of the Lord, all of one heart and one mind. Depend not on human wisdom. Look beyond human beings to the One appointed by God to carry our griefs and sorrows. Taking God at His word, move forward with steadfast, persevering faith. You will see of His salvation.

Lt 43, 1902

Hart, J. S.

"Elmshaven," St. Helena, California

March 19, 1902

Dear brother Hart,—

I have read your letter, and I cannot fully comprehend it. I have received instruction in regard to laborers in many places who did not seem to produce fruit. They were consumers, and not producers. The figure of idle shepherds was presented to me. I saw that in different places there were idle shepherds, who were not bringing fruit to the church. They were not themselves receiving grace from God to impart to others. Some of the laborers in Iowa were presented to me as not doing the work they should do. They were not reaching the high standard that their knowledge of the truth required them to reach.

Can we not see that the judgments of God are in the world? As I think of godless men sailing the broad waters, with only a few boards between them and eternity, I am filled with awe and with fear for them. Scene after scene has passed before me concerning the loss of vessels. I saw vessels lost in dense fogs. Angels of God were commissioned to withdraw from the some of these vessels, and they withdrew. The officers and crew were cursing and swearing, and acting in a godless manner, as if there were no God. Those in charge were half drunk. Their reason was confused. There were ministers of the gospel among the passengers, but some of them were smoking and drinking, and their example was no restraint on officers or crew. Those in charge were half drunk. Their reason was confused.

Vessel after vessel was lost that might have been saved had the men in charge been in possession of their reasoning powers. But the Lord did not work a miracle to save them. He did not say to the angry, tumultuous waters, "Peace, be still" [Mark 4:39], neither did He give clear discernment to the men who by self-indulgence had robbed themselves of understanding.

Disaster came, and nearly all were lost.

Years ago this scene passed before me as a representation of what would happen in the future. I saw also that costly buildings in the cities, supposed to be fire proof, would be consumed by fire. The fire that lately swept through Patterson, N. Y., and the fires that have been in other places, are a fulfilment, in part, of the warning. Yet God has not executed His wrath without mercy. His hand is stretched out still. His message must be given in Greater New York. The people must be shown how it is possible for God, by a touch of His hand, to destroy the property they have gathered together against the last great day.

A little longer will the voice of mercy be heard; a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." [John 7:37.] God sends His warning message to the cities everywhere. Let the messengers He sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus. Let them speak the words of reason and good sense. Let their message be that all who accept Christ will gain eternal life.

If our ministers realize how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work, together with God, to present the truth! How earnestly they would strive to lead men to accept the truth. How untiringly they would labor to advance God's cause in the world, proclaiming in word and deed, "The end of all things is at hand." [1 Peter 4:7.]

"Prepare to meet thy God" is the message we are everywhere to proclaim. [Amos 4:12.] The trumpet is to give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. ... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Revelation 18:2, 4.]

John writes, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Verses 1-5.]

The words of this Scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the Word will range themselves under the bloodstained banner of Prince Emmanuel. They will see and understand as never before that they have missed many opportunities for doing the good they ought to have done. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of

the fire.

But when I began this letter, I had no idea of writing in this way. While writing, I seemed to be looking beyond the present to the future.

Our work has been marked out for us by our heavenly Father. We are to take our Bibles and go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which His love is day by day to flow to the perishing. The realization of the great work in which he has the privilege of taking part ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it unto the Lord" [Matthew 25:40] is a thought that throws a charm over the work that God gives him to do.

God's servants are to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense than we have ever had before of the sacredness of spiritual service. This realization will put life and vigilance and persevering energy into the discharge of every duty. Religion, pure, undefiled religion, is intensely practical. Nothing but earnest, wholehearted labor will avail in the saving of souls. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we see our work in the light of eternity.

My brother, I advise you still to seek to do God service. Though you may not be recognized as a minister on the pay roll of the Conference, you need not regard yourself as dismissed from God's service, if in all things you are consulting His will and living for His glory. Carry on all your work on strictly religious principles. Let your earnest inquiry be, "What can I do to please the Master?" Visit places where the believers need encouragement and help. At every step, ask, "Is this the way of the Lord? Am I, in spirit, in word, in action, in harmony with His will?"

If you labor for God with an eye single to His glory, your work will bear the divine mold, and you will be carrying out the Lord's purpose. Look ever to Jesus, constantly asking Him for guidance. Then your citizen's dress will be replaced by the robe of Christ's righteousness.

By beholding Christ, we become changed into His image. The expression of the countenance is changed. Cheerfulness takes the place of gloom, testifying that he whom the Son of God makes free is free indeed. Under the light of Christ's countenance, the life is brightened, the actions beautified. The truth improves all with which it is brought in contact. It binds together human beings of different dispositions. Its silken threads, mingling with the coarse and fine threads in the great web of life, cause it to bear the impress of divinity.

Bring the precious pictures of Christ's love and work into your home life and into your work outside the home. Fill out in the pattern the figures God has given you to fill out, drawing in the threads as perfectly as possible. Do your work faithfully. Do not let go. Do you not want to work for the Master? There are souls to be saved. Enter into the work with earnestness and diligence.

Heed the words I have spoken to you. Enter God's service as a canvasser-evangelist. Do not think that you are taking a lowly position, or that you are working in a limited capacity. Draw, draw with all your might for Christ. Get right down to bedrock in experience, and give such evidence that you are working with Christ that no one will question your tact or skill or the worth of your work.

Draw your power from the highest Authority, the Lord Jesus Christ. He will reward you according to your work. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] Remember that you are working for God, not for man. Plead earnestly for power, as you strive to win souls to the truth. Show a constantly increasing devotion to God's service, and leave with Him the measurement of your work. Confer not with flesh and blood. Lay hold of the promises God has given. Do not complain. With a heart melted with the love of God, work for those who know not the truth. Let your inquiry be, "Lord, what wilt thou have me do?" [Acts 9:6.]

O, it will be a blessed thing for you when your natural self-will is changed for a child-like, teachable, submissive spirit. Lean not to your own understanding; for it will lead you into false paths. Conform to the mind of Christ. Wear His yoke. Sit at His feet, and learn of Him. He says to you, "Learn of me; for I am meek and lowly in heart." [Matthew 11:29.] Then you will find rest. You will know that Christ's yoke is easy and His burden light. As you recognize Christ's authority, allowing Him to lead and guide you, you will feel the need of obeying Him.

Do not evade the cross of self-denial and self-sacrifice. Strive to realize the need of unquestioning obedience to the highest authority, the need of glorifying God in spirit, in word, in action. You must consecrate yourself to God. You must bear the fruit of the Spirit. In order to express the love of God, you must cherish earnest, whole-souled religion. Henceforward, you must work on a higher plane of action. Use your talent of speech to speak words that will comfort and bless and edify. Even if you are not working in the Conference, you can do genuine, earnest work for the Master. To scores and even hundreds you may say, "Come; for all things are now ready." [Luke 14:17.]

Give yourself unreservedly to the work of helping souls in out-of-the-way places. Do not give up. Pray and work. Draw with you those who can help others. Hold on, Brother Hart. Let your voice be heard in prayer, in song, in entreaty. Do missionary work among those who have never heard the truth. Lead all you possibly can to the light.

Lt 44, 1902

White, W. C.

"Elmshaven," St. Helena, California

March 23, 1902

Elder W. C. White

My dear son Willie,—

I received your card this Sunday morning. I have written something more in regard to sanitariums being established outside of the cities. I hope you will still be in Los Angeles when this manuscript reaches that place. I hope that the brethren will find buildings that they can utilize for sanitarium purposes, and that they can move into them and begin work.

As I look over my writings, I find some things that were written before the Los Angeles matter came up. I have written quite plainly in regard to sanitarium work. I shall collect all the rays of light that have been given me. I am well satisfied that our sanitariums should not be established in cities. "Out of the cities" is my message. Our physicians ought to have been wide awake on this point long ago. I hope and pray and believe that they will now wake up and see the importance of getting out into the country.

If our people would only come into line, how much time and expensive traveling might be saved.

I send you this much more on the location of our sanitariums. I could finish writing on this question, and send you a complete copy, if it were not for other things that my mind is impressed to write out for our people.

Earnest work is to be done. May the Lord fill the hearts of the workers with His Holy Spirit. I think that if our brethren could purchase a suitable tract of land on which there are buildings and other conveniences, they could make a beginning and some headway without so great an outlay of means as they have planned. The light that has been given me is that there are men whom our brethren, by careful management and earnest prayer, can induce to make large reductions on the price of property, in order to have the sanitarium established in their locality. I think it is best to consider the offers that will be made by monied men.

In love.

Lt 45, 1902

White, W. C.

"Elmshaven," St. Helena, California

March 23, 1902

Elder W. C. White

My dear son Willie,—

I have not slept since one o'clock this morning. I felt urged to write the matter that I have written concerning Los Angeles. The last three pages were written after I felt as if I could write no more.

My head was weary, O so weary! When Maggie came for the copy, I said, “Maggie, I cannot write any more. Tell them that I will write again soon.” But I took up my pen once more, and the feeling of oppression in my head left me. Instantly my brain was entirely relieved from weariness. I know that the hand of the Lord touched me; for I am not tired now, and I was so tired before.

I felt so grateful to my Saviour that when the time came for the evening season of prayer, I went downstairs and united in worship with the family. I opened to the one hundred and fourth Psalm, and read it. The blessing of the Lord came upon me in rich measure, and He indited prayer. We prayed for you who are in Los Angeles, that the Lord might give you knowledge and understanding. We also prayed for the workers East of the Rocky Mountains—especially for those in Battle Creek and Berrien Springs. O my brethren, go to God for the help that He alone can give!

The grace of God is the chief theme of the gospel. His grace is a manifestation of His love—a love that makes it possible, through Christ, for fallen man to be saved. His grace is promised, in all its fulness and sufficiency, to every one who is engaged in His service. The love that is bestowed by the Holy One upon human agencies is to be manifested by them to others. His grace makes possible the union and co-operation of humanity with divinity. Justice and mercy and love are blended to save to the uttermost all who come to the Saviour.

We need to lay hold on the promises of God’s Word, appropriating them to ourselves. “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace.” [Ephesians 2:4-7.] Grace, rich grace, is for us. Let us not allow our unbelief to keep us in a state of hesitancy and cause us to lose the blessing that we might have gained. God’s grace is given to those who will appreciate and use it.

May the Lord bless you and strengthen you, my brethren, as you counsel together and make decisions in regard to the sanitarium work in Los Angeles.

It is past my bedtime. The Lord bless you.

In love.

Lt 46, 1902

Santee, C.; Moran, F. B.

“Elmshaven,” St. Helena, California

March 22, 1902

Dear brother Santee and brother Moran,—

I send you copies of manuscripts containing the instruction I have received in regard to establishing sanitariums in the cities. I am so sorry our brethren do not discern all things clearly. It is not a small matter to establish a sanitarium, and it is not a small matter to conduct a sanitarium properly. It is hard to find the right men to act as managers and directors, men who can stand in their lot and place, managing the work as it ought to be managed. To deal aright with the patients and with the helpers, and to keep the work of the institution on the high spiritual level it ought always to occupy, is something that requires tact and skill and much of the grace of God.

Enlightened by the Holy Spirit, we can move forward safely and intelligently. We need a zeal that is combined with prudence, a zeal that will lead us to work earnestly and intelligently. Ministers, physicians, and teachers need to be melted over again, as it were, that the dross that has been accumulating for years may be cleansed from heart and brain, and that the character may be transformed into Christ's likeness. Humanity is altogether too confident of what it can accomplish in the strength of its own capabilities.

If there were no possibility of a change, I should not write these words to you. I am anxious and troubled in regard to the lack of foresight, the failure to reason from cause to effect. There seems to be a lack of keen discernment. Since returning from my long, taxing journey, I have been given many representations showing that God's people are not meeting the necessities of the present time. And when I know that my brethren, after all I have said, would plan to locate a sanitarium in the city of Los Angeles, I ask myself why they so strangely fail to reason from cause to effect, why they do not show clearer discernment. I am deeply pained as I see that at such a time as this, when the work requires so much of you, when you need, as never before, to stand in your lot and place, you are not wide-awake.

My brethren, at this time you need the help of businessmen who have sharp, clear eyesight, else you will do bungling work. We cannot afford to make a mistake now. We need to ask God to give us spiritual enlightenment.

I think of our experience in carrying forward the work in Australia. We had to look constantly to our Saviour Jesus Christ, else we should have been led astray by supposedly wise men. And in spite of all our efforts to advance, we were hindered by a variety of phantoms. For two years, unbelief blocked the wheels and kept us back. We had to move in faith, looking to Jesus, and paying no heed to those who declared, "This is the way." We had to keep our eyes fixed on our Leader, looking neither to the right hand nor to the left.

Now, I want you to have a clear, definite understanding of the object for which the sanitarium is to be established. Ask yourselves, "What do we expect to accomplish by the establishment of this institution?" Is the institution to be merely a hotel, for the accommodation of tourists, or is it to be an agency for the promulgation of truth, for the doing of true medical missionary work? Are you prepared to understand what the will of the Lord is?

When I see men in positions of trust who are not considerate, I think of how different their course would be if they took Christ as their Companion, to give them counsel, to guide them, to lead them in plain paths, lest the lame be turned out of the way. Let those who seek to control the ones who need direction ask themselves the question, Are we willing first to be controlled by God? Submit to God's way. When you drink largely of the Holy Spirit, all pettishness will be overcome, all harshness, in speech or action, will be put away.

The grace of God is the chief theme of the Bible. It is the light of the spiritual universe. O we need so much a conversion of the whole being, body, mind, and soul!

Give yourselves to prayer. You cannot afford to move hastily in a matter that means so much. I urge you not to allow busy activity to keep you from earnest prayer. Establish yourselves in covenant relation with God. Go, put yourselves in fellowship with the great Teacher. Go, for your souls' sakes, go to the throne of grace, and in contrition prostrate yourselves before God, pleading for clear light, that you may know that you are in the right way, because you see before you the footprints of Jesus. Go to God. Cast your helpless souls upon Him.

I address this to you, my brethren, and through you embrace all the brethren and sisters in Los Angeles. The perils of the last days are upon us. I ask you to present to the church the matter of being so far behind in the Lord's work, and to urge them to arouse to earnest action.

Lt 47, 1902

Haskell, Brother and Sister

"Elmshaven," St. Helena, California

February 5, 1902

Dear brother and sister Haskell,—

I have received and read your encouraging letter in reference to the doors that are opening in different parts of New York for the entrance of truth. Thank the Lord, my brother and sister, that you are able to stand in your lot and in your place. The Lord is giving you evidence that He is going before you. But while you are anxious to do all that you possibly can, remember, Elder Haskell, that it is only by the great mercy and grace of God that you have been spared these many years to bear your testimony. Do not take upon yourself loads that others who are younger can carry.

It is your duty to be careful in your habits of life. You are to be wise in the use of your physical, mental, and spiritual strength. We who have passed through so many and such varied experiences are to do all that it is possible for us to do to preserve our powers, that we may labor for the Lord as long as He permits us to stand in our lot to help to advance His work.

The cause needs the help of the old hands, the aged workers, who have had many years'

experience in the cause of God, who have seen many going into fanaticism—cherishing the delusion of false theories, and resisting all the efforts made to let the true light shine forth in the darkness to reveal the superstitions that were coming in to confuse judgment—and to make of none effect the message of truth that in these last days must be given in its purity to the remnant people of God.

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day. We value their testimony. Read the first chapter of First John, and then praise the Lord that, notwithstanding your many infirmities, you can still bear witness for Him. The Lord has brought you through many trying, difficult places. And He has given you the opportunity of laboring in connection with your wife. He has given her to you to help you, to be one with you, to have a care for you in her stronger physical strength. The Lord has given Sister Haskell a knowledge of the Scriptures, so that, at the times when you are called away for a season of rest, she is able to take your place. I can see that the good hand of the Lord has been with you. He will uphold you by His strong arm, saying, “Lean on Me. I will be your strength and your exceeding great reward.”

We can easily count the first burden-bearers now alive. Elder Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the Review and Herald at the head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne.

I feel very tender toward Elder Smith. My life-interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review—so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, “Thank God.” May it always be there, as God designs it shall be, while Elder Smith’s right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation.

I am thankful that Elder Loughborough can still use his abilities and his gifts in God’s work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler—who joined us at a later period, and yourself, he can say, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these

things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.” [Verses 1-10.]

It is with feelings of satisfaction and of gratitude to God that we see Elder Butler again in active service. His gray hairs testify that he understands what trials are. We welcome him into our ranks once more and regard him as one of our most valuable laborers.

May the Lord help the brethren who have borne their testimony in the early days of the message, to be wise in regard to the preservation of their physical, mental, and spiritual powers. I have been instructed by the Lord to say that He has endowed you with the power of reason, and He desires you to understand the laws that affect the health of the being and to resolve to obey them. These laws are God’s laws. He desires every pioneer worker to stand in his lot and place, that he may do his part in saving the people from being swept downward to destruction by the mighty current of evil—of physical, mental, and spiritual declension. My brethren, He desires you to keep your armor on to the very close of the conflict. Do not be imprudent; do not overwork. Take periods of rest.

The church militant is not the church triumphant. The Lord desires His tried servants, as long as they live, to advocate temperance reform. Unfurl the temperance banner. Teach the people to practice strict temperance in all things and to be champions in favor of obedience to physical laws. Stand firmly for God’s truth. Exalt before the people the banner bearing the inscription, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” [Revelation 14:12.]

Those who bear the seal of the living God will be tested; for we read: “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” [Revelation 12:17.]

A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers. We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence, they will receive their reward. Writing of the last days, John says: “The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and

shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” [Revelation 11:18, 19.]

When God’s temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true! In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God’s law. These tables of stone will be brought forth from their hiding place, and on them will be seen the ten commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God’s law.

From every nation, kindred, tongue, and people is to be gathered out a people who keep the commandments of God and have the testimony of Jesus. This is the work to be accomplished in these last days. Since Satan’s rebellion in heaven against the commandments of God, he has kept up a continual warfare against these commandments, and he will continue to carry on his work relentlessly to the end. To counteract the effects of the enemy, the Lord desires His servants, who have grown gray in the advocacy of truth, to stand faithful and true, bearing their testimony in favor of the law.

God’s tried servants must not be put in hard places. Those who served their Master when the work went hard, those who endured poverty and remained faithful in the love of the truth when our numbers were small, are ever to be honored and respected. Let those who have come into the truth in later years take heed to these words. God desires all to heed this caution.

Lt 47a, 1902

Nelson, Mary

“Elmshaven,” St. Helena, California

March 19, 1902

Dear Sister Mary Nelson,—

As a Christian, you have duties to do that are left undone. You are not giving your children the education that they need. Your disposition is such that you are not molding and fashioning their characters after the divine similitude. You are in as much need of having your temper sweetened as is your husband. Your harshness of voice and your disagreeable disposition should be entirely overcome. Although a mother, you have not been learning lessons of self-control. You should cultivate pleasing traits of character. You may and should cultivate sweetness of disposition. Do not delay; for your habits are becoming fixed.

You rule, but not in love. What an objectionable education your children are receiving! It is not right for you to bring up the younger members of the Lord’s family as you are bringing up your

children.

You should teach your children to form good habits. Will you spoil them for future usefulness by neglecting to train them as you should in habits of cleanliness and order? Will you not patiently teach and assist them always to keep their rooms and their clothing in order?

Fretting and scolding will not help to reform your children. In governing them, you should exercise firmness; but with this, kindness should be mingled. Diligently teach them how to be Christians. Never raise your voice in passion; never strike a blow in anger; for this, in the place of correcting their faults, will confirm them in a wrong course. Remember that they have inherited their parents' dispositions. You have now to meet in your children your own defects of character. Remember that if you speak harshly, you are giving them an example that they will learn to imitate. Sooner or later they will act toward you in the same harsh manner in which you have acted toward them, because in the home-life you have set before them a wrong example.

Is it not time for you to take up your neglected duties and try to please your husband and to train your children aright? My sister, the best thing you can do is to confess your mistakes to your husband and to your children. Tell the children that the harsh, rough spirit which you have cultivated is unchristlike. Then say, "Children, by the strength and grace that Christ gives us, we will now make a decided change." Ask them to help you. Promise that you will help them.

Christ is ready to teach the father and the mother to be true educators. Those who learn in His school will never strike a child in passion. They will never speak in a harsh, unsympathetic tone; for words spoken in this manner grate upon the ear, wear upon the nerves, cause mental suffering, and create a state of mind that makes it impossible to curb the temper of the child to whom such words are spoken. This is often the reason why children speak disrespectfully to parents.

Remember that children have rights which must be respected. Your self-will is very strong. You have given this trait of character to your children. You may be busy from morning till night, and yet fail of doing the work that God has appointed you to do. You need to act the part of a mother in guiding and training your little flock.

You have had the children very much to yourself; but you have not always manifested patience and kindness to them. Remember that they are the Lord's heritage. What example are you placing before them to influence them in the formation of character? Would you desire to see them carry into married life the spirit that they now reveal in words, in deportment, and in manners? If they should remain unchanged, they would manage throughout life as you have managed.

Take a retrospective view of your married life. In some respects your husband was superior to yourself. When he tried to help you, he was often too abrupt, and thus he hurt your feelings. But it was your duty to make every effort in your power to improve as a housekeeper. Your husband

appreciates order, tact, and tidiness. After you found out what his preferences were, you should have risen to the emergency, keeping your house in order. Thus you could have set a proper example before your children. The cultivation of order and taste is an important part of the education of children.

Mary, I have always respected you, and I have very tender feelings toward you. As the guardian and teacher of your children, you are in duty bound to do every little thing in the home with nicety and in order. Teach your children the invaluable lesson of keeping their clothing tidy. Keep your own clothing clean and sweet and respectable. If you do this, your children will not think that you do not care for your own appearance or for theirs.

Mary, change your habits of slackness and disorder. Your untidiness displeases your husband; and if he speaks to you concerning the matter, you charge him with wanting to rule you. In the place of doing that which the Lord desires you to do, you become angry with your husband for pointing out these things. Both of you are under obligation to God always to be patterns of propriety in your home. Teach your children that the Lord required the Israelites to be clean. He directed that their whole encampment should be clean, lest, passing by and seeing them in their uncleanness, He could not favor them with His presence or give them victory in battle. He directed that they should wash their clothes and keep them clean. My sister, will you improve in this respect? If you will to do so, you can. It all depends upon the way in which you use your will. If you will to take hold of the Lord by faith, He will enable you to do your part. Remember that in heaven there is no disorder, and that your home should be a heaven here below. Remember that in doing faithfully from day to day the little things to be done in the home, you are a laborer together with God, perfecting a Christian character.

Your husband should in his turn act a noble part in the homelife. He should put away his spirit of domineering, and try rather to be a help. The spirit of criticism that Brother Nelson has cherished has brought into his home an atmosphere of discontent and unhappiness. I beg of both of you to control your spirit and your words. Put away all despondency.

Mary, wear clothing that is becoming to you. This will increase the respect of your children for you. See to it that they, too, are dressed in a becoming manner. Do not allow them to fall into habits of untidiness. You have before you a work to do in counteracting the wrong habits that you have formed in the past. If you realize your need and call upon God for help, He will give you His grace in abundant measure.

The mother is the queen of the home. Her children are her subjects. They are to receive her first and constant care. The work of teaching her children to form correct habits is to be secondary to no other line of work. By kindness she is to win them to herself, giving them evidence by kind words and manifestations of affection that she loves them.

My dear sister, you are in need of divine help. You must wear Christ's yoke yourself before you can properly teach your children that they are to give their hearts to Jesus. That you may be fitted

to do this work, seek for God's special blessing. Let the Holy Spirit abide in your heart, making it a wellspring of love and joy. Pray most earnestly for a meek and quiet spirit. In the spirit of meekness, seek daily for God's blessing. If you daily receive blessings from above, you will be refreshed and will impart to your children that which you have received. And as your disposition and character change, you will have a beneficial influence over the disposition and character of your children.

Christ's invitation to every weary, heavy-laden soul is, "Come unto Me." My sister, if you take Christ's yoke upon you, His promise is, "I will give you rest." Yes, there is rest in wearing the yoke of obedience to His requirements. "Learn of Me," He says, "for I am meek and lowly in heart, and ye shall find rest unto your souls." That is, in your daily experience you will realize what precious rest there is in Christ Jesus. "For My yoke is easy, and My burden is light." [Matthew 11:28-30.] Just as soon as you are obedient to the Word of God, you will cease to wear the galling yoke that you have manufactured and chosen to wear by bearing the responsibility of the home cares and business.

Your children need a father, you need a husband, and your husband needs a wife. You need the help of your husband, and you both need the help of the Saviour. Both of you should cultivate faith. Your children need a father who will wear Christ's yoke, a father who will submit his will to God's will, to be molded and fashioned by the divine hand.

My brother, my sister, for some time you have not been living together. You should not have pursued this course, and would not have done so, if both of you had been cultivating the patience, kindness, and forbearance that should ever exist between husband and wife. Neither of you should set up your own will and try to carry out your individual ideas and plans, whatever the consequences may be. Neither of you should be determined to do as you please. Let the softening, subduing influence of the Spirit of God work upon your hearts, and fit you for the work of training your children. Your work, under God, is to mold and fashion their characters. In order to lay hold on the strength and power that the Lord alone can give you, you must exercise faith. Appeal to your heavenly Father to keep you from yielding to the temptation to speak in an impatient, harsh, wilful manner to each other, the husband to the wife, and the wife to the husband. Both of you have imperfect characters. Because you have not been under God's control, your conduct toward each other has been unwise.

I beseech you to bring yourselves under God's control. When tempted to speak provokingly, refrain from saying anything. You will be tempted on this point, because you have never overcome this objectionable trait of character. But every wrong habit must be overcome. Make a complete surrender to God. Fall on the Rock, Christ Jesus, and be broken. As husband and wife, discipline yourselves. Go to Christ for help. He will willingly supply you with His divine sympathy, His free grace. He who for thirty years was a faithful son, working at the carpenter's trade in order to do His share in bearing the burdens of the family firm, will give His followers strength faithfully to do their part in sharing the burdens of homelife.

My sister, Christ has committed to you the sacred work of teaching His commandments to your children. In order to be fitted for this work, you must yourself live in obedience to all His precepts. Cultivate a watchful observance of every word and action. Guard most diligently your words. Overcome all hastiness of temper; for impatience, if manifested, will help the adversary to make the homelife disagreeable and unpleasant for your children

We are all the property of the Lord Jesus. He gave His life as a ransom to redeem us. By His gift, every family—father, mother, and children—may be saved. My sister, will you neglect your home duties by not putting to tax your God-given power of will in an effort to help your children? In the name of the Lord, I charge you to make every effort, with your husband's help, to save your children.

Upon each of you, as parents, rests the equal responsibility of guarding every word and action, that neither your words nor your deportment shall disparage you in the estimation of your children. Bring into the household all the pleasantness and comfort and joy that you possibly can.

My dear Brother and Sister Nelson, repent before God for your past course. Come to an understanding, and reunite as husband and wife. Put away the disagreeable, unhappy experience of your past life. Take courage in the Lord. Close the windows of the soul earthward, and open them heavenward. If your voices are uplifted in prayer to heaven for light, the Lord Jesus, who is light and life, peace and joy, will hear your cry. He, the Sun of righteousness, will shine into the chambers of the mind, lighting up the soul temple. If you welcome the sunshine of His presence into your home, you will not utter words of a nature to cause feelings of unhappiness.

O Mary, I beg of you to stop and consider how much you are grieving the Holy Spirit of God! Seek the Lord with your whole heart, that the Sun of righteousness may shine into your soul, and work in you an entire transformation, sanctifying your every word and action.

How I wish I could cry with a loud voice to every mother in the land: Sanctify your spirit through the grace that Christ freely gives to those who ask Him for grace. Practice tenderness. Manifest a sanctified love for your children. Interest yourself in their happiness. Teach them to exercise good sense. Acquaint them with God and His purpose for them. Make the religion of Jesus Christ attractive. Never offend the Lord God by dissension and unhappy differences. Seek for meekness and lowliness of heart. Cultivate affection.

Brother and Sister Nelson, while in the past you have disagreed, you are now under solemn obligation to God to make the most of your God-given abilities and powers. You should improve every opportunity you have for reaching a higher standard. It is God's purpose, signified to you through Sister White, His servant, that you should look to Jesus, and, by beholding Him, be changed into His likeness. The Lord desires that you shall no longer be children in your Christian experience, but, through the impartation of His grace, that you shall be complete in Him. If you take advantage of the present opportunity for reaching a higher experience, you can become strong and complete in Christ Jesus.

Brother Nelson, will you soften and subdue your nature? You may become like Jesus and be His missionary, His helping hand. He never prompts you to be exacting, dictatorial, and severe toward the members of your family and toward others with whom you associate. You can live this life only once. Will you not bring the pleasantness and the goodness of a perfect character into this life? The Lord wants you to be good and to do good. We can individually make life what we please. If we choose, we can honor God by using aright the talent of speech.

My brother, take up the care of your children. It will do no good to blame them; for they have received your disposition as an inheritance. In governing them, be firm, but not arbitrary. In talking with them, speak in a manner that will not create a feeling of stubborn resistance.

Brother and Sister Nelson, the example that you have set before your children has not been what it would have been, had you been converted. If you were changed by the grace of Christ, you would show that you had overcome selfishness and the desire to have your own way, to consult your natural inclinations, and to do as you please. Now is the time to show that you do not live to please self. Bring into the character the fragrance of Christ's character. Put away the spirit of scolding, fretting, and repining. Cultivate purity of speech. Pray and sing to the glory of God. Let the peace of God rule in your hearts.

“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. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthy, 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.]

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

“Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves unto your husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. ... Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Jesus.” [Colossians 3:12-21, 23, 24.]

Lt 48, 1902

Franke, Brother and Sister [E. E.]

“Elmshaven,” St. Helena, California

March 19, 1902

Dear brother and sister Franke,—

I have written you some important things that the Lord has given me to write for you. The Lord loves you, and He will draw near to you if you will draw near to Him. Remember that your safety is in praying constantly for the molding of the Holy Spirit. God's Word plainly declares the manner of Christ's work. As Christ is our example in all things, let us study His plans and His ways, and not try to study out methods different from His. The more straightforward you are in practicing the Word of God, in truth and righteousness, the more acceptable will the truth appear to those you are trying to help. It is not your work to call the attention of the people to yourself. It is your work to proclaim the most solemn truth ever given to mortals. We are living in the last days of this earth's history, and in the closing scenes of these days we have a part to act. The Lord desires you to learn of Him, to love and fear Him. Not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer, will you find success in winning souls. As you work for God in humility and lowliness of heart, He will manifest Himself to you. But when you exalt yourself and your family before the people, you interpose between Christ and those for whom He died.

Walk and work humbly with God. If you heed the cautions given you, you will place yourself where the Lord can work with you. But if you make yourself the central figures, the force of your message will be greatly weakened. God's servants have been given the most solemn truth to present, and their actions and methods and plans must correspond to the importance of the truth they advocate. If your way of presenting the truth is God's way, your audience will be deeply impressed with the truth you present. The conviction will come to them that it is the Word of the living God, and you will accomplish the will of God in power.

Let not your efforts be to follow the world's way, but to follow God's way. Outward display will not do the work the Lord desires to have done to arouse the higher classes to a conviction that they have heard the truth. Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you do not hold Sunday evening meetings to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their death-like sleep of self-indulgence. It is the naked truth that, like a sharp, two-edged sword, cuts both ways. It is this that will arouse those who are dead in trespasses and sins. The preaching of John the Baptist, the forerunner of Christ, made a decided impression on the minds of his hearers, because he gave a message startling in its plainness, a

message that cut to their hearts.

I have a message for you. A change is needed in your manner of working. Cease to be so prodigal in your use of means. I have seen that the Lord does not approve your extravagant display. This is not the way in which the truth is to be proclaimed. I desire your work to bear the unmistakable impress of the divine Worker. He who gave His life to save men and women from idolatry and self-indulgence left an example to be followed by all who should take up the work of presenting the truth that those who are saved must bring into the practical life. Your manner of laboring is to illustrate true economy. Do your work in a humble, Christ-like way, remembering that there are many cities to be worked. The Lord will bless and favor with His love those who reveal humility in their work for Him. But He abhors the proud and self-indulgent.

Those who in their work for God depend on worldly plans for gaining success will make a failure. The Lord calls for a change in your manner of labor. He desires you to practice the lessons taught in the life of Christ. Then the mold of Christ will be seen on all the meetings that you hold.

There are no difficulties in the way which leads to the city of God that those who trust in Him may not overcome. There are no dangers that they may not escape. Jehovah is our stronghold. He has infinite fulness, and from this fulness He can replenish with grace and wisdom the minds and hearts of all who follow Christ. His righteousness will go before them, enabling them to shine as lights in the world. He will make them channels through which are poured rich blessings for the refreshing of others. If you allow the grace of God to flow through you to others, you will not only bring refreshing to them, but you yourself will be refreshed.

You need the peace of God in your heart and in your home. The Lord desires you to let His peace rule in your heart. You are in great danger of taking upon yourself cares and responsibilities that do not give strength, but weakness. What is the chaff to the wheat? In trying to interest the people, you should not employ [methods] that call for such tremendous effort and for such a large outlay of means. I just wish to say that the Lord does not require you to bear this extra burden. At times the thought of where you are to find the money to meet the cost of your efforts sends you almost distracted. And the result of these efforts does not meet your expectations. Your work would be better without some of these efforts. They call the attention of the people to human productions, and their minds are directed to the study of these productions, so that Christ is scarcely thought of. The power of His grace is intercepted by human devising.

The Lord calls upon you to take heed, to save your mental and physical powers from decay.

Let everything be done to the glory of God. Tell your audience that you are going to correct your expensive methods of labor, that you must labor more economically, because there is much to be done to seek and save those who are perishing in sin. Tell them that you need their help in inviting others to the meetings. Tell them that you have a message from the Word of the Lord. Show them what the words of Isaiah mean: "Thus saith the high and lofty One that inhabiteth

eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] Though heaven and the heaven of heavens cannot contain God, His chosen temple is the soul of the humble and contrite one. His blessed presence fills the heart with peace and light and strength.

God will richly bless those who are humble and sincere, those who are kind and benevolent, who relieve the wants of the widow and the fatherless.

This is an age of extravagance and display. Men think that it is necessary to make a display in order to gain success. But this is not so. Take up your work in the name of Jesus Christ of Nazareth, and show the fallacy of expending means needlessly for effect. Preach and practice economy. Labor with simplicity, humility, and graceful dignity, and your work will make a lasting impression. Trustful dependence on God, earnest prayer to Him for help, obedience to His Word—these are as gold and silver and precious stones brought to the foundation.

Make it stand out with the greatest clearness that all created things are dependent on and under the control of Jehovah, and that as He sees best, He uses them as His instruments for the salvation of those who believe and as instruments for the destruction of those who harden their hearts in impenitence.

There are thousands to be reached by the truth. There are thousands who are to receive Christ as a personal Saviour. Greater New York must be worked on an altogether more economical plan than the plan on which you have been working. Christ says, “Whosoever will come after me, let him deny himself, and take up his cross and follow me.” [Mark 8:34.] Talk the truth, live the truth. Walk before God in all humility of mind and in all simplicity of action. Let the angels see that you love God, and that you practice the humility of Christ. This all must do who enter the courts of the Lord. In this life they must walk in the new and precious way that Christ has provided for His followers.

My brother, I write you at this time because I want you to be prepared to engage in camp-meeting work, prepared to speak to thousands, making plain by word and illustration the truths that must be presented. Suffer me to say the things that must be said to you. Hasty decisions, formed under the influence of strong feeling, without time for deliberation or for asking counsel from God, are generally wrong and are often exceedingly unjust.

I have the word of the Lord for you. You need to cultivate the gentleness of Christ. Communion with God will give you increased influence for good. Bring humility into your business life and into your religious life. Watch, watch, watch! For the sake of your children, watch! Unite with your brethren in counsel. Do not, I beg of you, stand apart as a separate whole. Unify, unify. Exercise care to avoid discord and strife. Do not speak words such as I heard you speak when in the night season I was in a council meeting at which you were present. Speak the words that Christ would speak were He in your place.

The Lord is your only safeguard. Fear Him, and tremble at His word. He will manifest Himself to His people as He does not to the world.

Those who claim to believe the truth are to guard carefully the powers of body and mind, so that God and His cause will not be in any way dishonored by their words or actions. The habits and practices are to be brought into subjection to the will of God. We are to give careful attention to our diet.

It has been clearly presented to me that God's people are to take a firm stand against meat-eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message? By the use of flesh meat the animal nature is strengthened and the spiritual nature weakened. Such men as you, who are engaged in the most solemn and important work ever entrusted to human beings, need to give special heed to what they eat.

Remember that when you eat flesh meat, you are but eating grains and vegetables secondhand; for the animal receives from these things the nutrition that makes it grow and prepares it for market. The life that was in the grains and vegetables passes into the animal, and becomes part of its life, and then human beings eat the animal. Why are they so willing to eat their food secondhand?

In the beginning, fruit was pronounced by God as "good for food." [Genesis 2:9.] The permission to eat flesh meat was a consequence of the fall. Not till after the flood was man given permission to eat the flesh of animals. Why then need we eat flesh meat? Few who eat this know how full it is of disease. Flesh meat never was the best food, and now it is cursed by disease.

The thought of killing animals to be eaten is in itself revolting. If man's natural sense had not been perverted by this indulgence of appetite, human beings would not think of eating the flesh of animals.

We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand. Beware how you place yourself in opposition to the work of health reform. It will go forward; for it is the Lord's means of lessening the suffering in our world, and of purifying His people.

Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject.

While we do not make the use of flesh meat a test, while we do not want to force any one to give up its use, yet it is our duty to request that no minister of the Conference shall make light of or

oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat-eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat-eating, because the Lord is calling for reform. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message, you are not to make this prominent. In counter-working the efforts of your fellow laborers who are teaching health reform, you are out of order, working on the wrong side.

Christ is our Example. He was <one with> God in the heavenly courts. But He came to this earth to live among men. "If there be therefore any consolation in Christ, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 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; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Philippians 2:1-11.]

Please study this Scripture and grasp its true meaning. We are to put on Christ. Everything good in man is the result of the Holy Spirit's work. Our own righteousness is worthless. Man cannot of himself do one good thing. But when he gives himself unreservedly to God, the Lord by His Holy Spirit begins in his heart the work of grace, teaching him how to practice self-denial, how to take up the cross and follow Christ. Sanctify the Lord God in your hearts. To love God supremely and to love our neighbor as ourselves are the two great principles on which hang all the law and the prophets. When these principles are obeyed, man, through perfect obedience, is bound up with God.

We may expect that God will give fulness of grace to carry forward every good work in the home and in the church, till His people come "in unity of the faith and of the knowledge of the Son of God," unto perfect men and women, "unto the measure of the stature of the fulness of Christ." [Ephesians 4:13.]

My dear brother and sister Franke, I write these things to you because I have an intense desire that you shall in no wise be overcome by the power of the enemy, but that with clear discernment you may see his craft and subtlety, and resist him. Draw nigh to God, and He will draw nigh to you. He will lift up for you a standard against the enemy.

“I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” “Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure. Do all things without murmuring and disputings; that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” [Philippians 1:3-6; 2:12-15.]

Lt 49, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

February 5, 1902

Dear Brother and Sister Haskell,—

I have every reason for gratitude to God that I have been able to continue my writing. Even when I was sick in Nashville, my head was clear, and I could write. I am still unable to use my voice. Sometimes when I attempt to speak, I can make no sound. But while I continue weak, I now have an excellent appetite, and my food tastes good. For this I am thankful.

How many disasters are now taking place! These are admonitions to us that we are living in the last days. Daily we read of earthquakes; of the going down of many ships, with great loss of life; of destructive floods; and of the burning of immense buildings costing millions of dollars—buildings which men have pronounced fireproof, but which, when touched by the finger of God, are consumed. With a loud voice these things speak to us, saying, “The end of all things is at hand.” [1 Peter 4:7.]

We are living in the closing period of this earth’s history. What shall we do to awaken the people to a realization of their dangerous condition? Already the plagues of God are coming upon the world; yet many of those who for years have been expecting to behold Christ at His second appearing are assuming an attitude of listless indifference to the daily events which show that His coming is drawing near.

In the twenty-fourth of Matthew is recorded Christ’s prophecy in regard to the signs that precede His second coming. After mentioning some of them, He says: “Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. ... But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day

that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” [Verses 32, 33, 36-39.]

As the inhabitants of the antediluvian world “knew not” the time in which they were living, so the inhabitants of the world today know not, because they do not choose to know, that they are living in the last days. Christ has warned us to watch for His second coming. He says: “Watch therefore: for ye know not what hour your Lord doth come. ... Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?” Every one of us may well ask, Does this Scripture refer to me? Lord, is it I? “Blessed is that servant,” Christ says, “whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” [Verses 42, 45-51.]

Every Christian is now to stand in his lot. This is no time to be careless. The judgments of God are in the world. They will surprise many. Vessels filled with passengers will suddenly go down, and all on board will perish. Some one may be saved to bear witness to the intemperance of those on board—the drinking, the card-playing, the swearing, the wickedness of every description. We need to watch, the Lord says, lest, coming suddenly, He will find us sleeping in dreamland, or engaged in worldly projects and foolish diversions.

In these perilous times we should leave untried no means of warning the people. We should be deeply interested in everything that will stay the tide of iniquity. Work on. Have faith in God. Christ has said, “All power is given unto me in heaven and in earth.” [Matthew 28:18.] This is the power that He longs to bestow upon all. He declares that those who seek Him with all the heart shall find Him.

Both Brother Haskell and Brother Franke have a work to do. There is great danger, however, that Brother Franke will not co-operate with God, but will carry on the work in a strange way. While giving God’s message to the world, he should have a most solemn sense of its sacredness. In every attitude, in every word spoken, he should be reverential. He is handling the Word of God. He should act as he would if he could see the Saviour personally in the congregation.

The one who teaches the Word of God needs to do so with great solemnity, because of the elevated character of this work. In every assembly where the truth is presented are angels of God. It is because of the connection of the human agent with the divine agencies that the minds of the hearers are impressed as Christ desires them to be. Heavenly intelligences can do work on the minds of those in the congregation that, as people leave the place of meeting, realize that Christ was there.

The minds of the people whom you address are to be correctly impressed. Christ says, “Go ye

therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Verses 19, 20.] He who while on this earth declared that He had many things to say that His hearers could not bear, is today in the congregation with those for whom He gave His precious life.

Gospel meetings can be conducted in such a way as to consume much money from the Lord’s treasury in an effort to make a display. When teachers of the Word depend upon outward appearance, they forget the nobler scene before them. They forget the great and mighty Worker who has promised to be with them alway. They forget that there is present One who can enlarge the faculties of the speaker, One who can make impressive the presentation of the power and grace of the truth.

The gospel minister should realize that he is a laborer together with God. He should reflect into the hearts of others the divine rays of light that shine into his heart. Thus he will co-operate with God in stamping upon human hearts the divine likeness. The speaker should never put self into his work; for by drawing the attention of his hearers to himself, he turns their attention from Christ. He may say and do many things that affect the minds of his hearers; but the power of his influence is counterworked by methods that bring the human agent into prominence, causing the people to lose sight of Christ.

Let no man weave himself into the work of God. The Lord does not give all the same talents. The gifts of His workers are varied. Each worker must stand in his lot and in his place, doing his work in an acceptable manner. There are men to whom God will give a message for the people; but in giving the message these men are not to reveal themselves. Christ is to appear as the only hope of salvation.

Those who make use of devices that are theatrical in nature to hold the attention of the people, lose the realization of the presence of Christ. Those who use so much time in preparing for their meetings, depending to a large extent on outward appearance to impress the people, give Jesus no opportunity to work on hearts. They mingle the common with the sacred.

We shall have to gain a deeper knowledge of Christ’s manner of working. Our faith must reach lofty, sacred heights. In His ministry the Majesty of heaven has given us a perfect pattern by which to shape our methods of labor. We must know by experience that the best and only way to learn how to reach hearts is to study this pattern.

In the Christian life there is no preparation that can take the place of that enjoined by the words, Watch, Pray, Work. The co-operation of God with man is all-sufficient. There is such a thing as excluding Christ from our meetings. This we do by neglecting to pray and by neglecting to recognize His presence as our light and life—the One who has power to give us success in all our efforts. The great Teacher will instruct every soul that waits upon Him.

Many things have been presented to me that worry my mind. I am writing this at twelve o'clock at night. In the night season the case of Elder Franke has been presented before me. He was in great excitement. In seeking to carry on the work in a way that the Lord does not approve, he was going beyond his depth, breadth, and height. By the use of charts, symbols, and representations of various kinds, he can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God. But when Brother Franke makes his labor so very expensive to himself and to others, he is not working in harmony with God's plan. It is not necessary to use so much of the Lord's money in New York City, when the funds in the Lord's treasury are so scarce that ministers cannot be paid for their labors.

Let our workers do some careful thinking, earnest praying, and wise planning. The Lord wants His work to be carried on solidly and intelligently. He says that we are a spectacle to the world, to angels, and to men. [1 Corinthians 4:9.] The presentation before me was that if Elder Franke would heed the counsel of his brethren, and not rush on in the way he does in making a great effort to secure large congregations, he would have more influence for good, and his work would have a more telling effect.

He should cut off from his meetings everything that has a semblance of theatrical display; for such outward appearances give no strength to the message that he bears. When the Lord can co-operate with him, his work will not need to be done in so expensive a manner. He will not need then to go to so much expense in advertising his meetings. He will not place so much dependence on the musical program. This part of his services is conducted more after the order of a concert in a theater, than a song service in a religious meeting. It makes an impression on minds for time and for eternity.

One of authority asked, "Brother Franke, who has required this at your hand?" The time has come for Brother Franke to consider that this great effort and excitement in preparing for a meeting does not bear the stamp of divine approval. It is mingled altogether too much with human devising. Christ has very little to do with these preparations. Brother Franke is not taking into consideration the efficiency of the Holy Spirit. Like the man who began to build a tower, he is endeavoring to do a large work without first counting the cost.

I speak to our brethren in New York City. You must follow Elder Franke no further than he follows the Lord Jesus. The time has come when there must be a decided change. If Elder Franke cannot labor as did the Lord Jesus Christ and His disciples, in planting and sowing the seeds of truth; if he cannot work in the large cities without making so much labor for himself and others by his preparations, and without expending so much money, he might better come apart and rest awhile. He is in danger of becoming unbalanced in mind because he cannot have all the money he wants for a certain line of work. But what does he accomplish by the methods of labor that he follows? His work of explaining the prophecies would make a deeper impression on the minds of people of the higher class if it were stripped of all preliminaries and eccentricities. Let present truth be presented with solemnity and the utmost simplicity.

Let Elder Franke begin to lay a different foundation for his work, not depending so much on outward display and expensive preparation to call the people out to hear the truth. Brother Franke, in this yourself and your family are brought in, and God is left out. The creature is put before the Creator. The appetite of the people for a theatrical style of preaching may be satisfied, but the effects made have not saving results. Outward display, expensive arrangements, do not give the people the education in gospel missionary work that the Lord desires them to receive. These things work against the truth, hindering instead of advancing it; for the truth is mingled with common, worldly methods. God's money is not to be expended in this way.

The injury this manner of working is doing to Elder Franke terrifies me. He is presented to me as a man almost desperate when he cannot get funds to invest in his extravagant preparations. His mind becomes unbalanced, and in the effort to secure money, he makes wild moves. He is exhausted. His nervous system has been severely taxed.

Elder Franke uses with prodigality money that should go to the sustaining of workers in different parts of the field. He needs to remember that others besides him are to have opportunity to use their talents in the Lord's work. And they are to be given facilities for work, so that they can labor without sacrificing health and even life itself. One worker is not to absorb a large amount of money to carry on his line of work according to his own plans, leaving his fellow worker without the means he ought to have in order to do the work assigned him. <Even if this money comes from outsiders, it is still the Lord's money.> God has not ordained that one worker should have a superabundance, while his fellow worker is so bound about by a lack of means that he cannot accomplish the work that should be done.

I see Brother Franke's danger. It is the greatest injury his brethren can do him to lend him money. He must not involve himself in debt to keep up an extravagant display, to hire the most expensive halls and the best singers. He is to cut down his expenses. In the place of display, he is to put <into his work> solid piety and earnest prayer. In the meetings held, the singing should not be neglected. God can be glorified by this part of the service. And when singers offer their services, they should be accepted. But money should not be used to hire singers. Often the singing of simple hymns by the congregation has a charm that is not possessed by the singing of a choir, however skilled it may be.

Let the work be carried on with greater economy. The Lord is not pleased with Elder Franke's extravagant outlay of means in his work in New York. This must not be permitted, for such an example is injurious to his fellow workmen. Should he continue to carry on the work in such an extravagant way, means would have to be gathered from every available source for its support, and the work in other parts of the vineyard would be crippled. Elder Franke himself would become bankrupt, and those sustaining him would become confused and perplexed. He would suffer from the thought that he had done thus and so, bringing disaster and defeat to his work.

Elder Franke overworks, and then, supposing that he needs a stimulus, he has recourse to a meat

diet. His energies are taxed to the utmost. He does not give himself sufficient time to sleep, and his brethren suffer with him because they love him.

God does not require His workers to tax themselves to get up new and strange schemes for interesting the people. There is fanaticism in this kind of labor, and God disapproves of it. Christ's example does not call for such service. Let not fanaticism mingle with the proclamation of the most solemn truth ever given to the world. God is dishonored when His servants give place to love of display and love of power. The religion that trusts in display is not a sanctified religion, and we need to be afraid of it. Elder Franke should be afraid of it.

The object of all we do, whether we eat, or drink, or whatever we do, is to be the glory of God. The health and strength that He has given us is to be carefully guarded. We are never to plan our work in a way that calls for a prodigal outlay of means or for an undue taxation of the mental and physical powers. The worker who plans his work in this way does great harm to himself. He worries, and his mind is worn out by his anxiety to make everything appear to what he supposes to be the best effect; for he gets nervous if he cannot obtain all the means he needs to carry out his plans to his satisfaction. While a worker follows such methods, he cannot be guided by the Holy Spirit. He is working in a worldly way to satisfy a worldly appetite. He forgets that true success is dependent on the One who has said, "Without me ye can do nothing." [John 15:5.] The things that should have taken the first and highest control of the mind are lost sight of in the effort to make a striking impression. The common fire, not the sacred fire of God's kindling, is used.

In our efforts to proclaim the truth, God's glory is ever to be kept in view. We are to worship Him in spirit and truth and in the beauty of holiness. We are to appear before Him cleansed and purified, so that He can teach us the meaning of the words, "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

While we are to be economical, we are not to carry economy to excess. It is one of the sad, strange things in life that great mistakes are <sometimes> made in carrying the virtue of self-sacrifice to an extreme. It is possible for the Lord's workers to be presumptuous and to carry too far the self-sacrifice that prompts them to go without sufficient food and without sufficient clothing, in order that they may make every dollar go as far as possible. Some laborers overwork, and do without things they ought to have, because there is not enough money in the treasury to sustain the number of workers that ought to be in the field. There would be more money if all would work in accordance with Christ's injunction: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.]

Absolute truth and righteousness and honesty are always to be maintained. Every one is to feel that he is the Lord's property. There is to be no sacrifice of the precious gift of health to satisfy narrow, contracted minds. We are to do nothing that will give the people an excuse to call us fanatics. In dress and behavior we are to reveal propriety. Never are we to be slack or untidy in

our appearance or our work. And never are we to show the selfish indulgence that is a denial of our faith.

The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms, cooking schools, are to be established. The people are to be taught how to prepare wholesome food. They are to be educated by showing the need of discarding tea, coffee, and flesh meat. There are to be suitably furnished rooms where people can be received and given religious instruction. These things are necessary for the advancement of the work. The work is not to be carried on in such a self-sacrificing way that an unfavorable impression will be made on the minds of the people because of its meager showing. All that is done is to bear favorable witness to the Author of truth. The worship of God in the beauty of holiness demands a dignity and nicety that is in harmony with the sacredness and importance of the truth.

Missions are to be established in all our cities. A work of equalization is to be done. All the workers are to be properly sustained in their respective lines of work. The work in one place is not to be carried forward without thought of the work in another place.

Those who are filled with unselfish love for the souls for whom the Saviour died will make every effort to save them. But even in good work, care is to be exercised. God's workers are to move cautiously. They are not to exhaust their strength, thus bringing reproach upon God because their health and strength have greatly decreased. Some are indolent. They love their ease and therefore do little good in the world. This is a great evil. But it is a greater evil for earnest, self-sacrificing laborers to overwork, and perhaps lose their lives just at the time when they are most needed. Prevention is better than cure.

God's ministers, deeply conscious of their weakness and their many infirmities, yet doing the best they can, find unspeakable consciousness in the assurance, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] God's Word will not return unto Him void; it will accomplish that whereunto He sends it. The great Master-worker moves on the minds of His human instrumentalities, teaching them to speak words that are right to the point. The truth presented is effectual because the worker relies on the One who is mighty, the One who has power to prepare hearts for the seeds of truth.

The duty and delight of all service is to uplift Christ before the people. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] All our efforts are to tend to the uplifting of the Redeemer. This is the end of all true labor. Let Christ appear; let man be hidden behind Him. This is self-sacrifice that is of worth. Such self-sacrifice God accepts. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "The heaven is my throne, and the earth is my footstool. ... But to this man will I look, even to him that is poor, and of a contrite spirit,

and trembleth at my word.” [Isaiah 66:1, 2.]

I thought that the subjects on which I have touched in this letter had been so fully dealt with in letters already written that I did not try to collect all that had not been copied. I am now very busy, but when the present stress is over, I shall gather together everything I can find on the subject.

Keep the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without using flesh meat. Think of placing the flesh of animals on our tables! Abstinence from all hurtful food and drink is the fruit of true religion.

Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted—body, soul, and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

At this stage of the earth’s history, meat eating is dishonoring to God. It is meat eating and liquor drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink show what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned; and those who drink it are made mad. Under its influence they show a satanic ferocity. They place themselves under Satan’s control, and he works through them.

Liquor drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor traffic, because it brings the country a revenue.

As we face these things, and see the terrible consequences of liquor drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee; for these excite a desire for stronger stimulant. They should refuse to eat flesh meat; for this too excites a desire for strong drink. Wholesome food, prepared with taste and skill, should be our diet now.

Those who are not health reformers treat themselves unfairly and unwisely. By the indulgence of appetite, they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God’s Word declares, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] The subject of temperance, in all its bearings, has an

important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral.

We are deeply pained as we see men and women of talent and influence, who are handling sacred truth and at the same time ruining their digestive organs by eating unwholesome food. We ask them to go further than abstaining from liquor and tobacco.

The work of teaching people how to prepare food that is at once wholesome and appetizing is of the utmost importance. Greater interest should be shown in the education of workers for this line of work which is far behind, because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food are standing back, unwilling to see the reform extend.

I am instructed to say to health-reform educators, "Go forward." [Exodus 14:15.] The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you ... by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.]

Lt 51, 1902

Franke, E. E.

"Elmshaven," St. Helena, California

March 20, 1902

Dear Brother Franke,—

I greatly desire that you shall be under the constant guidance and control of the grace of God. You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words showing the importance of obedience.

But, my brother, you are inclined to bring into your work, for display, other things which are represented to me as common fire, and these cause the solemn conviction of truth to lose its force.

I have a message to bear to you. Cut down the expense of advertising your meetings, and if a

large amount of money is given in the collections made at the meeting, use this money to carry on your efforts in new places.

Do not hire worldly musicians if this can possibly be avoided. Gather together singers who will sing with the spirit and with the understanding also. The extra display which you sometimes make entails unnecessary expense, which the brethren should not be asked to meet; and you will find that, after a time, unbelievers will not be willing to give money to meet these expenses.

It is part of your work to teach those whom you bring into the truth to bring the tithe into the storehouse as an acknowledgment of their dependence on God. They should be fully enlightened as to their duty to return to the Lord His own. The command to pay tithe is so plain that there is no semblance of excuse for disregarding it. If you neglect to give the new converts instruction on this point, you leave undone a most important part of your work.

There are many who are not fully enlightened in regard to the obligation resting on them to observe the Sabbath and to pay tithe, yet who are living up to all the light they have. There are many represented by Cornelius, of whom we read, "There was a certain man of Caesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people and prayed to God alway." [Acts 10:1, 2.]

Here was a man in a high position of trust in the Roman army, who was serving the Lord to the best of his ability and knowledge. His household followed his example of integrity. This man was living up to all the light he had, and heavenly angels were commissioned to bring him in connection with the apostle Peter, that he might receive additional light. "He saw in a vision, evidently about the ninth hour of the day, an angel of the Lord coming unto him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord. And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea side! he shall tell thee what thou oughtest to do." [Verses 3-6.] The Lord does not withhold words of encouragement from those who do well.

The Lord's dealing with Cornelius should encourage us to do our best according to the knowledge we have. The Lord takes special notice of those who serve Him, who by their prayers and their deeds of charity show that they are walking in the light. The Lord keeps a watch over the work to be accomplished. His children in this world are connected with the angels in heaven.

Read this chapter (the tenth of Acts), and mark the way in which the Lord deals with human minds. A larger work was to be done for the Gentiles, many of whom were living in closer accordance with the principles of the Old Testament Scriptures than were the Jewish leaders. By His own methods, the Lord would bring them to a belief in His Son. By bringing Peter into connection with Cornelius, God brought the gospel to those who had been strangers and foreigners, making them fellow citizens with the saints and of the household of God.

Paul writes, “Ye have heard of the dispensation of the grace of God, which is given me to you-ward; how that by revelation he made known unto me the mystery; ... which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.” [Ephesians 3:2, 3, 5, 6.]

How large a work there is to be accomplished! We are to work for the conversion of men like Cornelius, who are to act a prominent part in God’s cause.

After Cornelius had related his experience to Peter, the apostle said, “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.” [Acts 10:34, 35.] Yes, this is true. There needs to be a waking up among God’s people, that His work may be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of His people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men in the fallen churches. If this were not so, we should not be given the message to bear, “Babylon the great is fallen, is fallen. ... Come out of her, my people.” [Revelation 18:2, 4.]

The gospel is to be proclaimed in our cities. Men of learning and influence are to hear the message. Not only white men, but colored men of ability are to accept the faith. These are to work for their own people, and they are to be supported in doing the work the Lord desires to have done.

Much more prayer, much more Christlikeness, much more conformity to God’s will, is to be brought into God’s work. Outward show, an extravagant outlay of means, will not accomplish the work to be done. Many are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the way that God designs it to be brought.

Into the busy world, filled with the din of commerce, and the altercation of trade, where men were trying selfishly to get all they could for self, Christ came; and above the confusion, His voice, like the trump of God, was heard: “What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” [Mark 8:36, 37.]

Christ points men to the nobler world, which they have lost out of their reckoning, and declares that the only city that will endure is the city whose builder and maker is God. He shows them the threshold of heaven, flushed with God’s living glory, and assures them that the heavenly treasures are for those who overcome. He calls upon them to strive with sanctified ambition to secure the immortal inheritance. He urges them to lay up their treasure beside the throne of God. Then, instead of taxing themselves almost beyond endurance to gain earthly riches, they will work with all the powers of body and mind for Christ. By using their talent of means to win souls

to Him, they will be doing a work of more importance than any other work in the world.

There are among the monied men of the world those who will heed the message of warning: “Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [1 Timothy 6:17-19.]

Your danger, my dear brother, is in making the grave mistake of supposing that success depends on drawing a large congregation by outward display. To bring anything of a theatrical nature into the preaching of the Word of God is to use common fire instead of the sacred fire of God’s kindling. The Lord is not glorified by this manner of working. Not by startling notices and expensive display is His work to be carried to completion. Take up your work with greater humility, and carry it forward by Christlike methods. Let the truth have the field. For Christ’s sake do not hinder its progress by your own inventions. Save your own soul and the souls of those who hear you.

I beg of you not to continue to follow such expensive methods of labor. I must tell you that the Lord does not endorse these methods. And they do not accomplish what you suppose they do. In following these methods, you become wrought up to so high a tension that you are overtaxed. You get nervous and then speak words that hurt your influence. You do not gather with Christ as it is your privilege to do. I speak decidedly; for the Lord has given me this message for you.

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” [1 Peter 1:13-23.]

We have the assurance that if we obey God, we shall have the aid of divine influence. But we must remember that it is one thing to read the Bible and claim to believe its teaching, and another thing to have a deep experience in the truth that the Holy Spirit is seeking to impress on the heart

of every one. He who has true faith carries with him the evidence that he has become a member of the royal family, a child of the heavenly King, that he has fellowship with the Father, and with His Son, because he does the things that are pleasing in His sight. As Seventh-day Adventists, we need a vital element in our experience. Then the slumbering church will awake to new vigor, and will realize the importance of her responsibility. May the Lord send these things home to our hearts.

You need a deeper experience in the things of God, else you will make shipwreck of your faith. You must sit at the feet of Jesus and learn of Him. Your Sunday night meetings are a heavy strain on you; for you allow yourself to become wrought up to a high tension. Then, afterward, a corresponding reaction comes, and as a result, your association with the church does not bring peace and righteousness. It would be better for you to remain away from the church rather than bring into it a spirit that creates confusion and discord and strife.

Again and again this has been presented to me. Your labor must be after Christ's order. The tremendous efforts you make in preparing for your meetings do not accomplish the work that is most needed. You may be praised and exalted by men, but this is no evidence that your work exerts the right influence.

Thus saith the Lord, "You must guard against becoming wrought up to a high tension in preparing to speak to the people."

Camp-meeting season is approaching, and we want you to be ready to take part in camp-meeting work. Thousands of people will attend these meetings, and you can do a good work in presenting the truth to them.

I leave these words with you, my brother. May the Lord help and strengthen you to work in all humility of mind.

Lt 53, 1902

Jones, Brother; Brown, M. H.

March 28, 1902 [typed]

Dear brethren Jones and Brown,—

I send you with this a letter written last November regarding the case of Brother Myers. I took this letter with me to New York, and decided not to send it, when I heard that the church had decided to take up the case of this brother. I was rejoiced to hear that the Oakland church was finally aroused to do a long-neglected duty to a poor, suffering brother.

I hear that some have made complaint because the rooms in which Brother and Sister Myers were living cost six dollars a month. I am very sorry that our people could look upon this brother and sister, and yet not do their duty toward them. How would these criticizing complainers like

to be placed in similar circumstances?

The Lord's eye is upon the Oakland church. He is watching every member, and He will reward each one, not according to his profession, but according to his works.

Take Brother Myers from the poor-house as quickly as possible, and put him where he ought to be. If the Oakland church is not willing to support him free-heartedly, without one complaint, I will take him off your hands. But I do not believe that the church as a whole is unwilling. I think the unwillingness is with one or two whose hearts need to be warmed by the love of God.

I request that this letter and the letter written in November be read in the church.

May the Lord help you to remember the words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Matthew 25:45.] May He help you so to work that He can say to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. ... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Verses 34-36, 40.]

Lt 54, 1902

Prescott, Brother and Sister [W. W.]

St. Helena, California

March 30, 1902

Dear Brother and Sister Prescott,—

I wish that I could see you. I should like to talk with you. I shall feel thankful indeed if you can connect with Elder Smith in the editorial work on the Review and Herald. You have had experience as an editor, and you can be a great help to Elder Smith. He should not be left out of the editorial work. In no case drop his name off the editorial list. You should co-operate with him in the work, that you and his son Leon may together be the strength that he needs. The Review is our church paper, and strength and vitality should be put into it. There is need of all the sharpened talent that the younger helpers can give. Impress upon the contributors the necessity of writing live, spirited articles.

You can be a real comfort and blessing to Elder Smith, and he can be a help to you. The Lord will aid you, my brother, in this good work.

Your influence in the Review and Herald Office can be a great blessing. The workers there have not received the spiritual help they should have received. In the past they have shown great deficiency because they have failed to understand how to make the most of their opportunities.

Will you not exert an influence that will elevate them? Strive to arouse them to realize the opportunities they have in working for the Lord in the publishing house. Try to lead all who are working in the Office to see that they are engaged in God's service, and that they should no longer fail to comprehend the needs of the present time. Every hour has its importance. Teach them the need of standing in their lot and place, of putting all their ability to the stretch in doing their appointed work.

Work patiently. Remember that the entrance of God's Word gives light. "It giveth understanding unto the simple." [Psalm 119:130.] The word "simple" as used here does not refer to those of weak mind, but to those whose hearts are humble and contrite. When the hearts of the workers are united with Christ, when they realize that they are laborers together with God, angels will communicate with them.

Some in responsible positions have shown but a feeble interest in those around them. They have not helped those weak in spirituality. They have not, by precept and example, led them to turn their faces heavenward to catch every ray of light. Let those in positions of trust shed the pure light of a bright experience on the pathway of those connected with them. Many are in darkness, surrounded by worldly influences. Take hold of such by faith. Save them from being swept away by the current of worldliness. Let them not drift from divine influences. Grasp them and hold them by the power of love and faith. In faith and patience labor for the erring. The Lord desires every one connected with the publishing house to obtain a rich Christian experience; and then to use this experience intelligently. As they do this, the Lord will give them His peace. They will become rich in thoughts and plans for helping those who are weak, and lame, and spiritless.

Why are there so many idlers among those professedly engaged in the highest service for the Lord? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold, while those for whom Christ died are putting their hands into the hand of Satan? Impress upon them that they cannot afford thus to work on the enemy's side. Souls are perishing. Have you not a leaf from the tree of life to present to them? Will you not be the Lord's helping hand?

The Lord wants the workers in the Review and Herald Office to learn to submit their judgment to His judgment, and then to use all their capabilities for Him, giving Him their best thoughts and their best efforts. The Lord has a vineyard to be cultivated. The cultivation of this vineyard makes it necessary for every believer to be a producer of good works, as well as a consumer.

Wisdom is at our command. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [James 1:5, 6.] The Lord Jesus is waiting for His people to feel their need of His grace. When they draw nigh to Him, He will draw nigh to them. By His infinite wisdom He will supply their deficiency.

All your physical, mental, and spiritual powers are His gifts. Use them wisely. Develop the

capabilities that God has given you. Let every ability, every power of body and mind, be used in earnest, willing service for God. Let there be no shirking of responsibilities. "Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.] The human agent works, and God works.

Gather the precious leaves from the tree of life that are for the healing of the nations. Let the peace of God rule in your hearts. Christ is longing for you to open the door and let Him in, that His joy may be in you and your joy may be full. "They that seek me early shall find me." [Proverbs 8:17.] This Scripture may be urged home to the youth as applicable to them. But it does not refer only to those who seek God in youth. It means more than this. Those who seek Him at the dawn of day will not find Him asleep. Let us seek Him in the early morning, to ask for strength for the work of the day.

We need the deep moving of the Spirit of God. We need the love of God in the soul. All along the way we see souls dropping out of the ranks. Why? Because they are not yoked up with Christ. He says to us, "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.] Yoked up with Christ, we are safe in any peril. Faith cleaves to Him, twining about Him. The promise is fulfilled, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.]

My dear brother, I send this message to the workers in the publishing house. I have written it to you, as you will know to whom to read it. I seemed to be addressing the words to the workers in the Office. I am intensely desirous that they shall draw near to God, that He may draw near to them. His light and presence will be recognized and appreciated by all who seek Him with the whole heart. Please read these words to the workers. Tell them that as they become one with Christ, they possess the riches of His grace. They walk in His footsteps. They follow His example of love and sympathy, helping those who need help, lifting up the hands that hang down, and strengthening the feeble knees, directing the gaze to Him who gave His life for the life of the world.

Brother and Sister Prescott, I feel a longing desire that the light of the Lord shall fill the Review and Herald Office. We pray for you in Battle Creek. Our hearts go out with your hearts for the saving grace of Jesus Christ to be so largely revealed that the souls who have been walking in darkness shall walk in the light.

I rejoice in the Lord that I am gaining strength. I am now able to walk as well as I did before my journey to New York. I am obliged to continue my writing, and I praise the Lord for the strength that He gives me. I am carrying so heavy a burden that often I cannot sleep past twelve or one o'clock. When my mind is so pressed, I can find relief only in prayer and writing. My workers tell me that since my return from the East, I have written about six hundred pages of typewritten

matter. And during the whole of this time, I have been in feeble health. In deep earnestness I am trying to accomplish the work the Lord has given me to do. I am trying to be a blessing to others.

I am so desirous that the Lord shall work at this time. It is evident that the end is near, that the Spirit of God is being withdrawn from the world. As I read of floods and fires, cyclones and earthquakes, in different places, I know that the Lord is soon to come. Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the redeemed family, could only discern the signs of the times, what a change would be seen in them!

John writes: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." [Revelation 20:11, 12.] Are we prepared to meet our record in the judgment?

The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in His footsteps, to walk and work for Him, to lift the cross, and follow where He leads the way. We may, yes, we may be ready when our Lord appears, and we may be helping others to prepare the way of the Lord, to make in the desert a highway for our God. Let us have faith in the Lord. Even amid discouragements let us have all faith.

If our brethren will get out of the rut in which they have been for so long, the Lord by His mighty power will help them to make advancement.

I am glad that you are at the present time in Battle Creek. I am very hopeful that the work there will be carried on in a way that will honor and glorify the Lord. You must not become discouraged. You will have to lift with all the power you have, but never lose the assurance that it is not in your might, your power, that you are to have confidence, but in One who is all-powerful, and who is willing to help and bless and strengthen you, that you may strengthen others.

It will take experience and trial to make the fields in all parts of God's vineyard productive. It takes God's power to uproot the forest and to turn and overturn until His will shall be done on earth as it is in heaven. It takes the sunshine as well as shower to cause vegetation to flourish. The Lord is our hope, our trust. By His mighty power He can cause the waning faith to become strong and mighty.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Philippians 3:13, 14.]

Lt 55, 1902

Zelinsky, Brother and Sister [F.]

“Elmshaven,” St. Helena, California

April 6, 1902

My dear brother and sister,—

You need to know yourselves. There is a particular knowledge that will be of the highest value to both of you—the knowledge of how to be refined, kind, and conciliatory in your dealings with one another. To gain a proper understanding of the marriage relation is a lifework. Those who marry enter a school of discipline from which they are never to be graduated in this life. In this the very first year of your married life, let there not be chapters that will spoil your future experience.

My sister, you now have opportunity to learn your first practical lessons in regard to the responsibilities of married life. Be sure to learn these lessons day by day. You are not to become discontented and moody. Try to be a real medical missionary. You must not forget that you have a husband who has suffered much. His life will always be more or less an affliction to him because he cannot do all that other physicians do. There are many reasons why he should not suppose himself able to be in all respects a complete physician. He often becomes over-fatigued in <body and> mind. But even when tired, his brain is filled with a kind of strength that leads him to feel capable of doing anything. He is a very proud-spirited man and is inclined to let high ambitions and imaginations predominate over firm, solid judgment.

Every work of human beings, be they men or women, “shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work, of what sort it is.” [1 Corinthians 3:13.]

As men and women are generally designed for the home life, they should from an early age be trained to perform the duties of this life. They should be taught to use their hands and feet in helpful ways. Constantly they should be taught to see the need of learning to be useful. They are to be regarded as a part of the family firm.

Such a training is of untold value to a child, and this training need not be a painful process. It can be so given that the child will find pleasure in learning to be helpful. Mothers can amuse their children while teaching them to perform little offices of love, little home duties. This is the mother’s work—patiently to instruct her children, line upon line, precept upon precept, here a little, and there a little. And in doing this work, the mother <herself> will gain an invaluable training and discipline.

If the child has a stubborn will, the mother, if she understands her responsibility, will realize that

this stubborn will is part of the inheritance she has given him. She will not look upon his will as something that must be broken. There are times when the determination of the mother meets the determination of the child, when the firm, matured will of the mother meets the unreasoning will of the child; and when either the mother rules because of her advantage of age and experience, or there is a ruling of the older will by the younger, undisciplined will of the child, at such times there is need of great wisdom; for by unwise management, by stern compulsion, the child may be spoiled for this life and the next. By a lack of wisdom everything may be lost.

This is a crisis that should seldom be permitted to come; for both mother and child will have a hard struggle. Great care should be shown to avoid such an issue. But once such an issue is entered into, the child must be led to yield to the superior wisdom of the parent. The mother is to keep her words under perfect control. There are to be no loud-voiced commands. Nothing is to be done that will develop a defiant spirit in the child. The mother must study how to deal with him in such a way that he will be drawn to Jesus. She must pray in faith that Satan shall not be victor over the child's will. The heavenly angels are watching the scene.

The mother must realize that God is her helper; that love is her success, her power. If she is a wise Christian, she will not attempt to force the child into submission. She will pray; and as she prays, she will be conscious of a renewal of spiritual life within herself. And she will see that at the same time the power that is working in her is working also in the child. And the child, in the place of being compelled, is led, and grows gentler; and the battle is gained. Each kindly thought, each patient action, each word of wise restraint, is like apples of gold in pictures of silver. The mother has gained a victory more precious than language can express. She has renewed light and increased experience. The "true Light, which lighteneth every man that cometh into the world," has subdued her will. [John 1:9.] There is peace after the storm, like the shining of the sun after rain.

Such crises come also between husband and wife, who, perhaps, bring childishness into the married life. Unless men and women have learned of Christ His meekness and lowliness, they will reveal the impulsive, unreasonable spirit so often revealed by children. The strong, undisciplined will will seek to rule. Such ones need to study the words of Paul: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." [1 Corinthians 13:11.]

Both of you need to soften the disposition, else, when there is any difference of judgment between you, it will be as flint striking flint. Watch your words; for speech is a precious, God-given talent. Be careful not to put sharpness into your words. Let not your married life be one of contention. If it is, you will both be miserable. You can make each other miserable, or you can make each other happy.

My sister, your husband is not a stranger to suffering. He has not yet been truly converted, and neither have you. Your first work should be to heed the invitation of Christ, "Come unto me, all

ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] The Lord desires you to wear His yoke. Remember that we cannot have rest in this life or in the future life unless we comply with Christ’s invitation. His Holy Spirit alone can develop a harmonious character, a character that will produce uniformity and peace. By praying and watching unto prayer, bring fragrance into your lives. Both of you need to feel your entire dependence on God. It is only by His aid that any of us can gain spiritual power. You may both at times struggle hard and long, to rule and subdue self, but you will fail unless you receive help from on high. Only through our Lord Jesus Christ can we gain the victory over self and selfishness. Let us acknowledge God as the source of all our blessings. Let there be in our lives no boasting, no feeling of superiority. Let us humble ourselves before the Lord, consecrating all we have and are to Him.

You may with safety cherish an ambition to obtain the divine favor by a surrender to the Spirit of God. If this is the grand aim and purpose of life, we shall repress all desire for self-exaltation, all vain-glory, all self-sufficiency, and self-confidence. It is safe for us to glory only when we glory in the thought that we have an all-powerful Redeemer and that He is our personal Saviour. As we do the things He has commanded us, we glorify God in our body and in our spirit.

It is not enough for you to admit that the truth is good. The light of God is good, yet if you keep the door of your heart closed against it, of what avail is it to you? Truth is a wonderful power, but unless it is imparted to the understanding, unless it is brought into the life and, through the Holy Spirit, made a working agency, it is of no help to us.

Men and women are to be received or rejected by God. The characters we form here will decide our eternal destiny. And it is the condition of the heart that determines the character. Our own estimate of our value in God’s sight is not to be depended on, because the human mind, unless worked by the Holy Spirit, makes grievous blunders, blunders that may result in the eternal loss of the soul.

Both of you need the faith that works by love and purifies the soul. Neither of you will gain peace or hope or comfort by exhibitions of passion or self-will. The Christian should be a man of true, pure, sensitive spirit. By the love of the truth he is to walk in the narrow path. I urge you both to humble your minds, and always to be kind, pitiful, and respectful to each other, a help to each other. My brother, remember that your wife accepted you as her husband, not that you might rule her, but that you and she might be a help to each other. Husband and wife are to be kind in speech and gentle in spirit, bearing and forbearing with one another. The husband is to be considerate and courteous, not over-bearing or dictatorial. Truth is never advanced by a haughty, belligerent spirit.

Brother Zelinsky is a cripple, and the knowledge that he is humiliates him. But if this humility is of the right order, if it does not lead to discouragement and rebellion, but to trust in God, he will receive great blessing. My brother, be not discouraged. A discouraged man is good for nothing. In His life in this earth, the Lord Jesus has left us a perfect example, and He will give us strength

to follow this example. Afflicted as you are, my brother, you have a work to do for God in the world. This work is to seek to undo the work that Satan is doing in planting the seeds of evil. The Lord Jesus is looking upon you both. He who has given you so great an evidence of His love bids you follow the path of the just, which shines brighter and brighter unto the perfect day. Christ is your leader, and He calls upon you to deny self, to take up the cross, and follow Him. Then nothing will come in to prevent the development of the whole nature. The cultivation of the powers will tend to the glory of God's name. All spiritual blessings will be appreciated. The experience will reveal healthfulness and harmonious action.

Christ gave His precious life that the life of man might be bound up with His in the union of humanity and divinity. He came to our world and lived a divine-human life, that human beings might be partakers of the divine nature, that their life might be as harmonious as God designed it should be. It is only when man is in harmony with himself as Christ's redeemed possession that he can be in harmony with his Creator.

You have a battle to fight against the world, the flesh, and the devil. One victory is positively essential for your present and eternal good. It is the victory over the stubborn will. It requires a long time to free the minds of young men and young women from the erroneous impressions that have been received from unwise instructors. May the Lord help you, my brother. In your own strength you will never be able to conquer the hungering ambition for worldly honor. In this struggle you can gain success only through Christ. As you partake of His sufferings, showing self-sacrifice at every point, strengthening your sympathy for fallen humanity, you will obtain victory after victory in and through your Redeemer. And you will be preparing to be a partaker of Christ's glory in the life to come.

My brother, if you stand on God's side of theology, cherishing the faith which works by love and purifies the soul, you will no longer be discontented, unreconciled, unhappy. Let your hearts, my brother and my sister, be in unity with God. Take hold of the work that you may constantly do for God. Speak to the suffering words of sympathy, of cheer, of hope. Seek to show them the blunders they have made, that they may redeem the past.

Remember, my dear brother and sister, that God is love, and that by His grace you can succeed in making each other happy, as you promised to do in your marriage pledge. And in the strength of the crucified Redeemer you can work with wisdom and power to help some crooked life to be straight in God. What is there that God cannot do? He is perfect in wisdom, righteousness, power, and love.

Let us strive harmoniously to live in God's sunshine, that our influence may bless the world. Let us break Satan's power over ourselves, that Christ may abide in our hearts. The loving spirit of Jesus is ever to control us. The law of kindness is ever to be on our lips. Forbearance and unselfishness mark the words and acts of those who are born again to live a new life in Christ.

We are to gain breadth and nobility where Paul gained them. He says, "Covet earnestly the best

gifts.” [1 Corinthians 12:31.] Faith, hope, and charity are the best gifts that we can have, because they bring our hearts into harmony with the purposes of God. What a blessed thing it would be if we all felt an intense longing for these gifts. If we earnestly covet them, we shall, when we obtain them, use them in such a way that our influence will draw those around us nearer to Christ. In coveting these gifts, we are imparting to others the richest blessings. In cherishing these gifts, we increase in Christlikeness, in love, in self-denial, in generosity, in compassion. We shall find many things that have to be given up, because we would use them in such a way as to make them stumbling blocks. But if we have these best and highest gifts, their influence will make our experience wholesome and helpful.

Remember that for our sake the Commander of the heavenly hosts clothed His divinity with humanity. The Highest stooped to be the servant of all, that He might beautify the meek with salvation and be the wisdom of all who learn of Him. “Where I am, there shall also my servant be.” [John 12:26.] He giveth grace to the humble and to the contrite in heart.

Wealth we shall have when we are welcomed to the heavenly courts, to tread the streets of gold in the city of God. We shall not exalt earthly gain, human genius, when we see light in God’s light.

My brother, my sister, will you, without delay, lay down your self-sufficiency, and at the cross of Christ obtain wholeness of restoration? God help you to be kind, condescending, courteous. Open your hearts to the softening, subduing influence of the Holy Spirit, the light of the Sun of Righteousness, that radiates from the throne of God.

Lt 56, 1902

Magan, P. T.

St. Helena, California

April 6, 1902

Dear brother Magan,—

This morning I received the second letter you have lately written me. The first of these letters was a wonderful statement of success. Yesterday morning I read in the Review and Herald an account of what has been accomplished in the recent effort to sell Object Lessons. I am very much pleased with what has been done. We must do all we possibly can to press the battle to the gates.

The Lord knew just the best way to help us out of our difficulty in regard to the debt on the schools. The school work is to me a part of myself, and I am greatly encouraged by the success of the plan to relieve our schools from debt. My heart is made glad in the Lord as I hear of the money brought in by the sale of Object Lessons. The sale of this book is the Lord’s own plan,

and His blessing is attending the efforts made to carry out this plan. I have already seen much more accomplished than I expected to see.

I hope that no one who can engage in this work will excuse himself, and so lose the blessing that there is in it. This is the means the Lord has ordained for uniting the hearts of His people to one another by the same link that unites them to Himself as His co-workers. “We are laborers together with God.” [1 Corinthians 3:9.] These words seem so appropriate to the work now being done.

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord’s goods. I have been shown that many of those who claim to be the children of God have become rusty from inaction; and the Lord in His providence has given them something to do, and in thus doing, has opened the way for them to help others to become acquainted with the truth.

God has given His people a work to do that will bring about a great and grand result. In getting up out of the easy chair of self-satisfaction and going forth to give the light of truth to their fellow men, God’s people will learn an excellent lesson. By selling Object Lessons, they are doing a two-fold work—helping to lift the debt from our schools, and at the same time giving the most precious light to those who really need it.

There are many, many souls that the Lord Jesus desires to save. And He asks for co-operation in this work. These souls cost Him an infinite price. Let the question come home to us, Are we willing to be workers together with God? Are we willing to go to people outside the faith and plant in their hearts the precious seeds of truth?

The work being done with Object Lessons is a good beginning to the work the Lord desires to see carried forward by His people, because it calls for sacrifices and gifts, and because it enables all to act a part. This is a work in which old and young can engage. The Lord’s plan has opened the way for all to do something. This is a work that is to be a blessing to all who engage in it. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, “The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you.” [2 Corinthians 13:14.]

The Lord comes near the workers, and angels go before them. The work of selling the book is to accomplish double and triple good in different lines. Many more will buy the book when they are told of the object for which it is being sold, than if it were being sold for the ordinary purpose. Those who purchase the book feel that they are doing something to advance a good cause. The work is done with such earnestness that it appeals to their hearts. It is a lesson to them, and although many are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They realize that what they are doing is commended by the Lord, who blesses every good work. Light shines into their hearts. To many

the conviction of the Spirit of God will come through the seed sown by this unselfish work done for the Master. The saving of many precious souls will be the result of the work done in canvassing for Object Lessons.

Under the divine guidance, go forward with your work, and, as you go, trust in the Lord for aid. Remember that when with thankful hearts you do the very best you can, you are closely allied to the angels of God. They go before you. There is sympathy and union between divine and human agencies.

As you seek to become acquainted with those who have no knowledge of the truth, as you strive to speak words in season, remember that you are God's helping hand, and that He will teach you to speak words that will cause light to shine into darkened minds. Doors will open for the work of soul-saving. Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into the homes of the people the sunshine of heaven. Outside of the truth of heaven, there is little enough of this sunshine now in the world.

Never forget in whose company you are. Say, "In thought, in word, in attitude, I will be a blessing to those I meet, I will let my light shine forth." Speak and act to the glory of God. See by faith an angelic host all around you. Believe that the Lord Jesus is by your side, and that His excellent glory enfolds you, that He is pouring upon you the refreshing showers of His grace. Many who enter Christ's service at the eleventh hour will labor with great earnestness in their appointed work. They will appreciate the great truths of the Word of God and will bring these truths into the daily experience.

I have never seen so good an opportunity for all who will work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling Christ's Object Lessons. Let all who know the truth engage in this work in the meekness of Christ and in the love of God, striving to communicate the light of truth. When you are called upon to defend a point of faith, do this in the meekness of wisdom, speaking the truth in love. "The servant of God must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of that truth." [2 Timothy 2:24, 25.]

While the workers may be strong in the faith, they are never to show any self-assertion. They are ever to reveal the meekness and gentleness of Jesus. Before angels and men, such workers bear testimony to the power of the truth. They make a favorable impression on the minds of those for whom they work.

Let the workers remember that their spirit and their actions have a great influence on the minds of those they meet. Let them feel their dependence on God. It is only when we place ourselves in His hands, to be worked by His Spirit, that He can use us to break the power of the enemy over souls.

Ever remember that to those with whom you become acquainted in this work, you are to speak of the love of the Saviour, who, though He was rich, yet for our sakes became poor, that the fallen human race might have the opportunity and privilege of becoming rich. He left His honor, His glory, His royal robe and kingly crown, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon Almighty power. Thus He made it possible for us to be clothed with the robe of His righteousness. Let us follow where He leads the way, denying self and taking up the cross. As we share His humiliation in this life, partaking with Him of His suffering, we are preparing to share in His glory in the future life, if we hold the beginning of our confidence firm unto the end.

We are to unite in doing Christ's medical missionary work, seeking with all our power to represent Him to all with whom we come in contact as One who can and will save to the uttermost all who come to Him confessing their sins. In this work we are to use all our capabilities, all our powers. As John declared Christ, so we are to declare Him: "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] John's message is to be our message.

Christ gave Himself to a life of lowliness, privation and poverty, that He might know how to reach every suffering, afflicted sinner. In all our afflictions He was afflicted. He was a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [Isaiah 53:5.]

"In all things it behoved him"—the Commander of the heavenly host—"to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Hebrews 2:17, 18; 4:14-16.]

"In Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are

build together for an habitation of God through the Spirit.” [Ephesians 2:13-22.]

With heart and soul and voice, I praise God for these words. How can we better serve the Master than by using His precious words to bring help and assurance and blessing to those who are worried and troubled and confused.

“You hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [Verses 1-10.]

The Lord desires His workers to become familiar with these words, which are so full of meaning. Our own souls must be filled with the love of Christ; then, when an opportunity offers, we can give expression to his love, speaking a word in season to those that are weary. We may fear that it is a word out of season; but let us do our best, and trust in God, leaving with Him the results. We are to sow the seeds of truth beside all waters.

I say these things because I feel the force of them. My soul is uplifted as I contemplate the rich grace in store for those who are laborers together with God. O how I long to present Christ in all His fulness to those who are in the darkness of error. No one need be hopeless. No one need sink into discouragement. The very highest incentives are presented to us to lead us to form characters that God can approve.

“Wherefore seeing ye also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. ... No chastening for the present seemeth to be joyest, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” [Hebrews 12:1, 2, 11-15.]

“That he might sanctify the people with his own blood,” Jesus “suffered without the camp, bearing the reproach. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. ... Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.”
[Hebrews 13:12-15, 20, 21.]

Lt 57, 1902

Zelinsky, Brother and Sister [F.]

“Elmshaven,” St. Helena, California

April 7, 1902

Dear brother and sister Zelinsky,—

I have words to speak to you. You have united with each other in a lifelong covenant, and your education in married life has begun. My brother, you are no longer to live to yourself. You and your wife are to blend as one. But you are not to lose your individuality in each other. God owns the individuality He has entrusted to you. His will is to be your will. Of Him you are to ask, What is right? what is wrong? For what purpose was I created?

“Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” [1 Corinthians 6:19, 20.] You are to live for Him who gave His life for you. Your love for that which is human is to be secondary to your love for God. The wealth of your souls’ affection is to flow forth to Him whose you are by creation and by redemption. Living in God, the soul sends forth its best and highest affections to Him who made it, giving Him firm and willing service. Is your greatest outflow of love toward Him who has purchased you with His own life? If it is, your love for each other will be after the divine order.

The first year of married life is a year of experience, a year in which husband and wife learn each other’s different traits of character as a child learns a lesson in school. In your life-connection, your affections are to be tributary to each other’s happiness. Constantly you are to reveal unselfishness, each acting his part to minister to the happiness of the other. This is the will of God concerning you.

Affection may be as clear as crystal and beautiful in its purity. Yet it may be shallow, because it has not been tested and tried. As your love and faith in Christ increase, your affections will deepen and widen and strengthen. Spiritual life is progressive. As we behold Christ, our love for Him becomes daily deeper and stronger as it is submitted to the proof of trial. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to

glory”—from character to character—“even as by the Spirit of the Lord.” [2 Corinthians 3:18.]

In this life we are to improve every opportunity for learning what claims God has upon us. Thus we grow to the full stature of men and women in Christ. Paul writes, “When I was a child, I spake as a child, I understood as a child; but when I became a man, I put away childish things.” [1 Corinthians 13:11.] When this is our experience, the conversation will not be deficient in knowledge, as in the days of childish inexperience. The imperfect, childish knowledge is no longer seen. Higher and still higher attainments are reached in spiritual growth and understanding. The conception of the grace of the Spirit of God is not governed by childish ignorance, but by Christlike development.

Will you each remember that in this life it is your privilege to gain a preparation for the future life? Much is at stake with us individually. Not only are we to covet earnestly the possession of the best gifts offered to us in Christ, but we are to remember that these precious gifts are to fit us for usefulness in this life. To every man God has given a sphere of usefulness, and He desires all to improve their opportunities, their privileges, and their capabilities, that they may obtain a deeper and still deeper experience, and thus be enabled to glorify God. We are to repress every evil inclination by availing ourselves of the possibility of being partakers of the divine nature. Thus we are to escape the corruption that is in the world through lust.

There is no more reason for strife among the people of God as to who shall be greatest than there is reason for strife among the members of the body as to which shall be greatest. Christians are members of Christ’s body, and there is to be between them no division or contention. All are to have one common interest. All are to co-operate with Christ in the great, grand work of restoring in man the moral image of God. Every Christian will strive to work out his own salvation, the salvation of his family, and the salvation of those with whom he is associated. This is the work devolving upon all. Those who are regardless of their God-given responsibility in this life will find no place in the redeemed family in the kingdom of God.

The highest usefulness of the human agent consists not so much in the possession of talents as in his use of these talents in and through the sanctified influence of the Holy Spirit. He is to perform his duties with exactitude. Let him not forget to put his talents to the best use, lest in the books of heaven there is found the record, “Unfaithful servant.”

God wants every one to discharge his duty according to the knowledge he daily gains in righteousness. Every one is to be a true worker with Jesus Christ for the saving of his own soul. Endowments are of value in proportion as they are improved, in proportion as they are used by their possessor in the effort to be and to do good. The Christian is to set a Christlike example. He is to be a blessing to others by the way in which he trades upon his God-given talents.

To obtain the greatest blessing for himself and his fellow men the Christian worker must seek Christ in earnestness and sincerity. He is to recognize Christ as the Master-worker and labor under His direction. Christ has purchased every human being. We are His property. By His right

as Creator and Redeemer, He claims our service. We are to consecrate ourselves to Him. To do otherwise is to rob Him of His due. To refuse to do the work He has given us to do, as His helping hand, is to dishonor God.

You now have duties that you did not have before your marriage. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.” [Colossians 3:12.] “Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. ... Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.” [Ephesians 5:2, 22-29.]

No one who is consecrated to God will use these words to excuse a masterly, dictatorial spirit. When the first part of this message is accepted, the latter part will come in naturally. There will be no lording it over each other. If the husband and wife are sanctified to God, body, soul, and spirit, they will not try to turn aside from the strong, definite lines of duty laid down in the Word of God.

Husband and wife are to recognize each other's rights. Both are to cultivate a grateful, submissive spirit. The husband is not to think that his wife has no rights. He is not to forget that she has an individuality that is not to be submerged in any one else. He is to respect his wife's individuality.

Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward His church is the spirit that the husband and wife are to manifest toward each other. If they love God supremely, they will love each other in the Lord, ever treating each other courteously, drawing in even cords. In their mutual self-denial and self-sacrifice, they will be a blessing to each other.

Family religion is a wonderful power. The conduct of the husband toward the wife and of the wife toward the husband may be such that it will make the home life a preparation for entrance to the family above.

My brother and sister, you are not to try to compel each other to do as you wish. You cannot do this and retain each other's love. Both of you have strong will power. You may exercise this power in a way that will make you a great blessing to each other. And, by yielding to self, you may exercise it in a way that will be a curse.

Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes His church. And the wife, in her turn, is to show respect for her husband. Both are to cherish the precious spirit of kindness, being determined never to grieve or injure each other. My brother, as a husband, you must be patient, kind, and forbearing. Never are you to domineer over your wife. You have strong will power, but you are not to exercise this to compel your wife to do as you wish her to do. You must remember that she has a will, and that she may wish to have her way as much as you wish to have yours. Remember, too, that you are older than she is, and that you have the advantage of your wider experience. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit." [James 3:17.]

Before a man connects with any one as closely as men and women are connected in the marriage relation, he should learn to deal with his own mind and with the minds of others.

Both of you need to be converted. Neither of you has a proper idea of the meaning of obedience to God. Study the words, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:30.] I sincerely hope that you will both become true children of God, servants to whom He can entrust responsibilities. Then peace and confidence and faith will come to you. Yes, you may both be happy, consistent Christians. Cultivate keenness of perception, that you may know how to choose the good and refuse the evil. Make the Word of God your study. The Lord Jesus wants you to be saved. He has wonderfully preserved you, my brother, that your life may be one of usefulness. Bring all the good works possible into it.

Unless you have an earnest desire to become children of God, you will not understand clearly how to help each other. To each other ever be tender and thoughtful, giving up your own wishes and purposes to make each other happy. Day by day you may make advancement in self-knowledge. Day by day you may learn better how to strengthen your weak points of character. The Lord Jesus will be your light, your strength, your crown of rejoicing, because you yield the will to His will.

My sister, you need the subduing grace of God in your heart. Do not desire a life of ease and inactivity. All who are connected with the Lord's work must be constantly on guard against selfishness. Keep your lamp trimmed and burning. Then you will not be reckless of your words and actions. You will both be happy if you try to please each other. Keep the windows of the soul closed earthward and opened heavenward.

Men and women may reach a high standard, if they will but acknowledge Christ as their personal Saviour. Watch and pray, making a surrender of all to God. The knowledge that you are striving for eternal life will strengthen and comfort you both.

In thought, in word, in action, you are to be lights in the world. Discipline yourselves in the Lord; for He has committed to you sacred trusts, which you cannot properly fulfil without this discipline. By believing in Jesus, you are not only to save your own souls, but by precept and

example you are to seek to save other souls. Take Christ as your pattern. Hold Him up as the One who can give you power to overcome. Utterly destroy the root of selfishness. Magnify God; for you are His children. Glorify your Redeemer, and He will give you a place in His kingdom.

Lt 58, 1902

Manager of the Sanitarium and Food Factory

“Elmshaven,” St. Helena, California

April 9, 1902

To the manager of the Sanitarium and of the Food Factory,—

All our institutions should be missionary agencies in every sense of the word. No work is to be allowed to hinder the work of soul-saving. In every institution there is missionary work to be done. From the manager down to the humblest worker, all should feel a responsibility for the unconverted among their own number. They should put forth earnest efforts to win them to Christ. As a result of such effort, many will be won to the Saviour and will become faithful and true in service to God. The consistent, religious life, the holy conversation, the unswerving integrity, the godly example—these are the means God uses to fasten conviction on the hearts and consciences of unbelievers.

My brethren, in the providence of God, young men who have not accepted Christ as their Saviour have been brought into association, in business lines, with you. You have had years of experience in the truth. You have children of your own. You ought to know how to deal with these young men in a way that will draw them nearer to the Saviour. And yet, as the matter has been presented to me by the Lord, you have made little effort to win them, little effort to show love and respect for them. If converted, these young men could be used by the Lord in His work. But who of you who are so much older, so much more experienced, have carried on your hearts the burden of their salvation? Christ died to save them. Have you revealed for them a Christlike tenderness? Do you talk with them as if you thought them worth saving, or do you repulse them? Have you given them evidence that you have a loving, tender interest in them, or have you, by your attitude toward them, shown that you regarded them as beneath your notice?

God holds the managers of His institutions accountable to treat the youth in the employ of these institutions with courtesy, respect, and fatherly kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Our first work, as the Lord has presented it to me, is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in our presence.

Have you tried to be unselfish, to be kind, to make your words and actions fragrant? Can those in your charge look up to you as true Christians? You are fathers. Will you ask yourselves if you would be willing to have your children treated as you have treated some of the youth in your

charge? From the light given me, I know that there are some bearing responsibilities here, who, unless converted, will never see the kingdom of heaven. It pains me to know that in the life-practice they are not revealing wisdom, faith, and love for perishing souls. The treatment that some youth have received has given them hardly a ray of warm, genial friendship. They need an experience altogether different from the experience they are receiving in their association with men who ought to know God.

At times you have encouraged the workers to think that their wages would be raised, and then you have failed to fulfil the promise made. Is this letting your light shine forth in good works? Is such service acceptable to the Master? Is this kind of work to continue in God's institutions, which were established to do a work for the saving of the souls of those connected with them? You have restitution to make for wages as long as possible withheld. Did you not know, when withholding these wages, that you were not doing as you would be done by? Why will men profess to be Christians, and yet follow the sharp practices of the enemy. He will flatter your vanity. He will try to deceive you, to lead you to think that the course you are pursuing is the best course to follow in dealing with minds. But you will be without excuse in allowing him to deceive you; for God has marked out a plain path for you to follow.

God is now giving you an opportunity to bring yourselves into order, to learn what is meant by Christlike dealing with those who connected with you in labor.

"Ye are the salt of the earth," Christ said; "But if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden underfoot of men." [Matthew 5:13.] Do not forget that your profession of Christianity may be as salt that has lost its savor. In our words we may acknowledge Christ, while in our works we put Him to open shame.

For Christ's sake, be converted. Do not be Christians in name only. When we are in line with Christ, our attitude toward the youth will be Christlike. We need an experimental knowledge of Christ in order to draw the youth to Him. The strongest evidence we can give of the sincerity of our profession of allegiance to our Redeemer is to manifest unselfish, self-sacrificing love for our fellow men.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts." [Colossians 3:12-15.] Remember that the religion of Christ works a reformation in the life and character. The true Christian seeks constantly for the grace that changes the objectionable features of the natural character. Instead of speaking sharp, dictatorial words, he speaks the words of encouragement that Christ would speak were He in his place. From his life shines forth the purity and unselfishness that shone forth from the life of the Saviour.

Christ came to the world to seek and save the lost. When accused by the Pharisees of eating with publicans and sinners, He replied, "I am not come to call the [professedly] righteous, but sinners to repentance." [Matthew 9:13.] He came to save, not to destroy. Souls are very precious in His sight; for by creation and by redemption they are His. Do not you realize that He holds you responsible for the salvation of those with whom you are dealing? Do you realize that He will require at your hands the souls you have not tried to save? Have you sought to outwit the enemy, who is constantly trying to lead the youth to think that the course of unbelievers is more nearly correct than the course of those who claim to believe the truth?

Unless managers cherish the love of God, young men and young women might better not be brought within the sphere of their influence.

Is it not time that you accepted the invitation, "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 11:29, 30.] You will find, when you are yoked up with Christ, that He carries the weight of the burden. And in learning of Christ, in wearing His yoke, you will become meek and lowly in heart, and you will learn by experience that which the world cannot explain—that rest is found in service. With joy you will bear the testimony, "His yoke is easy, and his burden is light."

Remember that day by day the great Master-artist is taking a picture of your character. Your thoughts, your words, your actions, are transferred to His record book, as the features of the human countenance are transferred to the polished plate of the artist.

We are to be Christ's representatives on the earth—pure, kind, just, and merciful, full of compassion, showing unselfishness in word and deed. Avarice and covetousness are vices that God abominates. They are the offspring of selfishness and sin; and they spoil every work with which they are allowed to mingle. Roughness and coarseness of character are imperfections which the Scriptures decidedly condemn as dishonoring to God.

"Let your conversation"—your disposition and habits—"be without covetousness, and be content with such things as ye have. For he hath said, I will never leave thee nor forsake thee." [Hebrews 13:5.] "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also"—the grace of Christian liberality. [2 Corinthians 8:7.] "To do good and to communicate forget not; for with such sacrifices God is well pleased." [Hebrews 13:16.]

The Word of the Lord to those connected with His institutions is, "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] In all our institutions let self-seeking give place to unselfish love and labor. Then the golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the sacred truths of His Word.

The fear of God, the sense of His goodness, His holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to all who choose to inhale it. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand out before the world as a witness, pointing to the throne of the living God.

Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers in every line. Men will learn of the reconciliation from iniquity which the Messiah has brought in through His sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour.

My brethren in the food factory, in your dealing, do not forget to travel in the only safe path. When one of your number is injured at his work, as was the case some time ago, deal with him as you would like to be dealt with under similar circumstances. Show Christlike sympathy. This is God's way of dealing. Anything short of this is not true justice or nobility.

Special care should have been shown in dealing with the one hurt; for he was an unbeliever. You have reason to thank your heavenly Father that his life was spared.

If the one injured has to be taken to the Sanitarium, the charge made for his treatment should be light, if any charge at all is made. And let it also be considered if justice does not require that his wages be paid during the time that he is away from his work because of the accident.

In no case is advantage to be taken of any worker; for all things are open before the eyes of Him with whom we have to do. He requires that integrity be cherished in the soul and revealed in the life.

Lt 61, 1902

Shireman, Brother and Sister [D. T.]

"Elmshaven," St. Helena, California

April 17, 1902

Dear brother and sister Shireman,—

Some days ago I received copies of a number of testimonials written for Brother Shireman by different men in official position. I read these testimonials. In the night season a representation passed before me. Brother and Sister Shireman were looking over these testimonials. As they

were talking together, there stood by their side, not the One who appeared to Brother Shireman on a certain occasion—the Messenger of heaven—but an evil messenger, who insinuated into Brother Shireman’s mind the belief that his brethren wanted to get control of his property, and to put him and his wife out of the work. Sister Shireman assented to the suspicions and false statements of the evil messenger in regard to the brethren with whom they had just completed a business transaction. The messenger said that they had been turned out in their old age in order that these brethren might carry on the work they had begun. Sister Shireman accepted this statement. Many false reports were received as truth.

Next, Brother Shireman was represented to me as writing letters containing these false reports. He was leavened with the spirit of the enemy. Angels of God looked on as he addressed words to Brother Johnston, appealing to him for sympathy.

Then the scene changed. I heard words of counsel addressed to Brother Shireman by his brethren, but he was not willing to receive help from those who had always been his sincere friends.

It was represented to me that Brother and Sister Shireman were both deceived by the enemy. They had become subject to his temptations and were deceiving themselves to their own hurt. One stood by the side of the tempted ones, and said, “Have you lost sight of Him who said, ‘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.] Will you, by envy and evil surmising, spoil the good work that has been done?”

My brother and sister, you now have the word of counsel from the Messenger of God. You are in danger, by yielding to jealousy, of counterworking the good work you have done. Stop right where you are. The Lord has helped you. He has worked in your behalf. But for some time the Hildebran school has needed the help of those whose talents fit them to manage a growing school.

Brother Shireman, your wife is not fitted to take charge of the school home. Therefore, in His great mercy, the Lord has provided helpers to carry the larger responsibilities. Sister Nichols can do acceptable service in the school if she will keep close to the side of Christ. She has done a good work. Sister Shireman has done her best, but the position she has occupied requires a worker of adaptability and talent to raise a growing work to a higher and still higher plane of service.

Brother and Sister Shireman, when you were given an opportunity to be relieved of your burdens, you should have regarded yourselves as favored rather than wronged. But an enemy has been working upon your minds.

Addressing you, the Lord’s messenger said, “Cease to heed the suggestions of the enemy. Be led

by the Lord. Walk in the way of His providence. Do not betray the work into the enemy's hands by yielding to his evil suggestions. Look to Jesus. He will forgive you, and will lead you. In no case turn from your brethren, who have been your true friends. Sister Shireman has not the ability to manage the school home. The Lord has provided helpers to carry this line of work."

I shall stop now, so that this may be sent in this mail. At a future time I shall write out the rest of the instruction given me for you both.

This is the first letter I have dared to write for some time. My head and my eyes have suffered much. I shall write again when I am able.

Lt 62, 1902

Caro, E. R.

April 20, 1902 [typed]

Dr. Caro

Dear brother,—

God's people are to stand before the world in purity and holiness, without spot or wrinkle or any such thing. They are to shine as lights in the world. The light they receive from Christ they are to reflect to those in darkness. They are not to walk in the light of the sparks of their own kindling. Doing this, they will find only sorrow and disappointment. The Lord God is to be their sufficiency and their strength. We need a closer connection with the great Teacher. This we must have before we can clearly understand His instruction. We are to walk before the Lord in humility of mind, else we shall plan according to our own opinions and preferences. We are to guard every step, realizing that the wisdom of God is our safeguard.

The treasure house of the mind is to be stored with the truths of God's Word. We are to be familiar with this Word. We are to put on the whole armor of God. Then, under the Holy Spirit's guidance, we can go forth conquering and to conquer.

We are to work in union with God and with our brethren, always walking in the way of the Lord. Read carefully the third chapter of Zechariah. Notice especially the seventh verse. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." "My covenant was with him of life and peace; and I gave them to him for the fear where with he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity; and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." [Malachi 2:5-7.]

Our sanitariums will be a great help in the work of reaching the higher classes. You will have

opportunity to work in the same lines as those laid out before Dr. Kellogg. I was shown how in his work in the Sanitarium he would be brought in connection with men in high positions of trust, who were destroying themselves by lack of knowledge, by the use of tobacco and liquor, and by intemperance in eating; and that he would be able to help them.

A connection with God means everything to you. A connection with worldly men is of little value to physicians who have received a knowledge of present truth. The Lord calls upon you to be a true representative of Him. To devote large sums of money to outward display will not accomplish what you suppose it will. This is one way of calling the attention of the higher classes to your work, but it is not the Lord's way. You need to bind about your desire to make a striking appearance. You need to learn of the great Teacher the lessons that will make you wise unto salvation. Set Christ ever before you. Remember that He is your efficiency. "Without me," He says, "ye can do nothing." [John 15:5.]

He who gives himself to God will find a noble, uplifting work to do. He will strive to keep the way of the Lord. He will walk in the footsteps of the Redeemer, giving Him all the honor. All who learn of Christ will find rest and peace. In God's hands they will be the means of accomplishing a work the value of which they do not realize.

Counsel with your brethren. This is the path of safety. If you follow your own judgment, you will make mistakes that you cannot afford to make. There is a deeper, broader work to be done in medical missionary lines than you realize. Much more than you think is to be accomplished by means of our health institutions. Few comprehend the importance of their work.

Give your time and tact and skill to the patients, rather than to doubtful projects and enterprises. Do not allow your ability to be diverted into channels that will bring no returns. Guard against neglecting your work in the Sanitarium for lines of work that God has not given you to do. It is not your work to establish institutions in various places. You have not the experience or the ability to enable you to do this work as it should be done. If you attempt to do it, you will surely lose your balance.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. ... Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [1 Peter 1:13-16, 22, 23.]

Those who obey the Word of God stand on vantage ground; for God is their defense. Strengthened and guided by the holy utterances of His Word, they build themselves up in the most holy faith. Those who eat God's Word, and digest it, making it a part of every action, of

every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have a strong, consistent Christian experience. To every man, according to his several ability, the Master Worker has given his task. No one is to think that he is to be mind and judgment for his fellow workers. There are boundaries to every man's work. There are limits to his power. Physicians with a work to do in a sanitarium are not to suppose that they are to be called hither and thither to decide questions of minor importance. Those to whom God has entrusted a work to do are to look to Him for guidance. They must learn to bear responsibilities without referring every question to some one who perhaps occupies a higher position than they do, and to whom it has been the rule to refer. In nine cases out of ten, those who are on the ground know better what should be done than a man who is far away, whose mind is occupied with many things relating to his own work, so that he is not prepared to give due consideration to the case presented to him.

Emergencies arise when questions have to be settled at once. Men are to be trained to exercise the judgment the Lord has given them. Let God work through His instrumentalities. Many times, if the men on the ground were left untrammelled, they would do much better work than they do when calling for and receiving help from fellow workers. And the men who are called for have to leave their work to decide matters that they are poorly qualified to decide because they are not acquainted with the circumstances.

Let the Lord's workers depend on Him to help them in emergencies. He will give them wisdom to decide the questions that are continually arising. A man depending on the Lord, and obtaining wisdom from Him, has a right to think that he can, without being a shadow of another man, do the work the Lord has given him. A worker is never to be humiliated by unkind criticism. His brethren are to give him opportunity to prove himself. He is not to feel that he must depend on another man in an emergency. He should be given liberty to act for himself. And he is to do all he possibly can to improve in his work.

Do not strive to be acknowledged as the first. Those who take part in medical missionary work are to show abiding faith in Jesus Christ.

It is not pleasing to God for you to charge such large prices for your operations. The Word of God forbids all extortion. It is not right to ask from our ministers and from our people, upon whom we depend for tithes and offerings for the support of the work, the same prices for treatment as are asked from the world. Let us study the work of the great Physician, and then do judgment and justice.

I have been asked, "Did you say that Dr. Caro was to be superintendent of our medical institutions in Australia?" Never, never! Dr. Caro has not sufficient experience or knowledge to enable him to fill such a position. He has not a personal knowledge of the sanctification of the Spirit of God. This position requires a man of strong judgment, who knows what it means to bind

about the edges. It is not essential that a man should be a graduate of a medical college to fill this position. There should be business men to take charge of business matters. Our physicians need such men as helpers.

Dr. Caro has a place in the institution, but he is not to think that he can fill in Australia the place that Dr. Kellogg fills in America. Let him take up the work where Dr. Kellogg took it up, and let him grow with it. Let him give proof of his capabilities. If he will conduct himself prudently, as a man under God's supervision, the people will have confidence in him. He is to ask counsel of the men who have long borne responsibilities in the work of God. When he is willing to do as faithful work as Dr. Kellogg has done, the Lord can use him as a man of opportunity.

Lt 63, 1902

Shireman, Brother and Sister [D. T.]

"Elmshaven," St. Helena, California

April 22, 1902

Dear Brother and Sister Shireman,—

A few days ago I wrote you a short letter, but was unable to give you all the counsel that the Lord instructed me to give. I now wish to complete this letter.

The One who was instructing you for your present and eternal good said: The Lord has been very merciful and kind to both of you. He has given you the privilege of beginning a work for Him. When the school that you opened grew larger and required more helpers, you were not set aside, but were permitted to remain connected with the institution.

Addressing Sister Shireman, the heavenly Instructor continued: Notwithstanding the Lord's goodness, you have opened your heart to Satan's suggestions. You have allowed evil-surmising to take possession of your mind. But it is not yet too late for you to make matters right. You have the intercessory advocacy of One who knows the end from the beginning. He has encouraged all to entrust their cases to Him. You have had many trials to bear. Now, my sister, help has come, and you need no longer engage in school work. You need wisdom to discern the necessity for persons of educational ability who can still further advance the interests of the school.

Sister Shireman, the Lord has given you a part to act in beginning a good work in His cause. But the time has come when He does not desire you to carry a heavy burden in connection with the school work. The Comforter will come to you and help you; but you must not be placed where heavy responsibilities would rest upon you or upon your husband; for you could not carry them. When difficulties arise, you have not clear judgment to make the wrongs right. You are tempted to think that it is impossible for others to do the work that you are not qualified to do.

Brother and Sister Shireman, you cannot complete the work that you have so well begun. You

have carried the school as far as your capabilities enable you to carry it successfully. Those who have broader ideas should now bear the heavier responsibilities, advancing step by step as others have advanced in the past.

In the work you have been carrying forward, One infinite in capabilities and resources, the divine Educator, has been your efficiency. Never could a human being excel the Lord Jesus Christ in any line of work. He it is who has given men and women the commission: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” [Matthew 28:19, 20.]

The Lord is directing His work. To every man He has given a work. Each one can go only so far as he has the ability to go. Some are able to teach only the primary lessons. It is then essential for others to teach the lessons studied in the higher grades. Thus the church is perfected.

Brother and Sister Shireman, for some time it would have been far better if you had discovered that you were not fully capable of carrying the work that you were attempting to carry. The eye of the Lord has been upon you. He has desired to open before you a way to do the work that you are capable of doing. Sister Shireman, the Lord will give you the power of comprehending that in your own strength you cannot control yourself. You have the idea that everything must be done in your way. When you see others in active service, you are tempted to think that you are left out; and for this reason you easily become impatient.

The love of Christ must be an abiding principle in the soul. At your age, after your life of toil, can anything be more desirable than quietude—love, peace, restfulness, and time in which to prepare to meet your Lord in peace when He shall come? You are worn and do not view things aright. To ask you to remain in the position of a trainer of the youth would be to bring upon you too great a burden. It would be a mistake to place you, with tired nerves, in a position full of perplexity. In the management of children you often manifest a species of severity. Can there be any power so great as the power of love? Love to God and love to your neighbor—this is the whole duty that God requires of you. Do not spoil the good work that you have done. Withdraw from the turmoil of battle, and seek rest and peace in following God’s way. Doors of usefulness will open to you. Brother Shireman, take up the work that God has given you as an evangelist.

Brother and Sister Shireman, the testing question now comes to you, Will you seek for rest and peace, cultivating all your powers for the future, immortal life? The Lord regards you with the greatest tenderness. Both of you need to have less responsibility in the school work. The Lord desires both of you to stand free from the burdens that you have hitherto carried. He desires both of you to cherish tenderness and love for your brethren and sisters. Pray for the unity that Christ prayed might exist among His disciples as it existed between the Father and the Son. As members of a family born again through the Spirit of truth, God’s people should be united to one another by the truth, cherishing every principle of truth as an evidence of their unity with the

Spirit of truth that works by love, refining and sanctifying the soul.

Speaking to Sister Shireman, the Instructor continued: You have become suspicious of your best friends, your feelings have been harassed, and you have spoken unadvisedly. Instead of exerting a healing influence, your words have created strife and perplexity. How much more peace you would have enjoyed, if you had loved God with the whole heart, and refused to cherish feelings of envy and jealousy toward your brethren and sisters—feelings that create discord and spoil your own experience. Are you not bringing a strange element into sacred work? May the Lord help you to cultivate a different spirit. Pleasantness of disposition and the thinking of pleasant thoughts create a heavenly atmosphere.

Neither of you is to feel as if you were divorced from the work. As it progresses, you should feel an interest in it, and be thankful that there are others who can carry it forward successfully. One laborer is adapted to one line of work, and another laborer to another line; all are to move forward together, advancing the work harmoniously. A Paul may plant, an Apollos water, but God gives the increase. The Lord uses some men to plow the field and to sow the seed, and others to reap; and He causes both those who sow and those who reap to rejoice together in the time of harvest. This is the way the Lord has always worked. He has given to every man his work. Let us do our best. If the Lord is with us, we shall be prospered.

Brother and Sister Shireman, can you not see that each one has a distinctive work? that from the lowliest worker to the most highly educated, the most efficient, each has his place in the work of soul-saving? “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [Ephesians 4:11-13.]

As you read this letter, I desire you to regard me as your best friend. I respect you both for your past faithfulness. You have a work to do for the Lord. But you are to bear less responsibility than you have borne in the past. The reason for my speaking especially of Sister Shireman’s being released from the work of teaching, is that she may have opportunity constantly to cultivate sweetness of disposition. My Sister, never cherish unhappy thoughts, or think that you are not treated right. You have become childish. You may not recognize this, nevertheless it is so. You need quietude and rest. You have strong likes and dislikes. Beware of hindering the work of God. Because I speak to you on these points, do not for a moment suppose that I wish to do you an injury.

My son Edson has labored untiringly to have both of you sustain the right relation to the school interest. Let God work out His infinite plans. Co-operate with Him as His helping hand in working out these plans. Stand not as hindrances; for thus you would cause things to be said and done that would hinder the work which you have called in wise helpers to advance.

My dear Sister, I beseech you to put away all feelings of suspicion and jealousy. God's eye is over both of you. I am pained because I fear that this letter may possibly be misunderstood; but I am instructed to say to you, Know who your friends are, and appreciate them. When it is necessary for a work to be done in order to reform abuses that have crept into the church, thank the Lord that He has spoken. And when the Lord speaks to you, thank Him for saving you from future sorrow.

I am instructed to warn you to be careful what manner of spirit you manifest in regard to enlarging and perfecting the school work; for you are not to suppose that, unaided, you are equal to the task of carrying forward the increasing work that you have begun. Create no dissension by unadvised words of criticism in regard to the course of others, even if some things which displease you may seem to have been unnecessarily done. It makes me sad to think that you have become discontented over trivial matters.

I am sure the hand of the Lord was in the purchasing of property near the Hildebran School. That field is white already to harvest and should be worked most earnestly.

If you appeal to your own sympathies, or receive the impression that you are treated unjustly and misused, you have no one but yourselves to blame for such impressions. No course of action has been designedly pursued toward you that needs adjustment. Do not disturb the peace of mind of the few believers near the school by suggestions that my words are severe.

The Lord first gave me words of encouragement to speak to you in regard to opening up work in new fields and preparing the way for other workers possessing varied talents to come in and to carry forward that which you are able to begin. The Lord has not qualified you to do school work successfully without the aid of others who have ability to plan, devise, and advance in God's appointed way. While you were starting your school at Hildebran, those who did not show you proper respect were reprov'd. There were imperfections in the manner in which some things were done; but the Lord commended you for doing the best that you could do.

The time came when it was advisable for you to be relieved of your heavy burdens in connection with the school. The Lord saw that the work to be done by and through His grace required a variety of talents. In His mercy, laborers possessing other talents have been brought into the school. This was in accordance with your earnest desire. Do not now block the wheels by criticism.

It is often the case that the talents of some workers do not enable them to harmonize well with other workers. The laborers are to advance steadily, carefully pondering at every step, else there will be marked failure.

I hope, Brother Shireman, that you will not be turned from your purpose of visiting many places to obtain means for carrying forward the work at Hildebran. I believe that the Lord will bless this effort, and that, so far as possible, He will move upon the hearts of the people to give you the

gifts that you desire. At this time, means are greatly needed to advance the work.

I hope that in your effort to secure means for the support of the work, you will go forth full of faith, hope, and love. By becoming acquainted with the people and their necessities, and by finding openings where the truth will gain a ready entrance into honest hearts, you can be of much service to the cause of God. If you do this work, you will not only accomplish good and gain valuable experience, but the Lord will teach you what He desires you to do. He wishes you to do the work that He has fitted you to do. His Holy Spirit will move upon the hearts of other persons to come in and carry on the work in the school—persons who have had experience in caring for and instructing children.

Brother and Sister Shireman, I am interested in you, and for your present and eternal good I must write to you plainly. Because I write to you as I have written, do not conclude that I am not your friend. Although that which often I must speak is proper and right, yet it causes me great pain of heart to send such words to those whom I love and respect. How I wish that my brethren and sisters would always walk and work in humility! If they would remain humble, I should not need to speak so plainly to them.

It pained me to send my first message to you. And I am pained as I finish writing out the message that the Lord has given me for you. It makes me sad to think of the pain that this will cause you, Brother and Sister Shireman. I am afflicted in your affliction. But although it is painful for me to write this message to you, yet saving and happy results will come to you, if you take it as the Lord desires you to take it. God's message cannot be withheld. It is a painful duty to me to do the work that it is right and necessary for me to do.

Brother Shireman, we are all in danger of forgetting God. Only by letting the Lord work out His will through us can we learn the lessons He desires us to learn. Temptations will come to us, but if we make God our trust, we shall be taught of Him.

My Brother, my Sister, come into harmony with the will of the Lord. Look to Jesus. Do not spoil your record by giving way to envy and distrust. I hope you will see these things in a true light. May the Lord bless you, and keep you in hope and grace and peace, is my prayer.

Lt 64, 1902

White, J. E.

“Elmshaven,” St. Helena, California

April 24, 1902 [typed]

My dear son Edson,—

I see dangers that I am afraid you do not clearly discern. I am cautioned to consider carefully the case of Brother and Sister Shireman. He has done a work that many in like circumstances could

have done and ought to have done, but did not do. Had they ventured out in this work, the Lord would greatly have blessed them, and as a result of their efforts, much fruit would have been borne to His glory. The Lord has worked through Brother Shireman. Brother Shireman has been rewarded in this life, and he will be rewarded in the future life, if he will hold the beginning of his confidence firm unto the end.

I was writing a letter in commendation of Brother Shireman when something appeared before me in print that led me to refrain from writing further. I was strongly impressed that it would not be best to praise Brother Shireman; that at the present time praise would be inappropriate and unwise; for it would prove a temptation to him.

Those who do faithful service for the Master have His commendation. But circumstances will arise in their experience that will lead them to take the words of the Lord, spoken to encourage them in a time of emergency, when they were in great difficulty, and use them in a way that will tarnish their future experience. When they should walk softly before the Lord, and tremble at His word, they will repeat His words of encouragement as a vindication of their course of action. Their misconception of the Lord's approval places them in great danger. He spoke these words to them to show them that He was not unmindful of their works and their labor of love, not to lead them to become self-sufficient.

I was about to write some words of encouragement to one who had helped in the work in the Southern field at a time when it was going very hard. A hand was placed upon the paper, forbidding me to write, and a voice said, "These words of commendation will do harm to the one you are addressing. God is the Master-worker. Glorify Him, not man."

My son, let us be very careful not to praise or flatter any human being. Do not place before the Lord's servants the temptation of human praise. It is God who enables men and women to accomplish good. He is behind every worker. Without His power, man is helpless.

Light has been given me that sufficient has been said and done to place Brother Shireman in a proper light before his brethren. Brother and Sister Shireman's danger is in thinking they can carry forward to a successful completion the work they have begun. But should they be allowed to follow their plans, the work would not develop as it should, and they would be a hindrance instead of a help.

There are those who by self-denial and self-sacrifice have prepared the way for a good work, yet who have not the capabilities that enable them to carry this work forward successfully when it has reached a certain stage of advancement. They would not be able to give it the right mold.

Brother Shireman has been greatly blessed by God. The Lord used him to start the work at Hildebran. But he is not to think, because of this, that he is fitted to carry the school work forward on the broad, elevated plane on which it must be carried. Others, whose education and training fit them for it, must take up the work in its advanced stages, and carry it onward and

upward>. But the Lord does not value the less those who in self-sacrifice and self-denial prepared the way for the work to advance.

The Lord's workers must not think that they must be their own judges of the position they should fill. Let all remember that there are many different lines of work, and that all these lines of work are necessary. The hewers of wood and drawers of water do acceptable service and make a success where others would certainly make a failure.

Cannot Brother and Sister Shireman see that each laborer has a distinctive work, that from the lowliest worker to the most highly educated, the most efficient, each has his place to fill in the work of soul-saving. "He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.]

Brother Shireman should feel thankful that the work he began is growing, and that there is a demand for men of larger talents to carry it to the place the Lord desires it to occupy. Neither Brother nor Sister Shireman can do this. They are not fitted to carry the work forward after it has reached a certain stage of development. They must leave this to others. The Lord desires both of them to see this matter in a right light. Temptation will come to them, but the Lord speaks to them the words He spoke to Peter, "I have prayed for thee, that thy faith fail not." [Luke 22:32.]

Brother and Sister Shireman have a work to do for the Lord. But they are to bear less responsibility than they have borne in the past. Sister Shireman needs quietude and rest. She has strong likes and dislikes. Let her beware of hindering the work of God.

Do you remember, Edson, when Brother Shireman was doing the self-sacrificing work that he began in Kansas City, how he was, in his humility, taught of God? Under the impressions made on his mind by the Holy Spirit, he knew that he could not carry forward the work he had started, and he called for help, for some one to come and make a success of the work he had begun. This same spirit he should show in connection with the work in Hildebran.

May the Lord help you in arranging matters at Hildebran. The Lord desires us to exercise great caution. From the light given me, I know that the work at Hildebran, if properly managed, will be a great blessing to the surrounding country. We are glad that the Lord directed Brother Shireman to this place. I have been shown that we must establish schools in just such places, away from the cities and their temptations. The sights and sounds of the cities make it almost impossible for children to receive a proper education while living in them. The youth living in the cities need constant help from God. They need to pray constantly for guidance, that they may escape the temptations surrounding them. They need friends. They need to be hedged about by faithful watchcare. Earnest prayer should ascend to heaven in their behalf. They need to be prayed for and with, that they may give themselves to the Lord.

I hope that what I have written will not confuse Brother and Sister Shireman. The Lord desires them to be sanctified daily to the truth. He desires them to close the heart against every phase of selfishness. The Lord is acquainted with our dangers. He has tasted of the fruit of the tree of self-denial. He knows the meaning of love to God and man. God forbid that Brother and Sister Shireman, whom I love in the Lord, should turn to the tree of the knowledge of good and evil, to eat of the forbidden fruit, the fruit of selfishness. The Lord is full of tenderness for them. How deeply it would grieve Him for them to have a wrong conception of their position or their work.

Edson, look to Jesus. Do not spoil your record by giving way to despondency and distrust. Make straight paths for your feet, lest the lame be turned out of the way. The Lord has a work for you to do. But in doing His work, you must move in harmony with your brethren.

The man who is nearest the Lord is the man who waits for Him as one waits for the morning, the man who has the least confidence in self and the strongest confidence in God as the One who can save to the uttermost all who come to Him.

I have written this letter a little at a time; for my eyes will not bear any strain. The Lord has an interest in all the work you are trying to do for Him. Do not worry. The day of trust is in our hands. The day of reckoning will bear faithful witness as to how we have done our work. Let us do our best. If the Lord is with us, we shall be prospered.

Lt 65, 1902

Jones, Brother and Sister [C. H.]

“Elmshaven,” St. Helena, California

April 23, 1902

Dear brother and sister C. H. Jones,—

I have words from the Lord for you. Recently I read a very important letter from Brother Jones. That night I was instructed of the Lord by object lessons and explanations that made a deep impression on me. I do not now purpose relating all that was presented to me; but there are some things that I must relate.

We seem to be assembled in council with a number interested in the working of the Pacific Press. Some things were said with regard to the past management of the institution. The statement was made that the results of this management were not altogether satisfactory. Papers were read. Many perplexing problems were introduced. There seemed to be so many questions to consider that little headway was made, and no light from God seemed to be shining in.

One of the questions under consideration was, “Should Brother C. H. Jones resign, who will occupy the position that he has occupied in the institution since he was a young man?”

One who has often been present in our councils now stepped forward, and looking with intense interest and sympathy upon Brother Jones, stepped to his side, and speaking to the brethren, said, “Should your brother leave the office now, he would wrong himself and <do a wrong to others and to> the work. Would his resignation remove the difficulties in the institution? Who of those present would consent to stand in his place? Who of you have prayed and counselled with him as faithful missionaries for God? Who have helped him just when and where he needed help? Who have stood as true, faithful sentinels, ready to do their duty to God and to their brother? None of you could honor the position your brother has occupied, unless as helpers you had men who were burden-bearers, and who would stand on a higher, more spiritual plane of action than you have stood in your relation to Brother Jones.

“Bear in mind that we have a high priest who is touched with the feeling of our infirmities. He is a Helper who never fails us, never disappoints us when we call upon Him. He is the example we are to follow in our efforts to help our fellow workers.

“You who have criticized your brother as he has borne responsibilities may not have made just the same mistakes that you criticize in him. But you have made mistakes and failures deserving of more severe criticism than you have given him.

“Too often those who stand in positions of responsibility are criticized by their associates in labor, who ought to have wisdom to know that silence is eloquence, and that the one supposed to be in the wrong is not to be condemned before he has been given opportunity to make explanation.

“When you saw defects in your brother, how honorable it would have been to go to him alone, and faithfully, in tenderness and love, try to show him his errors. Those who refuse to take heed to Christ’s words, ‘Tell him his fault between thee and him alone’ [Matthew 18:15], show that they think unjustly, and that they are themselves deficient.”

Our Instructor placed his hand on Brother Jones’s shoulder, and said, “My brother, should you leave the position you now occupy, great injustice would be done. Those of your associates who have had so much to say in criticism would think their words true. You can honor God now by being ‘strong in the Lord, and in the power of his might.’ [Ephesians 6:10.]

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against principalities, against powers, against the rulers of darkness in this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplications in the Spirit, and watching thereunto with all perseverance and supplication for

all saints.’” [Verses 11-18.]

Addressing Brother C. H. Jones, our Instructor said, “Take up the work anew; and”—turning to the others present—“learn of Jesus, His meekness, His lowliness. Empty the mind of unkind criticism, and fill it with the determination to cherish the faith that works by love and purifies the soul. With sanctified determination take up the work of making yourselves all that Christ wishes you to be. You all need to put on every piece of the Christian armor; for you have battles to fight. There is a stern conflict before the people of God.

“When Christ was on this earth, He chose twelve disciples to be constantly with Him. These it was His purpose to train for His work. He did not call their attention to the purposes and laws of the kingdoms of the world, but to a higher, holier theme—the purposes and laws of the kingdom of God. He did not speak to them of politics, but of the subjects that concerned them as stewards of His grace. He gave them a general idea of the character of His kingdom, and of its working, as a kingdom of grace in this world and a kingdom of glory in the future world. He told them that it was not an earthy, temporal kingdom, but a kingdom that would endure forever. He revealed to them the covenant of peace, the great charter that declares the principles of His kingdom.

“When the twelve were elected to the apostleship, they expected that Christ would give them preferments, but instead, He gave them commandments. And He gave them the Holy Spirit, His presence, as a Comforter, to abide with them and teach them. ‘Peace be unto you,’ He said; ‘as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.’ [John 20:21, 22.]

“Do those present on this occasion feel that they are fitted to be thus honored, to have their commission thus sealed?

“In order to fulfil their mission, the disciples were to work under the Holy Spirit’s teaching. Thus only could they fill acceptably the position of trust in which they had been placed. Christ gave them a high and holy work to do. This they were able to accomplish, not by uniting with the world, but by standing on the platform of truth, ‘sealed with that Holy Spirit of promise,’ ‘the earnest of our inheritance.’

“The words spoken to the disciples are spoken also to you. The work the Saviour gave them He has given also to you. Are you doing this work?

“Light has been repeatedly given regarding the qualifications needed by those who are chosen to do God’s work. They are to walk in the light of heaven, bringing into the daily life the principles of pure and undefiled religion. They are to be a peculiar people, distinguished from the world by their refusal to conform to its customs, amusements, and principles. Christ is to be glorified by the difference between the lives of His people and the wickedness and perversity of worldlings. Then, as they stand on vantage ground, He will work through them with mighty power.”

The only way in which you can do acceptable service, after delaying so long to heed the word of the Lord, is by separating from the institution, not those you can train and educate, but those who, though supposed to be believers, have never been converted, those whose words and works declare that their example is as unholy leaven. Who will now be burden-bearers, filled with a resolute determination to honor God? This is the test that is to be our guide in retaining or dismissing workers. No worker is needed in the Lord's institution whose love of worldly pleasure leads others astray. All connected with the Lord's work are held responsible to bring into this work a refining, purifying influence. Each worker is to help his fellow worker to fill his appointed place. Each is to help the other to reach a higher standard.

All are to study how they can blend with their fellow workers. All are to strive to become workers who can educate others. Those who direct in the work must not excuse themselves from the faithful discharge of their duty to reprove wrong in those who are not trying to work and walk in obedience to God's Word.

In this institution a large number of hands are employed to do commercial work. God does not require the doing of this work. Light has been given you in regard to this matter. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." [1 Kings 18:21.] Will you now do thorough work in carrying out the instruction God has given regarding the work to be done by our publishing houses? If you continue to follow the plans you have been following, you will lose heaven. Leave to worldlings the business of the world. Do much more whole-souled, diligent work for the Master. The lines of business that have no relation to the cause of God should be cut away from the publishing house. The time and talents of the workers should be devoted to the publication of the truth.

There is a great work to be done for God. Enter boldly into the warfare against sin and wrong. It is safe to be in earnest in battling for the right. Unite with one another in the determination to restore righteous principles in the Lord's institution. Be faithful and true to one another. Break the yoke that Satan has placed on your necks, and take Christ's yoke—a yoke that is pleasant to bear. Learn of the great Teacher.

God will raise up men and women to be educators in the printing work, men and women who love and fear Him, whose hearts are aglow with the love of Christ, who will be fathers and mothers in Israel.

Earnest effort, strong purpose, and unwavering trust in God will enable us in every emergency to do that which will glorify God.

Lt 66, 1902

NA [Brother]

"Elmshaven," St. Helena, California

April 24, 1902

Dear Brother,—

I am trying to do all in my power to advance the work of God. The work is constantly broadening, and I see much to do. If you, my brother, have means that you can spare, and will lend it to me, I shall be glad to borrow some at four or five per cent interest. And if you choose to lend me some money without interest, to be lent by me to the Lord's work, I will accept it; for I wish to help the Sydney Sanitarium by a loan without interest. This is a very important enterprise that just now needs this kind of help. I also desire to invest something in the publication of my books in foreign languages, but cannot pay interest on this.

In regard to my own business, I wish to say that when I came from Australia, I did not expect ever to own a home again. I tried to rent a place in Oakland, but the way seemed to be hedged up. I was then led to buy a fruit-farm, with good buildings, close to the St. Helena Sanitarium. This proves to be a good place for me healthwise and an excellent place for my work. Since coming here I have done much writing, and I thank the Lord for a home away from the cities.

When I left Australia, I allowed some of my money to remain in our institutions there. After my return to America, I bought this place for eight thousand dollars, subject to a six-thousand-dollar mortgage. I have sold to the Sanitarium one of the springs, valued at two thousand dollars, and ten acres of the best land; also five acres to the Health Food Factory; and five acres to my farmer Brother James, and to my son. All of these purchasers desire deeds free from encumbrance. Therefore I desire to lift what remains of the mortgage, which is now four thousand dollars. I also desire to pay some old loans.

More urgent than these things is the demand for means with which to secure the publication of my books in many languages. New fields are opening. From many places come calls for help. From Japan, from India, from South America, from Polynesia, and from Europe come appeals for counsel and assistance in having my books translated and published in the various languages of the people.

In this work we are far behind our duty. Our large publishing houses have not done all that they might have done in this line. I must now do what I can to help. For years I have given all the author's royalties on my translated books to missionary work—mostly to the education of home and foreign missionaries. I now feel that all that comes under my control from this source must be used to secure the translation and publication of new works in many languages. If my brethren help me in this work, with some gifts and loans without interest, the work will advance more rapidly.

About two years ago, when I was asked what could be done about the debts on our schools, I laid the matter before the Lord. There came to me the thought that I could give the book Christ's Object Lessons to the schools. Then came another thought, "I have depended on this book to pay

my workers, and I must be just before I am generous.” In the night season I was considering the problem of my finances. I desired to save money in order to pay my debts and be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give Object Lessons for this purpose, and I said, “It must be done.” Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would be willing to share the gift with me by giving the work that must be done in the publication of the book.

The plan was presented as one that could be an all-round blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to me in which ministers were being aroused to do their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling Object Lessons.

The book found a ready sale. It was bought by thousands not of our faith; and some, after seeing the value of the matter it contained, bought several copies for distribution among friends.

The workers gave their time, receiving nothing as far as money is concerned, but receiving something of infinitely greater value.

Individual action brought a consciousness of well-doing. All who engaged in the work improved in health of body and health of mind. They received an experience that made their hearts glad in the Lord. They had no time to speak needless words. Their thought was, “The book must be sold; the debt must be lifted from the schools.” It seemed as if in every place prayer could be heard; and faith in the work constantly increased. A happy enthusiasm filled the hearts of the workers.

I was made happy by the result of the plan. And all who engaged in selling the book were happy. They all helped one another to make the work a success.

I saw that in selling Object Lessons our people were learning how to handle larger books. They were being prepared to enter the canvassing field. The earnestness with which they took hold of the work showed that they appreciated the opportunity of learning to canvass. Prejudice was removed. In becoming acquainted with the people, the workers obtained a valuable experience. As they were thus sinking fresh shafts, their example helped the church to see that all around them there was work to do. There were those in the church who needed the experience to be gained by telling the truth, and as they went out to work for others, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became His people’s blessing. The pulpit became a place of power.

I saw that the sale of Object Lessons opened the way for the establishment of missions. In the church there was a revival of the missionary spirit. An earnest desire to learn how to work for the Lord was shown. Small companies gathered together for prayer and Bible study. All moved

forward with harmonious force of action. Believers went to places where the people have no opportunity to hear the Word of God and gathered the children for Sabbath School. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus the way was opened for light to shine forth from the Word of God.

With this representation of the results of this work before my mind, I have looked for the success now attending the faithful workers.

Go forward, brethren and sisters, in this work; and in forgetfulness of self and unselfish efforts to help others, you will receive rich blessing. The Lord will open ways for you. Ministers will arouse and will labor to arouse church members. Let there be much more prayer. God does not limit His grace to any special time or any special effort. Only have a heart to obey the Word of the Lord, and your example will make an impression in favor of the truth. Only be wide awake to see your opportunities, and God will help you to improve them. Only do what you can, in humility and sincerity, and you may be sure that you will not lose the blessing the Lord has for you. This will be the means of drawing the soul out after God for the saving of parents and children. Simple, earnest efforts made to help souls are wholly acceptable to God. Obedience is better than sacrifice.

Those who know not the truth should be prayed with and instructed. Many can take up this work. Small meetings should now be arranged for, in which two or three workers unite in explaining the truth to the people. Such meetings have been held in many places, and as a result, people have been brought into the truth, and meeting-houses have been built. At first, the work may have to be carried on in a room in a private house. Perhaps, if the weather is favorable, the meeting can be held out-of-doors. Give a kindly welcome to all who come. Draw near to God and to one another. Let the songs of praise be sung. Let the Word of God be simply and clearly explained. Such a service will make a lasting impression.

I shall encourage such efforts; and may the Lord be with the workers and with those for whom they work.

The foregoing is a brief description of what can be done by those who know the truth. Such channels of service are much needed. And I believe that the work of selling Object Lessons will arouse our people to see what can and should be done.

What I have written in this letter will explain to you why I wish to borrow money at this time. When my other books shall be more thoroughly canvassed for, I can return the loans. Since the attention of our people has been so largely called to Object Lessons, I have received little from the sale of my other books. But I am not discouraged because of this. When I made the proposal to give Object Lessons to the schools, I felt that I could afford to wait, even if I should have to borrow money to carry forward my work; for I knew that the Lord was in the plan.

If you will lend me one or two thousand dollars, without interest, for a period of three to five

years, I shall place it where it will accomplish much for the Master. And I shall report to you the results.

If you desire to send me an offering for the advancement of the Lord's work, I shall try to see that every dollar is used where it is most needed. I shall be glad to give you an account of the way in which the money has been used.

A great work is before us. Let us use our time, and our talents of experience, of influence, and of means, for the advancement of the special work for this time.

Lt 67, 1902

Brethren at the Pacific Press

"Elmshaven," St. Helena, California

April 25, 1902

To my brethren in positions of responsibility in the Pacific Press,—

The case of Brother C. H. Jones has been presented to me. Should he resign his position to take up some other line of work? If the Lord should say, "This is My will," it would be right for Brother Jones to do this. But where is the man with the necessary capabilities and a sufficient understanding of the work in the different departments of the publishing house who could take Brother Jones' place? When the Lord selects a man who in His sight is the proper man for this place, it will be right for Brother Jones to sever his connection with the Pacific Press. But at present the Lord does not accept his resignation.

There are those who find fault with the past management of the Pacific Press. Let them understand that it is easier to question and find fault than to say what should be done to set things right—easier to criticize the men who are managing than to find men to carry out the principles of righteousness on the high plane of action that the Lord commends.

When the men working in the different lines of God's cause are faithful Christians, laboring under the supervision of God, they will be enabled to do with honor the work placed in their hands. They are to go forward with fear and trembling, fearing lest in some emergency they do something that will misrepresent the institution which is one of the Lord's great agencies for the advancement of His truth. They are to show that they realize that they are not working in a common, worldly place, but in a place made sacred by the presence of One who investigates every action.

The following words were spoken to those who are associated with Brother C. H. Jones in the management of the Pacific Press:

Are you clear before God? Can He acknowledge you as true representatives of His truth? Have

you not made it very hard for your manager to do the work appointed him, very hard for him to be a faithful steward? Have you realized that your position in the office makes you a part of the firm, held responsible by God to do all in your power to keep the work of the institution on a high plane? Is your record, in its integrity and righteousness, in harmony with your profession of faith? Will you measure your development, your breadth of Christian experience, by the description given in the Scriptures of God's true followers?—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." [1 Peter 2:9.]

In the books of heaven true Christians are registered as one family. Through faith and love, their hearts are knit together. In principles and practice, they are distinct from the world; for they have been chosen as members of the royal family. The excellency of their words and actions show that they are the princes of God. Their business transactions are after the order of heaven. And in God's sight they are of more value than all else in the world.

Have you, as heads of the different departments of this institution, assembled daily to offer prayer to God for the Holy Spirit's guidance and for the wisdom and grace that God alone can give? In your work, have you stood as a unit, not criticizing and condemning one another, but pulling together in even cords? You could have remedied the condition of things in the office by humbling yourselves before God, and obeying the words, "Be ye clean, that bear the vessels of the Lord." [Isaiah 52:11.] Obedience to the instruction the Lord gave would have brought among you the angels of heaven. You should have put forth personal efforts for those in your charge. This would have placed you on vantage ground. But the work the Lord desired you to do, you did not do. The Lord is very merciful to forgive your errors and mistakes.

Let all now come into line. The work in this institution must be better understood and better planned. The workers, instead of looking for defects in their fellow workers, are to search their own hearts, overcoming the spirit that prompts to unwise actions and harsh words, and correcting their own mistakes. Then they will not bring about a condition of spiritual defection that takes the life and spirit out of those who should be strong to bear burdens.

When those in positions of responsibility in this institution see among the workers those who need reproof and caution, let them not think that they have done their duty by throwing the burden of this work on the manager. They are to go to the one in error, and in kindness and tenderness tell him of his wrong and of its sure result unless he changes. Invite him to talk with God about the matter. Kneel down with him, and pray for help.

The wrongs in this institution are to be corrected, but those who are associated with Brother C. H. Jones in labor are not to think that he is to bear this burden alone. It is not necessary to bring everything that needs to be corrected before the manager. When you see a worker in error, go to him, and talk with him kindly and tenderly, showing a sincere desire for his welfare. In nine cases out of ten, your efforts will be successful. You will save a soul from death and hide a

multitude of sins.

Whatever your position may be, in no case throw your work on Brother Jones. You occupy positions of trust. Is it not, then, your duty to look after the apprentices, to see that they are not led astray? Is it not your duty to watch for souls as they that must give an account.

How may those in your charge be won to Christ? This is the great problem before you. In order to prepare them for present usefulness and for the future life, you must do far more personal work. You must labor in a way that will win the respect and confidence of the youth under your supervision. Never be impatient with them. Remember that Christ died to save them. In the wisdom and love of the Saviour make personal efforts for them. Be faithful shepherds over them. Treat them in a way that you know Christ will approve. You offend God when you are impatient and overbearing. Christian politeness, Christian courtesy, is due from the Christian to every other human being. Nothing else will God accept.

Let those in charge of the youth in the different departments of this institution remember that they do them great harm when they allow their own words and actions to be out of harmony with their profession of Christianity, when they use the methods of the enemy instead of the methods of the Saviour in their efforts to bring about reforms.

Into your discipline bring not a particle of harshness. Lay no rigid injunctions on the youth. It is these ironclad rules and commands that sometimes lead them to feel that they must and will do the thing they are charged not to do. When giving caution or reproof to the youth, do it as one who has a special interest in them. Let them see that you have an earnest desire for them to make a good record in the books of heaven.

“And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.” [Revelation 20:12.] By the words and works of this life is decided the eternal destiny of every one; be very careful, therefore not to drive a tempted soul on to the enemy’s battle ground. Provoke not the youth to wrath. Stir not up in them, by unjust charges and harsh treatment, the impulse to act rashly. Often those who ought to know how to deal with the youth drive them away from God by injudicious words and actions. God records such treatment of the youth as a sin against himself. Treat the tempted ones in a way that will draw them to you as a friend who will not misjudge or hurt them. The admonitions God has given in His Word are infinitely better than any words of reproof you can speak. Lead the youth to see that it is for their eternal good to follow the path the Lord has marked out for them. Tell them they must not sin, because it grieves the heart of the Redeemer. Tell them to fear to sin, because the wages of sin is death. In gentleness and love try to inspire in them an earnest purpose to do their whole duty to God and to their fellow men. Remember that the future experience of these youth will bear the stamp of the teaching you have given them.

As you thus strive to educate the youth in your care, you are educating yourselves, preparing

yourselves to do better work for the Master. There is brought about in your character a reformation that makes you a safe example for the tempted and tried. In disciplining others, you are disciplining and training yourselves.

Paul has given a lesson for all who are educators in any line of work. Speaking of the high priest and his work, he says, “Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity,” subject to temptation. [Hebrews 5:2.]

Our great High Priest was taken from among men. In order for Him to understand the temptations that come to human beings, He must take human nature. He must be bone of our bone, flesh of our flesh. Among ten thousand times ten thousand and thousands of thousands of angels, Christ is a standard bearer. To Him has been given the prerogative of approaching God in His human nature, as well as in His divine nature. Through Him we are accepted in the Beloved. God welcomes all who come to Him in the name of the great High Priest.

Let no human being suppose that position or authority will give him one jot of favor with God. We can come to God only through the chosen Mediator, His only begotten Son, who knew no sin, neither was guile found in His mouth. The One who bore the penalty of sin, that through His grace man might render perfect obedience to the laws of God, and so obtain eternal life, is the only One who can enable man to become a member of the royal family.

“And by reason hereof, he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself but he that was called of God, as was Aaron. So Christ also glorified not himself to be made an high priest; but he that said unto him, Thou art my Son; today have I begotten thee. ... Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.” [Verses 3-5, 7-9.]

The only One who could with hope approach God in humanity was the only begotten Son of God. That sinful, repentant human beings might be received by the Father, and clothed with the robe of righteousness, Christ came to the earth, and made an offering of such value that He redeemed the race. Through the sacrifice made on Calvary is offered to every one the sanctification of grace. All may become obedient sons and daughters of God.

Let those who are placed in responsible positions beware lest, by defective characters and unchristlike tempters, they work against God’s plan. The glory of God and the good of human beings should lead every man to strive to be a example of what man may become through the grace of Christ. He is to rely wholly on the merits of the One who gave Himself as an offering that He might stand between God and man. The efforts of every one in whose heart the work of grace is daily done will be a savor of life unto life to all who are under his watchcare. He will be

successful in laboring for the saving of souls ready to perish. He will bring them to the Chief Shepherd, who alone can save to the uttermost all who come to Him.

The men who guide and instruct those who are “ignorant and out of the way” need much of the patience and love of Christ. [Verse 2.] Many times their patience will be tried; those for whom they work will seem to be dull of understanding; it will be hard to lead them to act on correct principles. The truth must be brought to bear upon them to soften and subdue their hearts. Those who try to help them must have ability to lead them on step by step, realizing that they are to beseech sinners, not drive them, to be reconciled to God. Christ says, My sheep hear My voice, and they follow Me away from the byways of sin. As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the <forgiving> love of Christ. Daily the Saviour’s compassion must be revealed. The example He has left must be followed. He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted.

He who does this work must put into it his whole heart; for it is a work that requires all there is of a man. He who does it as a work that is done for wages will make an utter failure.

Long life and prosperity are promised to those who are faithful in keeping the commandments of God. “Thou shalt do that which is right in the sight of the Lord; that it may be well with thee,” “and that thy days may be prolonged.” [Deuteronomy 6:18, 2.]

But let no one think that he can honor the Lord by mechanical obedience, while he has no real sense of what obedience means, because his heart is not right with God. “Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he which doeth wrong shall receive of the wrong which he hath done; for there is no respect of persons.” [Colossians 3:23-25.]

Those who work only when in sight of their director are unfaithful and untrue. They are men-pleasers. They do not work with a pure heart and clean hands. They do not bring integrity into their efforts. They may apparently work very earnestly while in the sight of the director, but as soon as his presence is removed, their attitude changes. They work in a lax, indifferent way, accomplishing only a third of what they might accomplish. And the little they do is not done in a way that pleases God.

God calls upon men and women and youth to be true and faithful in their work, bringing into the daily life the principles of His Word, that it may be well with them. They are to remember that Jesus sees all they do and hears all they say. They are to work cheerfully, serving God to the best of their ability, doing His will from the heart. Let them remember, as they do their appointed work, that they are doing it for God. They are not to give their service grudgingly, or of constraint, but willingly, and gladly, filled with a resolute purpose to be true, to do their best, to make their service acceptable to God and to their fellow workers.

True Christians are faithful in little things, remembering that the Word of God declares, “He that is faithful in that which is least is faithful also in much.” [Luke 16:10.] A faithful, steady obedience to the words of Christ makes men pure in mind, resolute in purpose, and faithful in every station of life.

True service is the unveiling of a heart made fragrant by the love of God. Such service gives nobility to the life. Under its influence, love to God and man speaks from the lips and is revealed in the actions.

Those placed in positions of trust and responsibility in the publishing house established by God’s direction are day by day to reveal in the life a re-formation. They are to receive into the heart and mind the words of eternal life, that they may be sanctified through the Spirit of truth.

When God’s people place the gift of speech under the influence and control of the Holy Spirit, thousands will hear the message that God is love, that He “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] His heart of infinite love embraces every human being. His love is an inexhaustible well-spring of joy and peace. It is as enduring as eternity. It is the fountain opened for Judah and Jerusalem. From its unfailing supply every soul may be satisfied. This love is the life of God, working with transforming power in the soul, perfecting Christian character, making human beings partakers of the divine nature. Through Christ, this living stream of love and life flows to the world.

These words and many more in the same strain were spoken by our Instructor.

Brethren, place yourselves where you can be accepted by God. Do not permit prejudice and self-righteousness to fill your mind. Do your part faithfully and open the way for the Lord to work.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. ... But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil. ... Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” [Ephesians 4:17, 18, 20-27, 29-32.]

These words need no explanation.

My brethren, your failure to do your work in spiritual lines in the office has placed a heavy burden upon your brother C. H. Jones. You should have borne many of the burdens that have fallen upon him in regard to the care of the employees. You have allowed your work to rest upon him. If you had walked in accordance with the light God has given, the causes you supposed you had for complaint would not have existed. Your shunning the responsibility of doing personal work for those employed in the office has had sad results. But Brother Jones is not to carry your sins of neglect.

Laying his hand upon Brother Jones's shoulder, our Instructor said, "Be strong in the Lord and in the power of His might." He then repeated the following Scripture: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God." [Ephesians 6:10-17.]

I have been shown that those who bear burdens in the Conference should show an earnest interest in the spiritual welfare of those working in the publishing house. They should act as counsellors and advisors. Such work as this, Brother Knox, Brother Corliss, and Brother A. T. Jones should do. But in their earnestness to point out and correct wrongs, Brother Corliss and Brother A. T. Jones sometimes manifest a spirit that needs to be softened and subdued by the grace of the Spirit of God, represented by the holy oil.

Of this holy oil we read in Zechariah, "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." [Zechariah 4:1-3.]

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Verses 11-14.]

The mission of the two anointed ones is to communicate to God's people that heavenly grace

which alone can make His Word a lamp to the feet and a light to the path. From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is imparted to the human instrumentalities that are consecrated to His service.

Those who have a special work to do for God need a large supply of the holy oil, that they may be a strength to the church. They need wisdom and courage and zeal, that they may work in Christ's lines. They are to receive in rich measure the grace of the Holy Spirit.

Christ is the source from which His workers are to receive the oil of grace that is to enable them to carry forward His work. He emptied Himself of His glory that He might fill His believing ones with His Spirit, which would give them power and efficiency.

To the two brethren whose names I have mentioned, these words were spoken: "You must be very sure that you are supplied with the holy oil. Speak guardedly and wisely. See how many victories you can obtain over self. Never, never speak unadvisedly. Every man in a responsible position should be able, because he is supplied with the holy oil, to speak advisedly."

It is not enough for those who have been connected with the office to overcome their hereditary and cultivated tendencies to wrong. They must cultivate the traits that will enable them to do acceptable service. It is not enough for them to put off the old man. They must put on the new man. It is not enough for them to lay aside the things that have hindered them from doing God's work. More than this is required. Righteous principles must become a part of the nature. The law of God must be written on the heart. Let every soul now arise and bear responsibilities. Cease to do evil, and learn to do well. "Learn of me," the great Teacher says; "for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." [Matthew 11:29, 30.] Put on the new man, created by the power of God. Cherish the new, ennobling principles of unselfishness. Receive the regenerating grace which enables the receiver to reveal in spirit, in words, in actions, the sanctification that the truth imparts. This is the holiness that Christ requires.

Take heed that you do not think or speak with severity. Beware how you judge your brother, forgetting as you do so, that as you judge him, so you will be judged. He in whose heart Christ abides follows the principles of righteousness in all his dealing with his fellow men, obeying the last six precepts of the law.

Let the men in responsible positions in the office of publication carefully examine themselves. Let them not lay their burden of imperfection and failure upon the one who deserves censure less than they themselves for the demoralized condition of affairs in the publishing house. If you had stood manfully by your brother's side, constantly putting forth individual effort for the uplifting of those connected with the institution, all would have stood on vantage ground. Brother C. H. Jones is a man who can see and understand the situation of the work and its necessities. The Lord

has not separated Brother Jones from His work, as if he were the one who is wholly out of line. Brother Jones is not to be thus regarded.

Brethren, the message from the Lord to you is, “Cherish the faith that works by love and purifies the soul. Correct your own defects of character. If your faults are not corrected, they will drive the Spirit of God from the office.”

To Brother C. H. Jones these words were spoken: “Would you forsake an imperilled vessel? Would it be a manifestation of faith, or of weakness, for you to disconnect from the office at this time? Would not this step be regarded as cowardly? And for you to withdraw from the work would not bring about the needed reformation in the Pacific Press.

“Should you now step out of your position in the office, you would do so under a cloud of suspicion. You would be regarded by many as having made a failure of your lifework. Although you have not reached the standard that you should in spiritual lines, you are not the cause of the sad state of affairs at the Pacific Press. All have had a part in the neglect and failure. All must now unite in doing the work they have left undone.

“My brother, put on every piece of the Christian armor. Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. The Lord desires you to be an overcomer, to triumph in the third angel’s message. Take up your work, and in the love and fear of God advance to a higher standard. If you have the support you ought to have from your fellow workers, you will be enabled, by the grace of Christ, to work in a way that will glorify God. Labor with a conscientious regard for the work as being God’s work. Do the will of God from the heart, and you will come off a conqueror. Separate from your life all that hinders you in doing the Lord’s work, and move forward, serving God in the place where you are. Be strong in the Lord and in the power of his might.”

I address all who are carrying responsibilities in this institution. Remember that we have an enemy to fight, even to the gates, a Captain to fight for, a banner to fight under, and rules of warfare by which we must be governed. Take up your work as Christian soldiers. The Christian warfare is an individual warfare. Do you not expect to have to struggle against the determined opposition of the powers of darkness? Satan will contest every inch of the way, but press forward. The strength and courage necessary for the conflict will be given you.

In the Christian-warfare life, spiritual life, courage, constancy, and decision are needed. Be strong in the Lord. Human courage will not suffice. The Christian soldier must be strong in the Lord. God is all-sufficient. In the omnipotence of His might, gird on the armor. Make use of all the proper means of defense against the enemy. Resist temptation. Cultivate the Christian virtues. Be strong; <yea, be strong.> Those who have so many battles to fight must be strong for service. Gain strength and help from the source of all power. If we trust in the Lord, we shall triumph in the warfare against unseen foes, but if we trust in our own strength, we shall surely meet with

defeat. The armor is prepared, Put it on, and fight bravely for the Lord.

Lt 68, 1902

Kress, Brother and Sister [D. H.]

“Elmshaven,” St. Helena, California

April 28, 1902

Dear brother and sister Kress,—

I have received your welcome letters. Thank you very much for writing so fully. I am glad that you did not say, “I shall not tell you the particulars regarding the work here; for I suppose others have already done this.” Brother and Sister Farnsworth have been very faithful in keeping us supplied with news. I thank them, and I thank you, my brother and sister.

Since returning from New York, I have at times been so weak that I could scarcely walk without staggering. But I praise the Lord that I am growing stronger. My appetite has come back. I do not eat many kinds of food, but I relish what I do eat. I do not put on much flesh, but I am able to walk as easily as when I was sixteen years of age. I ride out when the days are bright.

Since the beginning of the year, I have written about seven hundred pages. Much of this matter is letters to different persons. These letters will be used in the testimonies, and will, I hope, be a help to our people. At times my brain is so intensely active that it seems impossible for me to write the ideas as fast as they come to me.

My eyesight is troubling me. But although the Sanitarium is just above my home, on the hillside, and I am invited to go there and take treatment, I dare not go. There are times when a full, thorough course of treatment is a help, and there are times when it would be unwise to take such a course of treatment. If I had nothing to think of but the care of my body, I might venture to take a course of treatment at the Sanitarium. But I have four workers at work for me, besides my son, and next week Does Robinson will be here. I must stay where I can be in touch with my workers. I have much to place in their hands. The subject matter that the Lord gives me must be sent out to the people. I have not, therefore, taken time for treatment at the Sanitarium.

Last Sabbath, for the first time since returning from the East, I ventured to speak in the Sanitarium chapel. My severe labor in speaking while on the journey to and from New York, and my exposure, while travelling, to intense cold, brought on a severe throat and lung difficulty. I also suffered from bloody flux, which caused me great pain. I lost much flesh, and part of the time while on the journey, I looked more like a corpse than a living woman. Still, I was obliged to keep on writing. And in trying to fill all my appointments to speak to the people, I lost my voice.

While at Nashville, I was very sick. I lost all appetite for food, and appearances seemed to be

against me. A season of prayer was held for me in response to my request. I was able to pray, and great peace came to me, but no evidence of immediate healing. I was very happy. It seemed to me that a soft, clear, heavenly light shone about me, and I was able to rest and believe, lying passive in the Lord's hands.

Since then my health has gradually improved. I have had one or two severe attacks of sickness, but most of the time I have been able to rest in quietude.

I take a hot bath at night, always taking care to cool off thoroughly before getting out. In the morning, I give myself treatment. Sometimes I rise at twelve o'clock, sometimes at eleven, but generally at one. For weeks one o'clock was my hour for rising. I would take a cold sponge bath, and then begin my writing; and before any of the others in the house were awake, I would have many pages written.

I kept this up till suddenly my head seemed like a seething furnace. My eyes pained me much.

I pray much in the night season, when the condition of the churches burdens me so that I cannot sleep. On one or two nights I walked the floor, unable to sleep until three o'clock in the morning. I tell you plainly that I do not like this wakefulness. I am trying to educate myself to sleep, and the Lord is helping me. For the last few nights, I have slept until three o'clock. But when I think of the peril of souls and of the state of our churches, I am so deeply moved and so burdened that I cannot sleep.

I have spoken twice on Sabbath morning to the little company of believers at Calistoga, a town about nine miles from here. Another time I spoke to a little company seven miles beyond Calistoga. Thus I have tested my voice and measured my strength to see how much I could do with safety. A week ago I spoke in the Sanitarium chapel. Those present said that the discourse was plain and clear. Tomorrow, notwithstanding the fact that since returning from the East, I have not been strong enough to join with my faith in worship, except on a few occasions, I go to Oakland to attend an important council meeting.

The work at the Pacific Press is passing through a crisis, and we have been in perplexity to know what to do. I have written much to meet the situation. It was a severe strain on me to do this writing, but I could not forbear. Many difficulties have arisen. It has seemed that matters could not be satisfactorily adjusted. Apparently, to do that which needed to be done to set things in order would destroy some things that ought to be strengthened. For three nights last week I was carried through presentation after presentation. During the day, many desired to talk with me; but I said, No, I cannot talk with any one. I must write out the instruction the Lord has given me.

I shall try to present to those bearing responsibilities in the publishing house the need of cutting away the outside work, and of doing more in the publication of the truth. This is the next reformation to be undertaken. Those in positions of trust in the institution have much to learn in regard to their duty to give the apprentices the discipline and education they should receive. They

are to give the youth in their charge a thorough understanding of the work in the different departments. They are to teach them to work as in the sight of the Lord. God will bless them in doing this grand missionary work.

I have been looking over the testimonies that have been published in regard to the work to be done in our publishing houses; and I ask myself, "Why have not those connected with this branch of the Lord's work taken heed to the light given?"

The men appointed by David to bear responsibilities in the kingdom were men of wisdom and business ability. They were examples of industry and prudence. The king's personal counsellors, they possessed wisdom of no ordinary degree. In the government of the kingdom, David listened to the counsel and advice of these men. But he did not place their words before the Word of God. He declares, "Thy testimonies also are my delight and my counsellors. ... I have chosen the way of truth; thy judgments have I laid before me. I have stuck unto thy testimonies; O Lord, put me not to shame. I will run in the way of thy commandments, when thou shalt enlarge my heart. ... Thy word is a lamp unto my feet, and a light unto my path. ... My soul hath kept thy testimonies; and I love them exceedingly." [Psalm 119:24, 30-32, 105, 167.] The whole of the one hundred and nineteenth Psalm exalts the law of God.

God's law is to be the rule of our life. In plain, clear language the Lord has enjoined upon us the importance of studying His Word. There the principles of righteousness are laid down, and the difference between right and wrong, truth and error, is clearly defined. The testimonies are given to lead minds to this Word.

Personal ministry is far more efficacious than preaching in the saving of souls. When God's people do personal work as He designs it to be done, the promises of Isaiah fifty-eight will be fulfilled to them. His righteousness will go before them; His glory will be their rereward.

Darkness has covered the earth, and gross darkness the people. Deceit, cruelty, violence, and crime fill the land. But those who are willing to be led by God, will see light in His light. His power will give them victory. Right will triumph over wrong. We are to press upward and still upward, seeking to understand more of the breadth and depth and height of Christ's love. We need more of the love "which passeth understanding." [Philippians 4:7.] We need more, much more, of God. O why do we forget that it is our privilege to breathe in the Spirit of Christ? Why do we forget that God wants to lift upon us the light of His countenance, that He wants to give us life and joy and power?

Under the most trying circumstances, we can rest in the Saviour. I know this by experience. When suffering the most severe trials, my heart is filled with a peace that is beyond understanding or expression. Thus it has been with me all through the past months of sickness and weariness. I love the Lord. I know that He is my strength and my exceeding great reward. My heart is filled with love for Him who gave His life for me.

My dear brother and sister whom I love in the Lord, I feel a sweet unity with you. I believe that the Lord will bless you in taking up the work at the Sanitarium. I wish to say that it is the Lord who has impressed Brother Murphet to lend you money. Take this money; for thus the Lord is opening the way for the Sanitarium to be completed.

Lt 69, 1902

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

April 28, 1902

Dear brother and sister Burden,—

I will try to write you a few lines in response to your short letter of the last mail. I thank you so much for your letter. It was like a drink of cold water to a thirsty soul. I thank the Lord with heart and soul and voice that you have made a beginning in Sydney. This is indeed a move in the right direction. May the good work make rapid advancement. The Lord will give you the victory. He will prepare the way before you. You have had a long, trying struggle. Now light is breaking through the darkness. You have fought a hard battle. We have felt so sorry for you. If we could, we should have sent you means to help you in the work. But I have been greatly straitened financially. The General Conference has not been able to pay me what is due me. In order to make the annual payment on my place, we thought that we should be forced to hire money from the bank at eight per cent interest. We had arranged for a loan of one thousand dollars and had written and signed a note for this amount. Friday afternoon my son was just starting to town to deposit our note in the bank, when, lo, the mail brought us a letter from the treasurer of the General Conference containing nearly a thousand dollars, enough to meet my present need. So, instead of borrowing money from the bank, we deposited money. Thus the Lord has worked for us.

I have been praying that the Lord would open the way for the purchase of the three hundred acres of land near the Sanitarium. This land is offered for three thousand dollars. You will remember that before you went away, we looked at this place. We wish to purchase it as a site for an orphanage. We must have this land, if the Lord wills; for in many respects it is well suited to the purpose for which we desire it. We think that the way is opening for us to purchase it.

Christ's Object Lessons is doing a good work. The effort to sell the book is giving our people in this country an experience they have never had before. In every sense of the word, the work is an object lesson. The purpose for which the plan was proposed will be accomplished if God's people will press on from point to point.

The sale of this book has meant a great dearth of means for me; but I do not regret any loss I have sustained. I shall gladly stand back, and let the work advance, until there goes up the shout

of victory, Grace, grace unto it. The Lord sees the wonderful fabric that He wishes His people to weave in His loom through the sale of Christ's Object Lessons. I do not want to spoil the beauty of the pattern by giving way to pride and selfishness. No; I desire, through self-sacrifice, to understand the meaning of living faith in Christ, who is our sufficiency, our all and in all. We need daily to gain a clearer understanding of Him as the Way, the Truth, and the Life. It is our blessed privilege to stand in the radiance of the love of God. All power, all wisdom, is at our command. We have only to ask. But we must ask in faith, nothing doubting. A fountain has been opened for Judah and Jerusalem. Every thirsty soul may come and drink of the water of life.

Since coming to this country, I have met with afflictions that have tried my soul. But at every point I have been given strength to hold fast. I have not felt any inclination to murmur or complain. In the wakeful, painful hours of the night, I could praise God; for joy and trust and confidence and increased consolation were mine. On my journey to and from New York, it seemed at times that I could not survive, so weak and sick was I. But I was content to live or to sleep in Jesus. In the end, all things shall work together for good to them that love God. I want to do all for God that I possibly can, that at last I may lay my crown at Jesus's feet, whose I am by creation and by redemption. I have learned the sweetness of perfect trust in Him who gave His life for me.

Brother Burden, I am rejoiced to learn that your brethren in Australia believe you and your wife to be the very ones for the place you occupy. May the Lord bless you and keep you in all your ways as you seek to accomplish his purpose.

I have felt afraid that you might have to sell some of the Sanitarium farm to outsiders in order to get money to complete the building. Do not sell one rod of the land to outsiders. You and your brethren will have to arrange the matter of providing homes, <some> on the Sanitarium land <or near by> for the workers who will be immediately connected with the institution.

If you will walk humbly with God, He will be with you. But beware of self-exaltation. When one engaged in the Lord's work exalts self, he loses the strength that comes from unreserved surrender to God.

You have long been hindered in the work on the Sanitarium. It was not God's will that this should be. I have prayed for means for the Sanitarium. I have made appeals. But many needy fields have been calling for help. The institutions in Scandinavia have been in a pitiable condition. The effort to lift them out of their embarrassment has drawn heavily upon our resources.

We are enjoying the beautiful things of spring. The valley is filled with flowers. The mountains are covered with verdure. I know of no other place that displays so much of the beauty of God's creation. I praise the Lord for His goodness and for His wonderful works.

The day before yesterday we had the first fruits from our farm for this season—a dish of ripe

strawberries. All our family had some, and greatly enjoyed them.

I should be so pleased to see you all again. When I left Australia, I verily thought that I should return in two years. But I fear that I shall never again cross the Pacific Ocean.

We want you to return to this country when your work in Australia is finished. But that will not be very soon; for there is much work to do there. We rejoice to hear your reports of success.

“Bless the Lord, O my soul, and all that is within me, bless his holy name.” [Psalm 103:1.] There is light, light ahead. “Rejoice in the Lord always, and again I say, Rejoice.” [Philippians 4:4.] Be strong in the Lord, my brother, strong in His strength. Advance step by step. Every step taken is a step nearer the gate of the New Jerusalem.

Lt 70, 1902

Moran, F. B.

Oakland, California

May 1, 1902

Dr. F. B. Moran

Dear brother,—

I have a decided message for our people, that the Lord has not appointed them to do the work you are proposing to do. He does not require them to provide facilities for the entertainment of the tourists coming to Los Angeles. The establishment of an institution for this purpose would be setting a wrong example before the Lord's people. The result would not justify the effort put forth.

Why do we establish sanitariums?—That the sick who come to them for treatment may receive relief from physical suffering, and may also receive spiritual help. As the sick ones come, they are in a condition that renders them susceptible to the sanctifying influence of the medical missionaries who labor to restore soul and body.

Medical missionary work in Southern California is to be carried forward by the establishment, in various places, of small sanitariums, not by the establishment of one mammoth institution for the accommodation and entertainment of a promiscuous company of pleasure-lovers, who would bring with them all their intemperate ideas and practices. Such an institution would absorb the time and talent of those who are needed elsewhere. Our capable men are to be set at work in sanitariums established and conducted for the definite purpose of preparing minds for the reception of the truth for this time.

Your ideas are not in harmony with the light God has given me. We are not to absorb the time and strength of men capable of carrying forward the Lord's work in the way He has outlined, in

an enterprise for the accommodation and entertainment of pleasure-seekers, whose greatest desire is to gratify self.

Let us keep our young men and young women from all such dangerous influences.

I sincerely hope that you will not carry out what you have undertaken. It would be perilous to the safety of the workers to connect them with an enterprise such as the one you have in view. And neither you nor your brother is endowed with the necessary capabilities for such a work. God has not called you to this work. Should you engage in it, you would not advance the work of soul-saving as you think you would.

God is not leading you to do this work. I write to warn you. You might secure a large amount of money from outsiders to start the enterprise. But think of the amount of means that would be required to keep up such an establishment. Before you go any further in this enterprise, sit down and count the cost to see whether you will be able to finish. Heed the Saviour's words of warning: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" [Luke 14:28.] This warning was given to those who were preparing to do a great work in connection with the gospel message; and I repeat it to you.

Our sanitariums are to be established for one object—the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the lowliest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums.

Sanitariums are to be established as soon as possible in different places in Southern California. No more time is to be wasted in the endeavor to bring every man's ideas into harmony with the Lord's plan. Let a beginning be made in several places. If possible, purchase land on which buildings are already erected. Then let appropriate enlargement be made as the prosperity of the work demands.

The sick cannot fail to be benefited by a stay at a sanitarium established in a retired place in the country, beautified by nature's lovely adornings. In such a place they will find health of body and peace of mind.

My brother, do not bring confusion into our ranks by trying to carry out plans that the Lord does not endorse. Do not try to do a work that He has not given you.

We are living at the very close of this earth's history, and we are to move cautiously, understanding what the will of the Lord is, and imbued with His Spirit, not doing the work you are planning for, but the work that will mean much to the Lord's cause, work that will proclaim the warning message to a world infatuated, deceived, perishing in sin.

I feel deeply grieved over your unwillingness to receive counsel or advice, your slowness to discern the danger, or to turn from your own plans. Your readiness to move without counselling fully with your brethren testifies to your danger.

I have not strength to write more now. I write this because I wish you to begin to consider. May the Lord's will be done in and through and by you. "We are laborers together with God." [1 Corinthians 3:9.] I will write more as soon as I can.

Lt 71, 1902

Magan, P. T.

"Elmshaven," St. Helena, California

May 7, 1902

Dear brother Magan,—

I have just received your draft. Thank you very much. I will turn it over to Willie, and he will see that a note is sent to the brother who has lent me the money.

Willie has just returned from Healdsburg, where with the brethren he has been attending important council meetings.

In regard to hiring money for me, never hesitate to pay as high as five per cent interest. At present, very little money is coming in to me from my books, and I am far behind in my payments to my workers. I feel that I must devise some way of getting money to pay them what is due them. Then there are interests connected with the Lord's cause that I am instructed to instruct others to enter into without delay. Our people are to carry the work into new territory, bearing aloft the ensign which declares our faith in the Bible as our teacher. Ministerial work, educational work, and medical missionary work are to be carried forward.

Several small sanitariums are to be established in Southern California to help those who are drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach those in the highways, and also their attendants.

This work is now to be done. Much more good will be accomplished by it than by work for the degraded and besotted. In this latter work, the laborers may pull some out of the fire, hating even the garment spotted by the flesh. But few of those who have given themselves to evil, whose lives have been spent in intemperance, ever learn to represent Christ.

It is not wise to erect mammoth institutions. The Battle Creek Sanitarium was altogether too large. I have been shown that it is not by the largeness of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires a great many workers. But it is difficult, where so many workers are brought together, to maintain the standard of spirituality

that should be maintained in the Lord's institutions. Often workers are brought in who are not spiritually minded, who do not exercise wisdom in dealing with those who, if treated wisely, would be awakened, convicted, and converted.

I cannot now write as fully as I desire to on this subject. But I know that not one quarter of the work has been done in opening the Scriptures to the sick that might have been done, and that would have been done if the workers in our sanitariums had received thorough instruction in religious lines.

Where so large a number of workers are gathered in one place, management of a much higher spiritual grade is needed than has yet been seen in the Battle Creek Sanitarium. If that institution had been situated in the country, where it could have been surrounded by gardens and orchards, where the sick could have looked upon the beautiful things of nature—the flowers of the field, and the fruit trees, laden with their rich treasures—how much more good would have been accomplished! As patients and visitors were given lessons from nature's great lesson book, how many diseased minds would have become healthy, and how much better prepared the suffering bodies would have been to receive benefit from the ministrations of a Christian physician who believes in the power of the One who gave His life for the life of the world.

Those who have unquestioning faith in Christ's power to heal both soul and body will see, in physical, mental, and spiritual restoration, the evidence of His miracle-working power. All things will be done for those who believe.

I am instructed to instruct others that unbelief and self-sufficiency are the dangers against which those connected with our sanitariums must guard. The workers in these institutions are to carry forward the warfare against evil with such earnestness and devotion that the sick will feel the uplifting influence of their unselfish efforts.

And in the efforts made for the restoration of the sick to health, use is to be made of the beautiful things of the Lord's creation. Seeing the flowers, plucking the ripe fruit from the trees, hearing the happy songs of the birds, has a peculiarly exhilarating effect on the nervous system. From out-of-door life, men, women, and children will gain the desire to be pure and guileless. By the influence of the quickening, reviving, life-giving properties of nature's great medicinal resources, the functions of the body are strengthened, the intellect awakened, the imagination quickened, the spirits enlivened. The mind is prepared to appreciate the beauties of God's Word.

Why should not the young men and women who are seeking to obtain a knowledge of how to care for the sick have the advantage of nature's wonderful resources? Why should they not be taught to value and use these resources?

This should be done, and it will be done when we as a people follow the Lord's plan in our sanitarium work, doing away with needless adornments, and seeking for that which God values—a meek and quiet spirit, which is in His sight of great price.

I cannot now dwell upon these things as I should be glad to. But God helping me, I will do my utmost to show the life-giving power of sunshine and fresh air. How much better it is for the sick to be in the open air than within four walls, decorated though these walls may be with many pictures.

The great medical institutions in our cities, called sanitariums, do not accomplish one fiftieth part of the good they might were they located where the patients could have advantages provided by out-of-door life. Sanitariums are to be established in many places in the country. This is the light given me, and purity and health will be the result of following this light.

In Southern California there are many properties for sale on which are buildings suitable for sanitarium work. Some of these properties should be purchased and medical missionary work carried forward on sensible, rational lines. "Say not ye, There are yet four months, and then cometh harvest! Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." [John 4:35-38.]

Those whose business it is to labor for souls as they that must give an account must keep themselves free from worldly policy plans. They must not, for the sake of obtaining the influence of some one, become entangled in plans dishonoring to their profession of faith. They must not sell their souls for financial advantage. They must do nothing that will retard the work of God and lower the standard of righteousness. We are God's servants, and we are to be workers together with Him, doing His work in His way, that all for whom we labor, whether in school work or sanitarium work, may see that our one desire is to reach a higher standard of holiness. Those with whom we come in contact are to see that we do not only talk of self-denial and self-sacrifice, but that we reveal them in our lives. Our example is to inspire those newly come to the faith with an earnest desire to become better acquainted with the things of eternity.

There is to be no taint of self-seeking in our service. "Ye cannot serve God and mammon." [Matthew 6:24.] Lift Him up, the Man of Calvary. Lift Him up by living faith in God, that your prayers may prevail. Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to every one who is willing to be clothed with the robe of His righteousness. He declares, "I am He that holdeth thy right hand." [Isaiah 41:13.] Let us place ourselves where He can hold us by the hand, where we can hear Him saying with assurance and authority, "I am he that liveth and was dead; and, behold, I am alive for evermore." [Revelation 1:18.]

Lt 72, 1902

Our Churches in America

May 18, 1902 [typed]

An Appeal for the Southern Work

To our churches in America,—

There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading-matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that He has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing house in Battle Creek and the publishing house in Oakland were sustained when they were first established.

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth.

These newly established interests should receive help from our people. Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord.

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places—less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth His coming.' [Matthew 24:48.] But the Word of the Lord declares: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake unto them a parable: Behold the fig tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'" [Luke 21:25-31.]

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares: "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." [Luke 12:29-32.]

The time has come for those who have a large amount of means invested in houses and lands to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." [Verses 33, 34.]

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer for the talents He has entrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is.

If in the providence of God you have been given means, do not settle down with the thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel's message to the world. The time will soon come when no man can buy or sell, save he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions to be transferred to the Lord's work.

God desires His people to do far more for the establishment of His church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of His goods. If God gives us much of this world's goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the good thus accomplished and by a sense that a conscientious use has been made of the Lord's goods.

All are being tested and tried. By the way in which we do the work Christ has given us to do in His absence, we decide our future destiny. Many neglect their God-given work. They refuse to be His helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom He gave His life.

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for His return. Let us honor Him in His absence by doing with faithfulness the work

He has placed in our hands. Waiting, watching, working, we are to prepare for His return. If we are faithful, if we serve Him with full purpose of heart, He will receive us with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34.] He will receive us with honor. To us will be given a crown of glory that fadeth not away; and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever he goeth." [Revelation 2:17; 14:4.]

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." [Revelation 16:17.] His coming is drawing nigh. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." [Luke 12:35-37.]

Great and solemn events are soon to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. To the whole world the warning message is to be given.

I inquire of those upon whom for so long the light of truth has been shining, In this time of such solemn importance, what are you doing to advance the work necessary to be done in saving perishing souls? There is much work to be done for the Master. He calls upon all to watch, that when He comes, they may open to Him immediately. He asks you to do His commandments, to bring forth much fruit because you are branches of the true Vine. As you bear much fruit, His joy will remain in you.

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern states. A great work is before us in the South. The brethren there need to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened.

I am instructed to call upon my brethren in the different Conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon these destitute fields and to do more for them than you have yet done. The Lord has blessed you with means to help carry forward His work, and He now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of His vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days.

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing

interests and to help establish other lines of work in the South, and to do it now. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." [Revelation 16:17; 22:11.]

Brethren and sisters, now is the time to make haste to do something. Will you now give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?

To rescue the fallen race from the thralldom of sin, Christ came to the world and died on Calvary. He gave His all to us. What are we willing to give to Him?

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." [Luke 12:33.] Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world.

Divine grace accompanies those who deny self for the sake of the work of the Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By a right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity.

Lt 73, 1902

Brethren in the Review and Herald Office

"Elmshaven," St. Helena, California

May 19, 1902

To my brethren in responsible positions in the Review and Herald office,—

My mind has been decidedly called to the needs of the Southern field. Several have spoken to me in regard to the building in Atlanta that is owned by the Review & Herald Publishing Association. I am told that this property is for sale. It would cause me great sorrow of heart should it pass out of the hands of our people. There are those in Atlanta who must hear the message of truth. Such plants as this, which have been used in the service of the cause, and which can still be used, should not be turned over to worldlings. Before this building is sold, an effort should be made to use it in carrying forward lines of work that will proclaim the third angel's message. God desires His people to show what medical missionary work, united with the gospel ministry, will accomplish. The need for such work is great.

Could not this building in Atlanta be utilized for sanitarium work? Shall not every effort be made to advance this work in a place where we already have a building in which it can be carried forward. The sanitarium in Atlanta would be the helping hand of God, opening doors for the entrance of truth. Such an institution would be of great help to the work in Georgia and also to the work throughout the whole Southern field.

I ask you to deed the building in Atlanta, and the lot on which it stands, over to the Southern Union Conference, in trust for the advancement of the cause of God. The house, with its surroundings, is such that it could be used for sanitarium work. It would stand as a memorial of service. By its work prejudice would be removed, and things that are ready to die would be strengthened.

The Southern Union Conference is too poor to purchase this building, therefore I ask you, my brethren, to transfer it to them; and then they will call for gifts to enable them to equip the building and put it in running order.

By transferring this property to the Southern Union Conference, the Review & Herald office will make a noble gift to a weak, suffering, poverty-stricken field. By making this gift, they will open the way for the knowledge of the Lord to be brought to many.

The Executive Committee of the Southern Union Conference most heartily endorses this plan.

The Lord has laid on me the burden of the Southern field. The ignorance and destitution of thousands in this field rise to heaven as a reproach against us. Shall we not strive most earnestly to remove this reproach? We are living in the time of the end, and there is much to be done in the Southern field. Any line of work that will give the truth standing room in this field should now be taken up and earnestly and thoroughly carried forward. How little has been done to fulfil the words, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." [Isaiah 11:9.] Let the gospel be preached and practiced. Only by the preaching and living of the truths of the gospel can the world be reclaimed.

Our churches in the South are to have a spiritual resurrection, and the Lord, through His Holy Spirit, will graciously bless the means employed by His servants to bring this about. The psalmist prayed, "That thy way may be known upon the earth, thy saving health upon all nations." [Psalm 67:2.] Let this prayer be ours. Let us pray that the healing influence of divine revelation, as a heavenly current of vital air, may come upon God's people, imparting physical and spiritual health and vigor. Let us pray that the leaven of His grace shall work in church after church, till God's name is a praise among them because of His wonderful works. We shall extend His kingdom by doing the work close by us that is waiting to be done.

I leave this matter with you, expecting no disappointment. I believe that you will look upon it as a privilege to place the Lord's property where it can be of the most use in His cause. I believe that you will make this gift willingly, rejoicing that you can thus favor your brethren in the

South. Thus you will be doing genuine missionary work, and your action will bear the Lord's commendation.

Lt 74, 1902

Brethren who are Working in the South

"Elmshaven," St. Helena, California

May 2, 1902

To my brethren who are working in the South,—

I would say to you, Obey the voice of the Lord in all your ways. Do not, because difficulties and hindrances arise, lose heart and courage. Do not be among those who, when all seems prosperous, are willing to work for the Lord, but who, when service means inconvenience and sacrifice, give up in discouragement

The Lord's work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of His goodness. He has at His disposal all the resources of heaven. Before those who trust and obey Him, He will open ways of advance. In emergencies, He will give them special help.

There is a large work to be done in the South. Be not discouraged by the present feebleness of the work you have begun. Christ would not fail nor be discouraged. Again and again He was compelled to leave His field of labor because of the unbelief of those who should have received Him with unquestioning faith. He often wept, cut to the heart by the thought that those for whose salvation He left the heavenly courts would not yield their proud hearts to Him. But it filled Him with joy to see souls delivered from the thralldom of sin. This was the joy set before Him, the joy for the sake of which He endured the cross, despising the shame. He rejoiced in the thought that by the agony of the cross, He could bring life, eternal life to all who believe. The conversion of one soul fills all heaven with triumphant exultation. The angels sing for joy when a soul is snatched from Satan's power, a trophy of the Redeemer's sacrifice. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [Zephaniah 3:16, 17.]

The workers in the South have had to struggle long against the obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted

to heaven, We will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked, cannot understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work.

My brethren in the South, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving, which have proved so successful, have, at the beginning, been carried forward amidst great difficulty.

I am instructed to say to you, Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve Him. He will work in behalf of His afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to Him and will make them a praise in the earth. Nothing in this world is so dear to God as His church. He will work with mighty power through humble, faithful men.

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity.

Lt 75, 1902

Brethren and Sisters in Australia

"Elmshaven," St. Helena, California

May 2, 1902

My dear brethren and sisters in Australia,—

I would say to you, Obey the voice of the Lord in all your ways. Do not, because difficulties and hindrances arise, lose heart and courage. Do not be among those who, when all seems prosperous, are willing to work for the Lord, but who, when service means inconvenience and sacrifice, give up in discouragement.

The Lord's work in Australia is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of His goodness. Before those who trust and obey, He will open ways of advance. In emergencies, He will give them special help.

There is a large work to be done in Australia. Be not discouraged by the present feebleness of the work you have begun. Christ would not fail nor become discouraged. Again and again He was

compelled to leave His field of labor because of the unbelief of those who should have received Him with unquestioning faith. He often wept, cut to the heart by the thought that those for whose salvation He left the heavenly courts would not yield their proud hearts to Him. But it filled Him with joy to see souls delivered from the thralldom of sin. This was the joy that was set before Him, joy for the sake of which He endured the cross, despising the shame. He rejoiced in the thought that by the agony of the cross He could bring life, eternal life, to all who believe. The conversion of one soul fills all heaven with triumphant exultation. The angels sing for joy when a soul is snatched from Satan's power, a trophy of the Redeemer's sacrifice. "In that day shall it be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing." [Zephaniah 3:16, 17.]

You have had to struggle long against the obstacles that have hindered your progress; but by God's help you have been enabled to move forward in the face of difficulties which at times have threatened to overcome you. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, We will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked cannot understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work.

My brethren, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving have, at the beginning, been carried forward amidst great difficulty.

I am instructed to say to you, Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve Him. He will work in behalf of His afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to Him and will make them a praise in the earth. Nothing in this world is so dear to God as His church. He will work with mighty power through humble, faithful men.

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity.

Lt 76, 1902

Executive Committee of M. M. & B. Association and Sanitarium Managers

"Elmshaven," St. Helena, California

January 25, 1902

To the Executive Committee of the M. M. & B. Association, and to sanitarium managers

Dear Brethren,—

The views that you take regarding the object and management of the health food work and of the sanitarium work are in some respects decidedly contrary to the light which God has given me in regard to the use of the goods entrusted to us as His stewards.

The burden of going into details, of saying what shall be done and what shall not be done in every particular, has not been placed upon me. But I am called upon to bear a decided testimony, whether men will hear or whether they will forbear, that some are not working in harmony with God in their plans. They are doing a strange work among God's people, placing themselves in a position that God does not approve. They are trying to make them amenable to human jurisdiction. But the Lord has not given man the work of putting yokes on the necks of His people, binding them in such a way that they are not free to look to God and to be led and guided by Him. It is not the Lord's design that His people shall be made amenable to their fellow men, who are themselves wholly dependent on God.

I am astonished at the thought of our sanitarium work, which should be rapidly developing in all parts of the world, being governed by rules such as those contained in a proposed agreement which, since my return from the General Conference, was sent to me for approval or disapproval. Heaven will not endorse the signing of such agreements. The Lord will not approve of our people entering into such agreements. It seems so strange that such rules should be formulated. I am instructed to say that the Holy Spirit did not indite these regulations. They are an evidence of distrust or a lack of confidence in one another. This lack of confidence will react on you, leading your brethren to show a lack of confidence in you.

Please read carefully the accompanying copy of the proposed agreement, and consider its influence upon your plans and work were you endeavoring to establish sanitariums in New York City or any other place remote from Battle Creek. The documents that provide that many institutions shall be brought under the control of one management are of human invention. They are a mistake, an error. They do not give a correct representation of the manner of God's working. It is not after God's order that our medical institutions should be under the control of the men who are managing the Medical Missionary Association and the Battle Creek Sanitarium. These men already have all the responsibilities they can handle. Unless there is a decided reformation in the Battle Creek Sanitarium, it will become a place that God cannot honor, a place in which He cannot abide.

My dear brethren, you and all others who are engaged in the Lord's service must be closely bound up with Him. The Lord sent me to Battle Creek with a message to help you, and especially Dr. Kellogg, so that no strange methods should be brought in that would misshape His work. Dr.

Kellogg needs to unload, to lay off many of the responsibilities that he is carrying. The message to Dr. Kellogg and to several of his associates is that they are to move carefully, to walk humbly with God, to take fewer responsibilities, and to believe that God has a people, chosen and precious, through whom He will work to carry forward His work in clear, well-defined lines. God does not choose a few men, but many men, for the fulfilment of His purposes.

If the sentiments that some of you have been advocating should prevail among Seventh-day Adventists, it would not be the mind of God that would control. You must bind about your strange plans. Once let such plans prevail in regard to the establishment and management of sanitariums, as are expressed in the proposed agreement, and a state of things would result that you cannot now imagine.

It is to Christ, not to man, that we are to go for aid and guidance. What do those become who believe the Word of God, receiving Christ as a personal Saviour? “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of men, but of God. And the Word was made flesh, and dwelt among us, ... full of grace and truth.” [John 1:12-14.] This is the honor that is bestowed on the sinful, repentant, believing ones who accept Christ for all that He has promised to be to them. “And of his fulness have all we received, and grace for grace.” [Verse 16.] God says to us, “Freely ye have received, freely give.” [Matthew 10:8.] Impart to others the blessings you receive.

The Holy Spirit has been given as our Guide and Comforter. Christ said to His disciples, “Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. ... When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall show you things to come.” [John 16:7-11, 13.]

My brethren, you need to study more carefully the fifty-eighth chapter of Isaiah. This chapter marks out the only course that we can follow with safety. In the fifty-seventh chapter we read: “Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is

no peace, saith my God, to the wicked.” [Verses 15-21.]

Then the prophet receives this word from the Lord—a message startling in its clearness and force: “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” [Isaiah 58:1.] Though they are called the people of God, the house of Jacob, though they profess to be linked with God in obedience and fellowship, they are far from Him. Wonderful privileges and promises have been given to them, but they have betrayed their trust. With no words of flattery must the message be given them. “Show my people their transgression, and the house of Jacob their sins.” Show them where they are making a mistake. Set their danger before them. Tell them of the sins they are committing, while at the same time they pride themselves on their righteousness. Apparently seeking God, they are forgetting Him, forgetting that He is a God of love and compassion, long-suffering and goodness, dealing justly and loving mercy. Worldly policy has come into their business and religious life. Their hearts are not purified through the truth. God looks on their outward ceremonies of humility as a solemn mockery. He regards all religious sham as an insult to Himself.

The people of whom the prophet spoke made a high profession of piety and pointed to their fasting and to other external forms as an evidence of their piety. But their deeds were tainted by the leprosy of selfishness and covetousness. They had nothing except that which they had first received from God. He bestowed His goods on them that they might be His helping hand, doing what Christ would do were He in their place, giving a true representation of the principles of heaven.

God will endorse the actions of those only who are sincere and unselfish. He makes known the works of true repentance. “Is not this the fast that I have chosen?” He asks, “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” [Verse 6.]

What kind of a spirit has been coming in among Seventh-day Adventists, as the stealthy advances of a thief? Is there not manifested a desire to put yokes on the necks of God’s people, to bind them with cords of compulsion? This matter has been presented before me in a figure. Men were being required to sign certain agreements that would restrict them in various lines of Christian work. Their arms were being bound, and a yoke was placed on their necks. They were required to sign documents which said, “You must not do this,” and, “You must not do that.” They were bound down to fulfil man-made agreements. Everything seemed to be going as men pleased; and God was not in the matter. Things that had been done were condemned. Charges were brought against the workers that made their actions appear in a grievous light. It was claimed that what had been done should not have been done, and that what should not have been done had been done. And it was declared that these difficulties could be adjusted if certain bonds and agreements were signed.

One of authority stepped forward and severed every bond and broke every yoke. Then the words were spoken, "God has given to every man his work. He has not appointed any man to rule over his fellow men. Christ is the Priest over His own house. He is our Advocate, the propitiation for our sins. His children are not to be placed under human jurisdiction. As a Priest, He has atoned for the sins of His people by the shedding of His blood. As a King, He has received from His Father all power in heaven and in earth."

Every cord was cut, every yoke broken. Then the Speaker declared, "Every man is responsible to God. All are to strive to do the work that Christ did in our world. And in doing this work, they are not to be in any way lorded over by their fellow men. They are God's husbandry, God's building, and they are under the divine Theocracy. God's purposes are infallible. They extend to all the affairs of this life, and they will be executed in accordance with His eternal will. God's glory will be made known if human beings will not interpose between Him and His people."

[Copy of agreement referred to in Letter 76, 1902. Ellen White added these words at the end of the document: "I am instructed that not one of our people can accept any such document. This is not the Lord's devising, but human agencies have formed it and God positively forbids all such arrangements, for it is originated by human agencies and will not glorify God."]

AGREEMENT, made this _____ day of _____ 190__ by and between the International Medical Missionary and Benevolent Association, a corporation of Battle Creek, Michigan, of the first part, and _____ of the second part, WITNESSETH:

That said first part agrees to furnish said second parties with the following articles, viz:

_____ and such other articles, appliances, and fittings, as may hereafter be found useful, and necessary, and which may be agreed upon between the said parties, for the equipment and outfitting of treatment-rooms to be located at No. _____, _____ Street, City of _____, State of _____, to be used for giving hydropathic, electrical, and other treatment, and the employment of rational agents, for the relief of the sick and poor, and as centers for the diffusion of hygienic reforms, all in accordance with the principles of rational medicine as taught and practiced at the Michigan Sanitarium and Benevolent Association, of Battle Creek, Michigan; said parties agreeing to maintain and operate said treatment-rooms in the manner and for the purpose aforesaid, upon their own individual responsibility without said first party becoming liable in any way for any of its cost, expense, debts, or obligations of any kind whatsoever, and to operate and conduct the same, and to receive and disburse the receipts there from with the advice and assistance, and under the control and direction of the trustees of the first party, subject to the conditions and limitations herein contained.

It is further agreed that the price of said outfit and equipment to be furnished is to be refunded to said first party out of the first earnings of the said treatment-rooms over and above the actual

expenses of maintaining the same and affording the said second parties a bare subsistence; or it may be that the price aforesaid may be raised by the sale of treatment tickets in advance, or by gift from those interested in the enterprise, or otherwise, but however it may be provided, it is to be refunded to said first party as aforesaid; but notwithstanding such refunding and no matter how the money may be obtained, the said equipment, outfit, and appliances are always to remain the property of the first party, it being expressly understood and agreed that said second parties, neither collectively or individually, or any other person or persons, are to have any personal ownership in the said property and effects of said treatment-rooms, or of its business, in any way whatever.

It is further agreed that the board of trustees of the first party shall appoint one person among the parties of the second part who shall be the executive head of the business, and who, with his associates herein before mentioned, shall constitute the managing committee, who, under the control and with the advice and assistance of the board of trustees of the first party, shall be in actual charge of said work.

It shall be the duty of said executive head to make a report in writing each and every month, both to the managing committee and the board of trustees of said first party, of the financial condition and work of the enterprise for the preceding month, and he shall exercise a prudential care over its said affairs, calling the attention of the said committee and the said board of trustees from time to time to such matters as he thinks for the best interest and betterment of the work. It is also agreed that said board of trustees may at any time, when the majority is of opinion that the best interest of the work requires such action, remove said executive head, or any member or all of said managing committee, and appoint others in their places without further notice after said second parties have been informed as to the matters not satisfactory, and have failed to correct same, said second parties agreeing under such circumstances to at once deliver up all of said aforesaid property to said first party in as good condition as when received, ordinary wear and tear excepted, together with all improvements and betterments, accumulation from gifts, earnings, or otherwise, bank and book accounts, account books, list of patients' names, good will, and everything else pertaining to said business in the same city or in any competitive way; it being expressly agreed and understood, however, that said delivery shall not be made until said second parties shall be fully reimbursed for actual cash, if any, which they or either of them may have remaining invested in said business, and for any personal obligations they may have assumed on account of the business, and until all arrearages for their services are fully paid up at the regular rates previously agreed upon.

It is further agreed that the remuneration of those engaged in the enterprise must be obtained from the work itself, the amount of compensation to each being apportioned in proportion to the responsibilities borne, the work done, and the individual needs of the person. The salaries are to be fixed by a committee of the aforesaid board of trustees at a reasonable sum, having due regard for the apportionment in accordance with the responsibilities borne, the work done, and the individual needs as above mentioned. Whatever earnings are left after paying expenses and

salaries shall be devoted to the extension of the work as may be needed, the paying for and maintaining of equipments, the support of visiting nurses, and other lines of medical missionary work, and in such ways as may be agreed upon by the aforesaid board of trustees, and said managing committee. It being distinctly agreed and understood that there shall be no personal or individual ownership in the enterprise, but that all the accumulations shall belong to the first party, to be disbursed for such purposes as may be agreed upon between its aforesaid board of trustees and the aforesaid managing committee.

It is further agreed that the International Medical Missionary and Benevolent Association, and so far as it can influence its action, the Michigan Sanitarium and Benevolent Association, will co-operate with said second parties by sending patients for treatment, furnishing list of old patients and aiding in their efforts educational and otherwise in whatever way circumstances may permit and demand. On the other hand, the second parties are to co-operate with the Michigan Sanitarium and Benevolent Association by sending to such institution, so far as they are able to do so, such patients as are in need of sanitarium care and surgical treatment, and in all things and under all circumstances to maintain an attitude of loyalty and fidelity to the work and the principles it represents.

It is also agreed that said second parties are not to organize sanitariums, nor to take in boarders, nor start or operate hygienic restaurants, or enter upon any other distinct or definite enterprise or line of work without first submitting the matter for the consideration and decision of the board of trustees of the first party, so far as possible to guard against the unwise expenditure of funds or the premature starting of new lines of work.

IN WITNESS WHEREOF, said parties have hereunto set their hands and seals the day and year first above written.

By _____

L.S.

L.S.

L.S.

Lt 77, 1902

Keck, Brother and Sister

“Elmshaven,” St. Helena, California

May 1902

Dear brother and sister Keck,—

My mind has been burdened during the night season. I have learned that Brother Butler has thought of marrying Sister Keck's sister. Some of the brethren, in talking with me about this matter, expressed their disapproval, saying that they thought that such a step would hurt Brother Butler's influence, especially should he marry so soon after his wife's death. At the time I gave the subject scarcely a thought, but in the night season I was talking with one in regard to the matter, and the subject assumed a different aspect. Then I seemed to be talking with some one else, of whom I was asking the question, "Why do you regard this attachment as so objectionable?" The answer was, "He is so much older than she is." "But," I said, "would it be proper or wise for him to marry a woman of his own age? What help could such a woman be to him in his ministry? At his age, Elder Butler should have the care that a wife only can give. If this young woman has a desire to give him this care, why should any one forbid her? She is, I understand, about thirty-five years old."

Sister Haskell married Elder Haskell because she was convinced that he needed a helper in his work. The difference in their ages seemed to Elder Haskell to be a barrier against their union. He asked my opinion and advice. I said, "If her mind is drawn out in this direction, do not hesitate. You need the help of a spiritually minded, intelligent woman, who can sustain and encourage you in your work." They were married, and the Lord has greatly blessed their union, making their lives doubly useful to His cause and work.

May it not be possible that the hand of the Lord is in this attachment between Elder Butler and Sister Keck's sister? What others may think in regard to this matter is not to find any place in our reckoning. We are to ask, "Is this union the will of the Lord?" May it not be His plan for the increase of the helpfulness and usefulness of each?

For many years, because of his invalid wife, Elder Butler has been shut away from the work, cut off from many privileges, prevented from doing the work he might have done. He has cared faithfully and tenderly for his wife, who was weak in mind and body, hampered by affliction and infirmity. When she died, he buried her in sorrow, yet not as a man who is without hope.

After his wife's death, he began to plan for his sister, who has been living with him for a few years, to visit her friends, as she had desired. But the Lord saw fit to add another sorrow to his life. Very suddenly and unexpectedly Sister Lockwood died.

Elder Butler is a man who needs the softening influence of a good, high-principled woman. The companionship of such a woman would indeed be a great blessing to him. Considering his experience for the last fifteen years, is it strange that he desires a younger person than himself to love, to converse with?

You do not reason altogether correctly. Saith the Lord, "My thoughts are not your thoughts, neither are your ways my ways, ... For as the heavens are higher than the earth, so are my ways

higher than your ways, and my thoughts than your thoughts.” [Isaiah 55:8, 9.] The Lord surprises us by His manner of dealing.

Elder Butler is strong in physical and spiritual health. The Lord has proved and tested and tried him, as He did Job and as He did Moses. I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus. After caring so long for his suffering, afflicted wife, he has come forth from the furnace fire refined and purified. I respect and love my brother as one of God’s servants.

I have no more to say, except that if your sister, being a Christian, is led and taught by God, leave her with God. Do not by human wisdom spoil the Lord’s plan and hinder His work. Elder Butler needs the help of a strong, kind, intelligent woman, who can co-operate with him in his sphere of usefulness, encouraging him and holding up his hands, aiding him to do a good and acceptable work for the Master. If your sister is that woman, she may feel honored in uniting with Elder Butler.

At first I thought that such a step would hurt Brother Butler’s influence. But I have had time to consider the matter, and I now see it in another light. I came to this decision before I had the pleasure of meeting Elder Butler at the time of his visit to my home.

I wish you to understand that I have not had one word of conversation with Elder Butler in regard to this matter. He has not made the slightest reference to it.

Lt 78, 1902

Keck, Brother and Sister

“Elmshaven,” St. Helena, California

May 23, 1902

Dear brother and sister Keck,—

I wish to add a few lines to the letter I have already written you. We had a very profitable visit with Elder Butler. He left us last Wednesday morning for Healdsburg. W. C. White and his wife rode over with him in the carriage.

We are living in the very last days of this earth’s history. Individually we are to move under the Holy Spirit’s dictation. In the terrible calamities that have recently visited our country, we see that the Lord’s time has come to blot from the earth its wicked inhabitants. The destruction of these cities is a warning to the world to prepare for what is coming upon it. May these terrible judgments arouse men and women to get ready to meet their Lord. A great work is to be done to prepare a people for the judgment, to lead men and women to turn from their wicked ways to the living God, and to stand in fear before Him. This is the light that is presented to me.

My brother and sister, I wish you to take the matter of the union of your sister with Elder Butler to the Lord. Prayerfully consider your objections. And then, in the light of the words I have written, if your sister is disposed to unite with Elder Butler in marriage, see if you cannot give up your objection, for the reason that this union may be the purpose of God.

I see in Elder Butler a man of usefulness, a man of intelligence and Bible study. His ministry would be much more valuable were he united with a woman who could help him in his work. Think of how much more he could accomplish with the help of a discreet, intelligent woman. He should not be left to live alone and to travel alone. The sooner he can find a good wife, the better it will be for his work. A wife could do for him those things that no male companion could do—look after his clothes, see that they are free from dust, and that he is always prepared to appear before large congregations.

Would it not be best for you to withdraw your opposition to this union? It is not best for you in any way to oppose that which the Lord may have ordained. It may be that the Lord sees that by this union, your sister and Elder Butler could accomplish more for Him than they otherwise could. What people may say has nothing to do with this matter. If it is the Lord's purpose, let us not be found fighting against Him.

Lt 79, 1902

Franke, E. E.

"Elmshaven," St. Helena, California

May 23, 1902

Elder Franke

Dear brother,—

I am once more enabled to take up my pen to write you. But I shall not be able to write much. For a long time I have been carrying a very heavy burden. I could not sleep. Night after night for weeks I rose at one o'clock to write out the instruction given me. My head suffered much, and the pain in the ball of my eyes was so severe when I attempted to write that I had to give up writing. For a time my voice was affected. At times I could not make any sound. But my voice has come to me again, and the Lord is answering my importunate prayers for my eyesight. I am gaining strength.

I have read your letter in which you complain bitterly of Sister Haskell's actions. I am sorry, very sorry, if anything has been said or done to afflict you so severely.

You have been presented to me as one who has a message for our cities, not merely for Greater New York, but for many other cities of America. You have been educating yourself for this work, and the Lord has instructed me to tell you to go forward. But I have also had to tell you that in

doing this work, you would not need to expend so much money. Some expense must be incurred, some advertising must be done; but you need to be more careful in regard to your expenditure of means.

My brother, you are in need of rest. The mere matter of speaking in your meetings is not the real cause of your becoming exhausted as you do. This exhaustion is caused by the intense strain brought on you by your preparation for these meetings. You put great intensity of thought into the effort to get everything ready in the most expensive style. This effort wears on you. You become worried and confused. You must make a change. You cannot afford to spend the hours for sleep in the preparation of charts, and in other work that requires intense mental effort.

My brother, you must have periods of rest, in which you spend some time in the country. I have been instructed that during the summer, you should leave the heat of the city for a cooler atmosphere. Your strained nerves will respond to the grateful restfulness of nature's beautiful scenes. Your lassitude will leave you. You will be strengthened and invigorated, prepared for a fresh effort.

You have been preparing yourself to do the work that the cities need, but you have brought too much taxation on yourself in elaborate preparation for your meetings, in your great desire to make these meetings a success and to arouse souls from their deadly lethargy. Thus your mind has been overwrought, your nervous energy too heavily drawn upon. With this has come the natural result—exhaustion. Every nerve and fiber of your body called for rest. You become oversensitive. You magnified little things into very large things. You were irritable, painfully distressed in mind, and at times almost utterly discouraged. All that you could do was to echo the sorrowful desire of David, “Oh that I had wings like a dove! for then would I fly away, and be at rest.” [Psalm 55:6.]

I saw that you found rest by looking to Jesus, the author and finisher of your faith. As soon as you looked to Him, you wondered that you had not seen before how mighty He is to save. Your drooping spirits revived, your waning strength was restored, your step recovered its elasticity; you felt ready for any emergency, ready to brave any danger. You went forward in your work trustfully, with a beaming countenance and a warm, joyous heart. You no longer spoke in despondent, complaining tones. You had full faith in God, and you gave expression to your faith in such words as these: “God is our refuge and strength; a very present help in trouble.” [Psalm 46:1.] “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” [Luke 1:46, 47.]

My brother, I ask you never to give expression to a harsh, overbearing word. Never give utterance to the bitter thoughts that Satan puts into your mind. The things of nature speak to you in symbols: “As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.” [Song of Solomon 2:3.] “He giveth power to the faint, and to them that have no might he increaseth

strength.” [Isaiah 40:29.]

I have written more than I thought I could. I write these words with the hope that you will believe them and act upon them. Be cheerful and of good courage. Use every means within your reach to preserve health of body, mind, and spirit. Look ever to your Saviour. Cast yourself upon Him in trustful repose. Believe His promises. Do not give the enemy a chance to lead you to complain. As you look upon Christ’s face, your soul will be kindled with a holy joy. Jesus loves you. His arms will be round about you and your wife and children if you will commit yourself and them to Him in faith. Lay them upon the altar of sacrifice.

With much love to yourself and your family.

Lt 80, 1902

White, J. E.

“Elmshaven,” St. Helena, California

May 25, 1902

My dear son Edson,—

I have read your last letter to me, and the copy of your letter to Brother Shireman. I hope that Brother Shireman will listen to the counsel of his brethren. This will be his safety and his strength. The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and the abilities of one is supplied by the experience and the abilities of another. We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ.

In your work, Edson, you must consider the relation that each worker sustains to the other workers connected with the cause of God. You must remember that others as well as yourself have a work to do in connection with this cause. You must not bar your mind against counsel. In your plans for the carrying forward of the work, your mind must blend with other minds. You have trusted too many times to your own judgment and have not been willing to take advice and counsel. If any one differed from you, you have said at once that it was because he had been prejudiced against you. Even after it has been demonstrated that in following your own way you have made a mistake, you have not charged the blame to yourself, but to faults in some one else. We shall all be tempted by the enemy to do this.

My son, you will have to change this attitude and cherish a spirit of confidence in the wisdom of your brethren, else you will lose your bearings, as many others have done, and will set down as your enemies those who are your friends. We must be willing to take advice and caution from our brethren. We are connected with the service and cause of God, and we must individually

realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and depressed.

You must learn to give up your will and your way and to receive light from those whom God has made His helping hand, those by whom He designs that you shall be helped. Go to Christ for relief. Cling to Him. Stay long enough to yield up your will to the will of God. Many are in too great a hurry to pray. With hurried steps they pass through the shadow of Christ's loving presence, pausing perhaps for a few moments within the sacred precincts, but not waiting for counsel. They have no time to sit down, no time to remain with the divine Teacher. With their burdens, they return to their work.

My son, this is what you have been doing, and therefore you have not the peace and joy and grace that you so much need. Why do you not wait for a leaf from the tree of life? This will soothe and refresh you, filling your heart with peace and joy.

Let us by faith place ourselves in the hands of the Redeemer. He alone can do for us the work that must be done to enable us to offer God acceptable service.

Do not allow yourself to think of the ill-treatment you have received. Fix your thoughts upon the Saviour. Go apart from the bustle of the world, and sit down under Christ's shadow. This you must do if you receive the rich blessings He is waiting to bestow on you. Give your thoughts to high and holy things. Then, amidst the din of the daily toil and conflict, your spiritual strength will be renewed.

You had a wonderful, a peculiar experience after the Lord Jesus manifested Himself to you after your departure from Him. Draw nigh to God, and He will draw nigh to you. He wants to work with you, but not in your way. He wants to work with you, but not in your way. He wants to work in His own way. Come apart, and rest awhile. There are higher ranges for your thoughts to take than those they have yet taken.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 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." [Philippians 2:1-5.]

Carefully study the prayer Christ offered for His disciples and for us before His sufferings in Gethsemane.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy Word is truth. As thou hast sent me into the world, even so have I also sent them into

the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” [John 17:15-21.]

O my son, if it were not possible for us to reach this wonderful attainment, if it were not possible for us to be one as Christ and His Father are one, these words would never have been uttered. Shall we pass lightly over these precious words, failing to bring them into our life-practice? Shall we become so absorbed in the activities of life that we lose a sense of the wonderful possibilities and probabilities that there are for us in the attainment of unity with one another and with Christ? We are to be one as Christ and God are one, that the world may believe that God has sent Christ into the world to save sinners.

The sure evidence that a tree is good is the bearing of good fruit. The world marks the difference between true believers in Christ and worldlings; for true believers become Christlike in character. They bear the signature that marks them as sons of God. Their work is the heavenly endorsement that Christ is the true Teacher, the Sent of God.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one.” [Verse 22.] “Even as we are one.” What a testimony to the world in favor of Christianity this union would be! It would be an indisputable witness that God has sent His Son from heaven to our world. Nothing but His coming could produce such wonderful results.

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [Verse 23.]

What an impression so practical an outworking of Christlikeness would have on the world! The unity among Christ’s followers would be so marked that all would be compelled to acknowledge it to be of heavenly extraction. They would see that such unity would come only from the highest, holiest source. So convincing in power would it be that many would be converted. Its sanctifying influence would win souls to the truth.

“Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory; ... for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name; and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.” [Verses 24-26.]

Shall we not determine that from now on we shall make a decided change in our words, our deportment, our character, that we shall no longer keep the truth in the outer courts, but receive it into the heart, that the sanctifying influence of the Holy Spirit may be seen in our lives? Then ministers and people would be upright in all matters of business, large and small. They would live in obedience to the laws of that kingdom in which, as Christians, they have their citizenship.

They would do that which is wise and righteous, because Christ is their righteousness. They would not in any way act like fractious children. How blessed it would be for us to bear such fruit to the glory of God.

Christ is mine and I am His. It is positively necessary for us to sit down and think of how Christ our Saviour descended from heaven, from the throne of God, clothing His divinity with humanity, to show all mankind what human beings may become if they will unite their weakness to His strength, if they will die to self and live to Christ. Thus the strong, unchristlike traits of character that they have cherished will be softened, subdued, purified. They will unite one with another, that they may be one with Christ in God.

Christ came to this earth and suffered the sorrows, disappointments, and griefs of humanity, that man might stand on vantage ground before angels and before men, revealing to the world the attributes of God. Let us put self out of sight and think more of Christ. People are longing to hear of the Saviour from those who have learned of Him His meekness and His lowliness, and who can therefore speak words of sincere experience. Such ones inspire faith and confidence. They show no coarseness of speech, no carelessness of attitude; for they realize that they are representatives of Christ. By loving one another as He has loved them, they bear witness of Him to the world. They eat His flesh and drink His blood, and this is to them eternal life. They are like Him in character, in manner, in dealing. They rely upon Him as their efficiency, realizing that their power for usefulness is derived from Him. Self is dead, because Christ's life is their life. In all their daily perplexities and conflicts, they show a firm, unwavering reliance on His power. They have proved the truth of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." [Isaiah 26:3.]

Our work is to help one another by following Christ closely, testifying in spirit, in word, in action, that God is love. Those who love Christ will certainly love those for whom Christ died. What a help and comfort it is to meet a fellow pilgrim from whose face there shines the reflection of Christ's righteousness! From the heart of such a one there can but flow the warmth of God's love.

O how sad it makes the angels when we fail to recognize the presence of the Saviour. His promise is, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] He does not want any one to carry a burden of oppression. Our conflicts may be severe, but we may know that as we go forth as ministers of righteousness, doing good to all we meet, Christ goes before us. Let us go on our way rejoicing, praising God for the privilege of bringing the sunshine of Christ's love into the lives of those we meet. Then those with whom we associate will rejoice as they come within the sphere of our influence. In listening to our words and noting our actions, they will be made better. The impression made on their minds will be, "He has been with Jesus and learned of Him." [See Acts 4:13.]

Shall we not be real Christians? Shall we not bring all of heaven that it is possible to bring into

our lives here below?

Lt 81, 1902

White, J. E.

“Elmshaven,” St. Helena, California

May 20, 1902

My dear Son,—

I was very sorry that you did not come to St. Helena in response to my telegram. I was glad to see Brethren Butler and Palmer. I think the result of their visit will bring relief to many minds. We have given them the best counsel that we could.

There are some things that I have thought it best not to write to you about, lest I should be misunderstood. And on account of the strain that I have been under for the last week or two, my letters for a while must be few.

I have committed your case to God. He knows how to deal with it. But I cannot refrain from continuing to caution you about buying property, and making financial investments, though what I say seems to have but little weight. You are tempted to attribute my cautions to what some one has said or written to me, and my words have little weight with them, unless they are words of approval.

I know you to be in a precarious condition, both in body and mind, and I am anxious for you to make me a visit as soon as you can get away from your work in the South. Could you come just now, I could give you strawberries and cherries from my place. We have a small strawberry patch, and three large cherry trees. Soon both strawberries and cherries will be gone. Just now the birds are greatly enjoying the cherries. They are having a feast of fat things. In a week from now, the cherries on another tree will be ripe. Cherry picking is going on all over this part of the state. Our peach trees are covered with fruit, but it will not be ripe for a month or two yet.

I shall be glad indeed to have you and Emma visit us, and take time to rest and regain strength. I am in much hope that you can get away soon. You would enjoy the sight of the roses climbing up the side of the house, right to the windows of the second story. If I wished to pick some, all I should have to do would be to open my window and reach out my hand.

Next week we drive over to the Petaluma camp-meeting, which holds from June 5-15. In the middle of July we may visit Los Angeles.

I have been deeply impressed that I must do all I can to help those who are interested in the Southern field. And I must stand before the people of God as one whom He has sent, not as a false prophet. My son, will you now be very careful not to do anything that will misrepresent the

instruction God has given me, so that no suspicion may rest on me as sanctioning any wrong course? At the very time when it is positively necessary that the greatest caution be shown in regard to the outlay of means, you will be emptied to give way to the natural impulse to spend money rashly.

I have made appeals for the work in the South. I have called attention to the poverty and the needs of this field. For you at this time to make any unwise investment would confirm the fears, the distrust, and the criticisms of those in responsible positions. I fear that on the minds of some you have made the impression that I sanction your investment in boat-building. They do not know how much I suffer over these things, nor do I ever want them to know.

I wish to say that since you have consented to a proposed settlement in regard to the restitution fund, and have agreed that the settlement made at the Nashville Union Conference should stand, never, never bring the subject up again. Let there be no resurrection of the subject. Lay aside all your criticisms of the responsible men in Battle Creek. Cease to make scathing remarks either to them or about them to others. You cannot help them in any way by keeping their minds in a ferment. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." [Matthew 7:1, 2.] If these men have failed to do the right thing, remember that they must answer to God for themselves. And remember, my son, that none of us is faultless.

Remember that every word of criticism you speak will react on you. If you want these men to change, you must show that you have changed. Help them in every way you can, but never reprove them; for they will not take your reproof. Let God handle their cases. You will do no good by contending for your rights as a worker in the gospel field. Show wisdom in management. In gentleness and compassion, help every one who needs help, "considering thyself, lest thou also be tempted." [Galatians 6:1.] Your work is with your own soul, not with those whom you know you can never help by words of reproof. Strive to bring about unity and harmonious action. Do not be rash or impetuous when your way is questioned. Remember that a Christian is one whose heart is influenced and controlled by the love of God.

The Lord has given you most positive warnings, marking out distinctly the course you should follow, and giving the reasons why you should be free from all business entanglements. Instruction has been given you line upon line, precept upon precept. Then, my dear son, walk in the light. Follow Him who is the Way, the Truth, and the Life. "Walk worthy of the vocation wherewith ye are called;" "and have no fellowship with the unfruitful works of darkness, but rather reprove them." [Ephesians 4:1; 5:11.] How? By your own carefulness in following the warnings given you. Let your circumspect actions and Christlike words be to the heedless, disrespectful soul, a reproof. Your attitude will be an argument in favor of Christianity. You will see and resist temptation. Your words will be, "Come with us, and we will do thee good." [Numbers 10:29.] Your path will be a sure path, with no uncertainty as to its direction or termination.

“He that walketh in darkness knoweth not whither he goeth.” [John 12:35.] When he thinks that he is at his journey’s end, he may be far from his goal. He may find out that he has not taken up his cross and followed Jesus, the Way, the Truth, and the Life; and therefore he has missed the road. If you follow Jesus, your road is plain before you. You know where it leads—that it is sure to bring you to the entrance of the mansions that Christ has gone to prepare for those that love Him.

Thousands traverse the broad road. But they walk in darkness, and will never reach heaven. The path of self-denial and self-sacrifice is the only path that will bring us to the city of God. “Strait is the gate and narrow is the road that leadeth unto life, and few there be that find it.” [Matthew 7:14.] All who find it step in the footprints of Christ. This is the way to eternal life, to heaven. He who follows this path is certain to find perfect joy and life, everlasting life. Although his onward course is sometimes difficult and often wearisome, let him move forward steadfastly, trusting as a little child in the loving guidance of Him who “keepeth the feet of his saints.” [1 Samuel 2:9.] Let him have confidence and assurance, knowing that he will be kept from going astray.

My son, the path has been plainly pointed out to you. Are you willing to walk in the light? Hear Christ’s voice, “He that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] Get rid of every pressing care. Do not again involve yourself in debt. This is Satan’s snare for the ruin of your soul.

You have no right to live to yourself. And in one sense, you do not desire to do this. You could not be happy in doing it. You have been bought with a price; “therefore glorify God in your body, and in your spirit, which are God’s.” [1 Corinthians 6:19, 20.] Do not follow your own injudicious fancies. The Lord has given you evidence of His great love for you, and how grateful you should be.

You ought to be a great help to Brother Palmer. He needs the softening, subduing influence of the Holy Spirit. In no case should you lead him to be content with reaching a low standard. He needs help in regard to the wise expenditure of means. As a wise, faithful steward, help him all you can.

You need to reach a much higher standard. Let your heart be subdued by the Holy Spirit. You need a reconversion, else you will not be a true minister of the gospel. Put all bitterness and malice out of your heart. Daily seek God for strength and grace. In your daily work, in your family, in your business transactions, remember that you are responsible for the influence exerted by your words and spirit. Honor God by following the path marked out by a Father’s hand for every Christian. Every day, every hour, let your obedient love flow forth through the channels He has ordained. Do all things unto the Lord. This will invest your words and actions with a heavenly dignity, refining, purifying, ennobling them. Carry with you the consciousness that you are God’s servant, and that you are to represent Christ in character. When, at all times and in all places, you follow the example set you, your influence will be a savor of life unto life.

God help you to remember that you are a living epistle, read and known of all men. Live the life that the Lord Jesus lived on this earth, and you will be a strength to your associate workers. God is your refuge and strength, a very present help in trouble.

Those whom God has made stewards of means must practice His lessons of economy. They must live out the instruction Christ has given. I am so sorry that you have a burden of debt. I feel deeply over this, because it is a stumbling block to all who are tempted. You have large hope, and the outcome looks so favorable, so promising, that you launch out into business enterprises. And then what? Borrow from all who will lend to you. Oh, how sick at heart it makes me! My son, I entreat of you to keep within your borders; for every repetition of the past confirms the fear that you are a man who cannot be trusted with financial matters.

May 22

Yesterday, Elder Butler rode over to Healdsburg, accompanied by W. C. White, May, and the twins. It was a very nice day. I expected to go with the company, but the night before, I was exceedingly nervous. Sara had to work over me for some time before I could get to sleep. The strain on me for the last few days has been very heavy. I put great intensity of thought into the effort to give the brethren wise counsel regarding the Southern field. I dared not do anything that would tax my brain or spine. I knew that I would have to be careful.

The visit of Elder Butler and Brother Palmer was an important one. They spoke of you in the most tender terms, but they both think that you should have a period of rest. I advise you to take no responsibilities at present that you can avoid. Be exceedingly careful how you invest means. I pray for you most earnestly.

Lt 82, 1902

Butler, Hiland

“Elmshaven,” St. Helena, California

June 2, 1902

Dear brother Hiland Butler,—

I look upon you as one of my children in the Lord. Although for years my acquaintance with you has been limited, yet I have always had a deep interest in you. My mind has been drawn out in earnest prayer that you shall, by continual growth in grace, succeed in reaching that state of perfection that will enable God to say of you, “Ye are complete in him who is the head of all principalities and powers.” [Colossians 2:10.]

I have recently seen your father twice—while I was at Nashville, and about two weeks ago when he made me a visit at my home. I am certain that he should have one of his children with him in the work to be carried forward at Nashville. There is a great work to be done in that city. Several

lines of work have already been started there for the help of the colored people. Buildings have been purchased, and publishing work and sanitarium work have been set in operation.

At this time every city in the South that can be entered is to be worked. The people living in the Southern states of America, both white and black, are to hear the testing message of truth for this time. Our people were directed to Nashville because it was a favorable place in which to make a beginning. Our workers will find it easier to labor in that city for the uplifting of the colored race than in many other cities of the South. Prejudice against the introduction of plans for the education of the colored people is not so pronounced in Nashville as it is in other places. It will be easier to proclaim the truth there than it would be in other places in the South.

In and near Nashville there are large educational institutions for the colored people. A good work has been done in these schools. To the teachers in these schools the light of present truth is to be communicated in a wise, judicious manner.

God has been opening the way for the establishment of interests that will prepare the way for the acceptance of truth by those now in darkness. The Northern element must come in connection with the Southern element. Had there been among Seventh-day Adventists the unity that God desires, the Southern field would have been more fully worked.

It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to work on these lines in the South and gain success.

Camp-meetings are to be held in the Southern states. One should be held in Nashville, or a few miles from the city. The people of the South must be warned. The judgments of God are about to fall upon the world. We have no time to lose.

God sees the end from the beginning. He has given us an expression of His love for the world—an amazing manifestation that can never be computed. He is constrained, by His love and His goodness, to delight in the well-doing and the happiness of the beings formed in His image. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] He gave His Son as the propitiation for the sins of a guilty world.

"This then is the message that we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:5-9.] "The law of the Lord is perfect, converting the soul." [Psalm 19:7.]

This is the message that is to be borne throughout the Southern states. What a work there is

before us! The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God.

I thank the Lord that your father has again taken his place in the work. He is desirous that you shall unite with him in this work. He needs and greatly desires your help. You can bring him great help and courage. I plead with you to take up this work. Bring your family to the South. Settle them in a pleasant place, and then unite with your father. I believe this to be your duty. Your father needs your help. Will you give it to him? I am confident that your abilities and your assistance are needed in the carrying forward of the work in the Southern field. I hope and pray that the Lord will give you a clear understanding of your duty.

I wish you could see how heartily and warmly and joyfully your father is received by his brethren. The Lord has gone before him. I was indeed glad to welcome him among us once more, and to sanction his labors.

May the Lord bless you and your wife and children, is my prayer.

Lt 83, 1902

Butler, G. I.; Burden-Bearers in the South

“Elmshaven,” St. Helena, California

June 3, 1902

Elder G. I. Butler and the burden-bearers in the Southern field

Dear brethren,—

Help must be given to the Southern field. Until funds are sent there, the work will be bound about. Every effort is to be made to strengthen the interests that have been established in Nashville. There is more meaning than many suppose in God’s direction to begin the work in Nashville. It was His purpose that the work should be started there. In that place much interest is taken in the colored people by those not of our faith. There is not in Nashville one quarter of the feeling against the education of the colored race that there is in some other cities of the South. The establishment of large institutions for the education of this people has removed much prejudice and has prepared the way for the proclamation of the special truths for this time.

These educational institutions should be a point of special interest to the workers in Nashville. Efforts should be made to become acquainted with the teachers and students in these schools. Those who have taken so noble a stand for the uplifting of the colored people are doing a grand work. Thus God has prepared the way for the proclamation of truth.

Into these schools of learning the truth is to find entrance. There are those in these schools who are to be reached by the third angel’s message. God’s workers are to study out ways and means

of reaching them. To them the light of truth is to be communicated. Everything that can be done to interest these teachers and students in the message of present truth should now be done, and it should be done in a wise and understanding manner. From them, lessons may be learned regarding the best ways of reaching and helping the colored people. Let no haphazard work be done. God is ready to co-operate with those who will labor wisely and well.

It is Brother Palmer's work to become acquainted with the teachers and students of the schools of Nashville. Approach these persons wisely, and God's name will be glorified. Give the Lord room to work.

Those who are connected with the work in Nashville are to live so near the Lord that light will shine forth from them as from a lamp that burneth. When there is shown a deep, earnest determination to press together, the very oneness of the workers will proclaim the truth with power, making a deep impression on those not of our faith.

God's people are to take a special interest in the work in Nashville. At the present time, this is the point of greatest importance in the Southern field. The interests in this place are to be built up and strengthened. The work of the publishing house and of the sanitarium, if carried on in the way God designs, will have a decided influence for good on the people of Nashville.

The means coming from the sale of the books published for the advancement of the work is sacred and holy. It should be carefully handled. In no case should it be diverted into commercial business. It is to be used for the work of saving souls.

The health food work and other industries connected with it will provide employment for Sabbath-keepers, both black and white, and will bring in means for the carrying forward of the work. The development of this line of work will take time and thought.

The work in Nashville is to be linked with the work that has been done and is being done in Graysville and Huntsville. The work in these latter places is to be a help and strength to the work in Nashville.

The efforts made are not to be confined merely to a few places in the South. In every city that can be entered, the truth is to be proclaimed. The workers are to labor guardedly and with humility, each having respect for the work of the other. They are to be a united whole in Christ.

The Lord will lead His people on to victory if they will be willing to be led.

J. E. White's Work

The Lord has specified the work that He has given to Edson White. It is the ministry of the Word. Financiering is not his work. He is not adapted to this work. The Lord desires him now to do the work appointed him. He is to seek the Lord earnestly, that he may be prepared to counsel with

his brethren, all seeking by prayer the Spirit of the Lord, and refusing to let go until they know that the Lord has answered their prayers. If seeking the Lord in earnest prayer is made a secondary matter, human wisdom takes the place of the guidance of the Holy Spirit, and mistakes are made.

Edson White's wisdom is not in financial lines. He is so liberal that he wrongs himself. His great desire is to help those whom others neglect, to clothe the naked, to feed the hungry, to make the heavy burdens lighter if possible. This is well; for there is little enough of this kind of work done, and it is by this work that the very people are interested in the truth who should be interested.

To help the needy has been a part of Edson White's education from his childhood. His liberality has often brought him to the place where he himself has needed help.

The poor we shall always have with us. And while we are to do our duty to this class, caution is to be exercised, so that those we help shall not be led to depend on gifts that are not earned. But overwillingness in relieving the wants of the needy is a sin that very few are guilty of, and one that should be freely forgiven.

Want and poverty there will always be. However high the standard of knowledge and morality may be, whatever heights we may reach in civilization, poverty will always continue as a display of the riches of the grace of God, a standing memorial to the truth of the words "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Zechariah 4:6.] It would not be for the benefit of Christianity for the Lord to remove poverty from the earth. Thus a door would be closed that is now open for the exercise of faith—a means whereby the hearts of the afflicted can be reached by the gospel of goodness. By Christian liberality souls are reached that could be reached in no other way. It is the helping hand of the gospel.

Medical missionary work is to lose none of the power that comes from action. The name alone is not enough. The work done must, to all intents and purposes, justify the name.

When in the synagogue at Nazareth Jesus stood up to read, He opened to the prophecy of His work written seven hundred years before, and read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke 4:18, 19.]

"Therefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. ... And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy

One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” [Isaiah 29:13, 14, 18-24.] <This is a work that needs to begin without delay. It is the message of truth and righteousness the people need as a witness to the good fruit borne.>

We are living in the last days of this earth’s history, and medical missionary work is to be all that the name signified. To the poor the gospel is to be preached. The poor man as well as the rich man is the object of God’s special care and attention. Take away poverty, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate and sympathetic heavenly Father.

Those who have the truth for these last days will bear a message adapted to the poor. One would think that the gospel was inspired in order to reach this class. Christ came to the earth to walk and work among the poor. To the poor He preached the gospel. His work is the gospel worked out on medical missionary lines, <in justice, mercy, and the love of God, which is the sure fruit borne because the tree is good.> And today in the person of His believing, working children, who move under the guidance of the Holy Spirit, Christ visits the poor and needy, relieving want and alleviating suffering.

Edson White must be released from <the burden of> business responsibilities. He must husband his strength of body and mind. The strength of both will be needed to brave the difficulties that he will meet in his ministry of the Word. He must stand unflinchingly at his post of duty. He can do great good if he will connect closely with God in the work of teaching the Word. But God does not lead him to take responsibilities that involve financial cares, and He does not bless him in taking these responsibilities, when He provides others qualified to take this work. The time has come when he must be left so free from the business details of the work that he can give his mind to the <bookmaking work and the> work of winning souls to Christ. Let the united strength of the Southern Union Conference be brought to the bearing of the burdens heretofore carried by Edson White and a few of his associates. Let there be a liberal spirit shown to the colored workers and to the white laborers working among the colored people. Let the appeals for assistance be made to our brethren throughout the world, and let all appeals go forth with the sanction and full authority of the Southern Union Conference.

Let the plans prepared at the recent councils in Nashville regarding the relations of the Union Conference and the Missionary Society be accepted; but let provision be made for the one who

has been a pioneer in successful work among the colored people, to have a voice and a vote in the committee that shall be chosen to govern this part of the work.

Edson White is to preach the Word. This work he can do successfully if the Lord blesses him. But he is not constantly to fill appointments to speak to large congregations. Into this work he puts a great deal of nervous energy, and he is in danger of wearing himself out. He is to have opportunity to meet the people in personal work. The Lord will be very near him if he will calmly trust in Him, saying, "God is our refuge and strength, a very present help in trouble." [Psalm 46:1.] "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." [Luke 1:46, 47.]

Workers for God will meet with turmoil, discomfort, and weariness. At times, uncertain and distracted, the heart is almost in despair. When this restless nervousness comes, the worker should stop and rest. Christ invites him, "Come apart, and rest awhile." [Mark 6:31.] "He giveth power to the faint, and to them that have no might He increaseth strength. ... They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." [Isaiah 40:29, 31.]

Those who are associated together in a work such as is being done in Nashville should have much patience; and they should take time to rest. My son Edson and Brother Palmer, and all others who put all there is of them into the work, should remember that they are to sit together in heavenly places in Christ. This is not merely a momentary pause in Christ's presence, but a sitting down in companionship with Him.

A worker cannot gain success while he hurries through his prayers to God and rushes away to look after something that he fears may be neglected or forgotten. He takes time to give only a few hurried thoughts to God, that is all. He does not give himself time to think, to pray, to wait upon the Lord for a renewal of spiritual and physical strength. He soon becomes jaded. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.

"Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." [Psalm 27:14.] "It is good that a man should both hope and quietly wait for the salvation of the Lord." [Lamentations 3:26.] There are those who work all day and far into the night to do what it seems to them needs to be done. The Lord looks pitifully upon these weary, heavily laden burden-bearers, and says to them, "Come unto me, ... and I will give you rest. ... For my yoke is easy, and my burden is light." [Matthew 11:28, 30.]

God is testing and proving each worker. Edson White has carried burdens that were very heavy and at times very discouraging. He has gained a knowledge of the meaning of self-denial and self-sacrifice. It is not now that he is to leave the Southern field. When God releases him, it will be that he may take up in a special manner the work of ministry. And when the Lord has a work for him to do elsewhere, He will let him know. He is not at this time to be divorced from the

Southern work.

But he is not, as formerly, to take such a leading position in the councils regarding the work, because the Lord in His mercy has laid this burden upon others. He is to lay off the heavy burdens and financial responsibilities that he has been carrying. The caution has been given him that he must lay off the burden of business care, that he may prepare to do the work of the Lord in preaching the Word. He has still a work to do in the South; but in the place of gathering more burdens by engaging in the health food business, or entering upon enterprises for the sale of books, or carrying large financial burdens in connections with the Hildebran School, he is to lay off the burdens that he already has. His voice must not be the deciding voice in the councils, as it has been. He must advise with his brethren in all his plans and must respect their counsel, working unitedly with them. He is not to carry out his plans in his own understanding, independently of his brethren. Calm consideration is to be given to every question. The money that comes to him as royalties from the sale of his own books he is not to use for self-pleasing, but for the advancement of God's work.

Business is not his line of work. In the past, he has had to do this line of work; but now there are others to <share with him and> carry the burden, and he is to lay it off. In the ministry of the Word and in writing <and publishing> books for the work, he will find true success and happiness.

Great changes are to take place. But let not those who have labored so earnestly to bring to the work in the Southern field the advancement that it now has become discouraged. God will not sanction anything done to discourage them. God has reproved those who have stood off and criticized, who, though they have been given opportunity to assist, have not interested themselves to see what needed to be done, <and do it.> They did not lift where they might have lifted.

Lt 84, 1902

Stone, W. J.

"Elmshaven," St. Helena, California

June 3, 1902

Elder Stone

Dear brother,—

This morning my son read me a letter you had written him. I was very much pleased to read this letter. I had hoped to get a response from you after sending you the testimony. I will now say that I am indeed very glad to know that reforms have been made. I assure you that I rejoice in the

Lord to hear of the reformation and conversion that has taken place in you. I rejoice that your children have been cared for by you, and that God has blessed your labors for them.

I will say that if your brethren have seen best to elect you as the treasurer of the Southern Missionary Society, accept the charge. Just as long as you draw near to God, He will draw near to you. Take hold of the work as financier, and as such, do your work faithfully as God's steward, and He will guide you in judgment.

I see no reason, if you have cleared the way and made thorough work for repentance, why you should not serve as president of a conference, as you have been serving.

A straightforward line must be followed in the plans and arrangements for the advancement of the work in the South. When perplexities arise as to what shall be done, take them to the Lord in prayer. Let every one fill his appointed place with faithfulness.

I can write no more now; for I must write to Australia and to those in other places.

Your sister in Christ.

Lt 85, 1902

Medical Workers in Southern California

Oakland, California

May 1, 1902

To our medical workers in Southern California,—

I have a decided message for our people. The Lord does not require them to provide facilities for the entertainment of the tourists coming to Los Angeles. The establishment of an institution for this purpose would be setting a wrong example before the Lord's people. The result would not justify the effort put forth.

Why do we establish sanitariums? That the sick who come to them for treatment may receive relief from physical suffering, and may also receive spiritual help. As the sick ones come, they are in a condition that renders them susceptible to the sanctifying influence of the medical missionaries who labor to restore soul and body.

Medical missionary work is to be carried forward in Southern California. But much is involved in the location of the sanitarium in that section. In their restlessness and haste, men are in danger of making moves without giving due consideration as to what the result of these moves will be. Often they fail to see that there is danger of going too fast and thus bringing in confusion. It is the duty of the Lord's workers to move when they know that the Lord desires them to move, not before. Until the word comes, "Go forward," their part is to wait. "To obey is better than

sacrifice, and to hearken than the fat of lambs.” [1 Samuel 15:22.] While they are waiting, they may learn lessons of trust and confidence. Thus they may gather stores of wisdom and experience. There is much to be learned in seeking the Lord and submitting to His will.

Medical missionary work in Southern California is to be carried forward by the establishment, in various places, of small sanitariums, not by the establishment of one mammoth institution for the accommodation and entertainment of a promiscuous company of pleasure-lovers, who would bring with them all their intemperate ideas and practices. Such an institution would absorb the time and talent of workers who are needed elsewhere. Our capable men are to be set at work in sanitariums established and conducted for the definite purpose of preparing minds for the reception of the truth for this time.

We are not to absorb the time and strength of men capable of carrying forward the Lord’s work in the way He has outlined, in an enterprise for the accommodation and entertainment of pleasure-seekers, whose greatest desire is to gratify self. It would be perilous to the safety of the workers to connect them with such an enterprise. Let us keep our young men and young women from all such dangerous influences. And should our brethren engage in such an enterprise, they would not advance the work of soul-saving as they think they would.

Our sanitariums are to be established for one object—the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the lowliest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God’s service, is to impress those who come to our sanitariums.

Sanitariums are to be established as soon as possible in different places in Southern California. No more time is to be wasted in the endeavor to bring every man’s ideas into harmony with the Lord’s plan. Let a beginning be made in several places. If possible, purchase land on which buildings are already erected. Then let appropriate enlargement be made as the prosperity of the work demands.

The sick cannot fail to be benefited by a stay at a sanitarium established in a retired place in the country, beautified by nature’s lovely adornings. In such a place they will find health of body and peace of mind.

We are living at the very close of this earth’s history, and we are to move cautiously, understanding what the will of the Lord is, and imbued with His Spirit, doing work that will mean much to the Lord’s cause, work that will proclaim the warning message to a world infatuated, deceived, perishing in sin.

Brethren

“Elmshaven,” St. Helena, California

1902 [circa]

Dear Brethren,—

I wish that Brother Moran would explain to you, as he has explained to Miss McEnterfer and myself, the particulars of his plan. It is not his plan to keep a hotel for tourists. He will tell you what he designs to do, as he has told us; and you will see that there is not the danger that we feared that he will involve the Conference in debt. He will deal with the businessmen himself.

Please get a full explanation from him before he leaves. Let him make it so plain that all will understand that his plan is not contrary to the testimonies that I have borne to him in regard to the work in Los Angeles. I wish that Brother Parlin would take down his explanation in shorthand.

If I have misunderstood Dr. Moran’s relation of matters, I wish to understand them plainly now, that there may be no confusion.

Lt 86, 1902

Kilgore, R. M.

Petaluma, California

June 11, 1902

Dear brother Kilgore,—

We are in the midst of the Petaluma camp-meeting. There are about two hundred of our people assembled, and they are enjoying many blessings. Elders A. T. Jones, J. N. Loughborough, M. H. Brown, and Brethren Sadler and Richards are carrying the burdens of the meetings. Brother Beardslee helps with the singing.

We drove across the country from St. Helena. Sister Sara Peck, her mother, Willie, and myself rode over in my old, covered carriage, which years ago I sold to Dr. Kellogg, and which he sent to me as a present about a year ago.

Before four o’clock in the morning, we were up and in the carriage, all ready to start. We ate our breakfast at about half past eight o’clock. By that time we had driven twenty-two miles. Both teams—ours and the one bringing the luggage—met at the place where we breakfasted, and we enjoyed our short rest and our meal together. We had a wholesome lunch, and we suffered no loss of appetite from our early drive.

I was much exhausted when I started; for for some weeks I had been losing sleep. I slept part of the time on the way over; for the carriage is one in which I can lean against the side in perfect safety, without fear of falling out.

That day we traveled forty-nine miles. The road is hilly, but in good condition.

When we reached the camp-ground, we found that our brethren had provided us with a large, two-story house, in which we are very comfortably situated.

All testify that the meetings are excellent. Stirring discourses are given by the brethren, but I cannot attend the meetings; for I hear with an intensity that wears on me more than speaking does.

On Sabbath afternoon I spoke for an hour in the large tent. On Sunday afternoon I spoke for an hour and a quarter. All the seats in the tent were filled. I felt great intensity of spirit as I presented before the people the necessity of practical godliness in the home life. After the discourse, Brother Beardslee, the one who sang at the General Conference, sang for us.

On Monday I spoke to parents on the subject of child-training. An earnest interest seemed to be awakened.

In my talk on Sabbath, I appealed to the people to improve the talents entrusted to them by One who has an intense desire that the smallest talent shall be used with a faithfulness that will secure for the possessor a larger trust. I asked them if they would not strive to reach a higher standard. I presented our need of doing this if as workers together with God we evangelize the world. Our testimonies must be vitalized by the Spirit's power. The whole vineyard is to be worked. We must pray earnestly and perseveringly for the endowment of the Holy Spirit, taking to the Lord our burden for souls ready to perish. All to whom the truth comes must in turn give to others the messages of warning and invitation, with earnest prayer that the Holy Spirit will accompany the word spoken.

Never did the Lord Jesus confine His labors to one place. We read of Him that "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils; ... and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan." [Matthew 4:23-25.]

Again we read, "When the sun was setting, all they that had any sick with divers diseases brought them to him, and he laid his hands on them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ. And when it was day, he departed, and went

into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.” [Luke 4:40-43.]

Christian missionary work was to be done in all places. The truth was to go from point to point. The disciples were to leave an example of how to establish the chain of truth, link after link. Christ worked as He desired them and all other laborers to work. The towns and cities of Palestine resounded with the truths that fell from His lips.

How essential it is that today the truth be proclaimed in the same way. The world is our field of missionary toil. Everywhere the light of truth is to shine forth, that hearts now in the sleep of ignorance may be awakened and converted. In all countries and cities, the gospel is to be proclaimed.

The seed of truth must be sown in the soil of the heart in order that it may spring up and bear fruit. God’s servants are to labor in places nigh and afar off, going to the regions beyond, ever preparing to embrace a larger circumference. They are to work while the day lasts; for the night cometh, in which no man can work. A Saviour uplifted on the cross is to be presented; and from many voices is to be heard the word, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.]

Churches are to be organized, and plans laid for work to be done by the members of the newly organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts the world. As workers go forth filled with earnest, happy zeal, thrilling with the love of God, the whole church at home is revived; for the success of the workers is regarded as a subject of deep, personal concern to every member of the church.

For what has the history of the work of the disciples been recorded, as they labored with holy zeal, animated and vitalized by the Holy Spirit, if it is not that from this record the Lord’s people today shall gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential and more so that He do for His people today. All that the apostles did, every church member today is to do. We are to work with as much more fervor, accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers, in clear, distinct rays, light is to be reflected. The work that the Lord did in Antioch through his delegated messengers, He is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Shall not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and Him crucified? Should not the power of God be more mightily revealed today than even in the time of the apostles?

It was sincere devotion and humble, earnest prayer that brought the disciples into close communion with Christ. They sat together with Him in heavenly places. They realized the greatness of their debt to Him. Shall we be less earnest than they were? Shall we not by living faith claim the promises which moved them to the depths of their being to call upon the Lord Jesus for the fulfilment of the word "Ask, and ye shall receive"? [John 16:24.] Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is the throne of grace further removed from us than it was from the disciples? Is not God saying today to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, "Lo, I am with you alway, even unto the end of the world"? [Matthew 28:20.] Shall we not, through the indications of God's providence, hear His voice, saying, "Separate me Barnabas and Saul for the work whereunto I have called them"? [Acts 13:2.] There certainly are men that the Lord is fitting to stand in their lot and in their place.

Brother Kilgore, I thought I ought to stop, but I must write a few lines more. I would encourage you to rise above the mist and fog of unbelief unto the pure atmosphere of Christ's love.

To the church In Graysville I send this message, "Let not your hands be slack. 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man.'" [1 Corinthians 3:5.] By the grace of Christ they were made what they were. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up. Those who are working for Christ today may reveal the distinguishing excellence revealed by these earnest workers. God is just as ready to give power to His servants in 1902 as He was to give power to Paul and Barnabas.

"Let us show that we are workers together with God. Let us be as true as steel to principle. No one can stay at home in ease, living only for self, without becoming selfish. We must be representatives of Christ if we would be truly happy. The earnest, united prayers of faith will inspire Christlike zeal.

"God will raise up a Paul and a Barnabas for the church that is worthy of such helpers. True missionary workers will find that the Holy Spirit is working on minds, raising up laborers full of faith and patience and zeal to take the place of some who will fall away.

"We need more keen, sanctified discernment. We need to cherish the faith that works by love and purifies the soul."

My brother, may the Lord increase your faith, and baptize you with the Holy Spirit. Be strong in the Lord; yea, be strong.

Lt 87, 1902

Kilgore, R. M.

Petaluma, California

June 11, 1902

Dear brother Kilgore,—

I have just read your letter to Willie regarding your work in Graysville and stating that our brethren have some hesitation about purchasing the twenty acres on Lone Mountain, on which there is a large spring. The opportunity to secure this big spring seems to be a special providence. This spring will be of untold value and should be secured, even if the investment just now is difficult and delays the building. I advise you to purchase this property. I will stand back of you as may be necessary and will use my influence to secure the necessary means for the purchase. Do not delay at all in this matter. Close up the trade, even if you have to borrow the money. So many times I have had to breast difficulties, so many times I have had to move forward against remonstrance, that I am prepared to say to you, “Go forward.” [Exodus 14:15.] I know what I am talking about. Have faith in God.

As regards the Graysville Sanitarium, I am glad that you have secured a location on the hillside. Time will demonstrate the value of having your sanitarium at considerable distance from other buildings. In our school work at Avondale, our brethren desired to have the church and the sanitarium close to the school, but again and again instruction was given me that we must not put our buildings close together. Of late I have written much regarding the location of sanitariums, and I will have copies sent to you. We must provide for our patients to be as much as possible with nature.

I was glad to hear from Dr. Hayward that you are planning to build a plain, two-story frame building, thirty by fifty feet, with basement and wide verandahs. When your work outgrows this building, it can be used as suggested for a dormitory.

Let the work in behalf of the Graysville Sanitarium go forward steadily, patiently, and in accordance with the Lord’s plans for our sanitarium work. But do not make the Graysville Sanitarium a matter of all-absorbing importance, to the hindrance of other urgent work.

I have a caution for my brethren who are working in the Southern Field. Do not move hastily in establishing interests in new places, in a way that will divide your workers and your means, so that your force will be weakened. Wait until some of the interests that have been started more nearly approach perfection. Do not rush into new enterprises until the work that has already been started in Graysville and Huntsville is better established and the interests in Nashville are strengthened. The reasons for strengthening the work in Nashville have been presented to you quite fully.

The light given me is that the schools in Graysville and Huntsville make these towns places of

special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be especially directed to this work until something is completed that will be an object lesson of what can be done. Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord's direction, the work should be strengthened and perfected.

There will be those who do not see any special necessity to perfect the equipment of our schools in Graysville and Huntsville, because, from outward appearance, these places may seem inferior to some other places. But let not the work in Graysville and Huntsville or the work in Nashville be passed over to enter a place like Chattanooga, to begin a work that will call for quite an outlay of means, and that will divert the attention of the workers. Let not means be diverted from the places in which the work should just now be developed and strengthened. The fact that a place is popular is not sufficient reason that it should be entered. Popularity is not to be the power that draws God's people. Because some have taken a fancy to Chattanooga, this is not conclusive evidence that God desires to have work done there before the work in other places is solidly established. This is the instruction given me.

We must not plan for large beginnings while we have so little facilities to complete that which is already begun. Let not new enterprises come in before their time to absorb in other places the means that ought to be used to build up the work in Nashville. The interests in that place must be firmly established before other territory is entered.

There are those who make efforts to carry matters according to their own ideas and preferences. Take heed; do not let human wisdom lead you to divert means into new channels before the work is perfected in places where important enterprises have already been started. But understand that this is not meant to hinder any individual worker from entering any place to which he is directed by the Spirit of God to do house-to-house work. This is work that ought to be done. All the efforts that can be made should be made to reach the people in every place. But it is not right for our workers to make a large outlay of means in a place just because human ambition has been aroused.

There are those who criticize everything in which <they themselves> have not had voice or influence. Such ones weave selfishness into their work. Let those who have been reprov'd for criticizing cease this unkind, unchristlike work. If they have wisdom to do the work of God, let them go into some city where the truth has not been proclaimed and work as self-supporting missionaries. Let them show what they can do, instead of pointing out the mistakes made by those who have put all their strength of mind and body into the work, and who have striven with all their might to bring the work to its present stage of advancement. The Lord is not with those

who, instead of putting themselves in the place of the workers who are sacrificing, stand by as on-lookers, criticizing what they think is not right.

Be careful what moves you make. Put heart and soul and strength into perfecting the work already begun. I have little confidence in movements made from impulse. Too many such movements have been made in erecting large buildings for school and sanitarium work. Thus the cause of God has been thrown into confusion and financial embarrassment.

Be sure that the Holy Spirit is guiding; and then move forward solidly, and wisely.

Lt 88, 1902

Shireman, Brother and Sister [D. T.]

Petaluma, California

May 29, 1902

Dear brother and sister Shireman,—

I feel very, very sorry in regard to your case. I am now more than ever convinced that it will not do, under any circumstances, to praise any human being. In the place of giving all the glory to God, because when you were humble, He honored you by using you as His helping hand, His instrument to do His work, you and your wife have come to look upon yourselves as doing a great work, when it was God, not Brother and Sister Shireman, who was doing the work. He was the power behind you. He sustained you and wrought through you. But you have been deceived by the enemy, and your speech now greatly displeases the Lord; for you are taking glory to yourself.

When you were humble, God worked through you. Now you have exalted yourselves, and while you refuse to hear the admonitions of the Lord, He cannot be your wisdom or your righteousness. Had you left yourselves in the hands of the Lord, He would have been your comfort, your strength, your defense.

God showed mercy toward you and raised up for you friends who would not have allowed evil to come upon you without rallying to your defense. We all love you and want to help you. I feel so sorry to have you follow the course that you do, speaking words that make on the minds of others impressions that are contrary to truth and righteousness. The harm you are doing to the cause and work of God in Hildebran you will deeply regret when you are in a right frame of mind and view things in a correct light. You must remember that you do not own the souls and bodies of the students in the Hildebran school. These students belong to Jesus Christ. He has used you, in connection with others who love God and keep His commandments, to establish the Hildebran school. In regard to this school, I am instructed to say that you have carried it just as far as you can successfully. Now others must take the management of it and carry it on to more

advanced stages. It is not to be left to your jurisdiction, because you are not capable of doing the advanced work that needs to be done. Will you allow the school to suffer by refusing to give up your perverted ideas?

The Lord sends to you, through me, His servant, the message that you are not looking at things in a correct light. The enemy is very much pleased to have excited your jealousy and envy. At the time when you might in humility be doing God's will, you are so blinded by the enemy that you are doing his will. The Lord wants to deliver you. He tells you through me that you are weakening your influence and injuring the future prospects of the Hildebran school. He desires to bring you once more into peace and harmony with Him; but not in your own way will His peace come to you.

Stop talking, both of you, and give yourselves to prayer. The way you have marked out for yourselves is not for your best interests or the best interests of the school. The Lord bids you stop right where you are; for you are making yourselves miserable. How long will it be before you give up your own will and your own way and take God's will and God's way? Remember that angels of God and unbelievers are watching you. How long will you continue to yield to Satan's temptation to glorify self? Thus you are greatly hindered in your work.

God's way toward the children of men is holy, just, and good. He will advance those who trust in Him. But He sees that for their own good they must, in some respects, receive a different mold.

I beg of you, my brother and sister, not to mar your record as you have been doing. Unless you change, you cannot be fit temples for the Holy Spirit. The Lord is soon to come. Do you not desire to be among the overcomers? The Lord will help you both just as long as you keep humble and contrite in spirit. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "When Ephraim spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died." [Hosea 13:1.]

Brother and Sister Shireman, your dangers are presented before me. I entreat you to remember that you are grieving the Spirit of God. You are speaking words that are destroying your own happiness, and you are making false representations to your brethren and sisters in the church. Do not do this any longer. If you will see your error and repent, the Lord will pardon you and give you peace. Stop just where you are. Do not destroy yourselves. Give yourselves to God in humble faith. This is your only hope. Christ says, "Abide in Me." [John 15:4.] Paul declares, "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." [Galatians 2:20.] By courage, by faith, by committing yourselves to God as unto a faithful Creator, you can conquer. Will you abide in Christ?

What is worldly wealth to those who are heirs of God and joint heirs with Christ to an immortal inheritance? Selfishness cannot live where faith in Christ is exercised. When Christ is all and in

all, self does not assume large proportions. It is seen that self-exaltation is entirely out of place; for eternal life is the gift of God.

Do not fear that your brethren, who in the past have loved you and helped you, will now deal dishonestly with you. The bond that unites believers with one another in Christian fellowship is the most noble and enduring affection known on earth.

God has power to enable you to overcome despondency and doubt and discouragement. Have you been imprudent in the words you have spoken to believers and unbelievers? Just look to Jesus. By beholding, you will be changed into His likeness. Say, I will break this spell of the enemy. I will not continue to cherish these miserable feelings of jealousy against my brethren. In the Lord I will trust. He is my strength. Through Him I can do all things. But remember that without Him you can do nothing—nothing to be approved, nothing that God will acknowledge.

If you keep on doing as you have been doing, you will bring into the school at Hildebran a condition of things that will greatly dishonor God and will hurt both the church and the school in that place. You are setting in operation a train of influence that will do great harm to the cause of God.

All the testimonies you receive from worldly men will not be of the least consequence to you. A decided change must take place in your heart. You are building up opinions on a false basis. You are deceived. Will you not now come to the Lord and cease this sinful talking? Be assured that if you have been wronged, you will be vindicated. Do not make a fatal mistake by cherishing self. Let matters rest. Stop thinking and talking of disagreeable things; for you are becoming changed into the likeness of these things as your mind pores over them. You have lost out of your heart the happy influence of Christ.

I write this letter to you because I love you, my brother and sister, and cannot bear to see you unhappy. I want you to have the peace of Christ, but you will never have this peace until you cease the talking that dishonors the Lord. You will never gain freedom by much talking or by trusting to feelings founded on imagination. Be entreated to lay down the things that have created so much wretchedness.

Will you open your hearts to receive these words of warning and encouragement? God help you to break every yoke and stand free, praising the Lord.

In much love.

Lt 89, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

May 25, 1902

Dear brother and sister Haskell,—

You will perhaps wonder why I have not written to you for so long. About the time that I sent you your last letter, I had much writing to do for the Southern field, and for many weeks I could not sleep past one o'clock. My eyes troubled me, and for a time I could neither read nor write. This is why I have not written to you before. My heart troubled me, and my eyeballs pained me severely. Night after night I interceded with God to give rest to my brain and to restore my eyesight. He heard my petitions, and now I can write again, though not so much as before.

I received a letter from Elder Franke, in which he spoke very strongly against Sister Haskell's reading to others copies of the letters to him that I had sent you and also letters to you in which his name is mentioned. He says that this has hurt his influence. I did not reply to this letter; for at the time it came, I could not look upon letter paper without danger of destroying my eyesight. If I can, I will find his letter and send it to you. I hope, Sister Haskell, that Elder Franke's complaint is without foundation. I hope that you have not said or done anything that he can take advantage of after you leave New York.

What of Elder Franke? Has he stopped preaching? I hope that he is doing his work—the work that the Lord has given him.

Brother and Sister Haskell, God has given each one of us a talent—something to use for Him. To every man He has given his work. Your influence for good over those with whom you come in contact will increase as you use your gifts wisely and faithfully.

Influence is a precious gift, and much, very much, depends on its right use. Let us keep it pure and holy to the Lord. Those in whose hearts Christ abides will be constantly studying to find out the very best way to work for His glory. They will reveal Him by words and deeds of kindness, sympathy, and compassion. Such exert an influence powerful for good.

A readiness to sacrifice when necessary is a gift from the Lord. The true servant of Christ is ready in any emergency to be His helping hand.

The talent of speech is a most valuable talent. Never should we neglect an opportunity to speak helpful, encouraging words. A word fitly spoken is like apples of gold in pictures of silver.

May 28, 1902

I have just received your last letter. I am very much pleased to hear from you. I am not at all surprised that you have perplexities and trials. Think you that the enemy is engaged in trying to make an easy time for you? He will try to close every door against the truth. But be assured that the Lord will not forsake His people.

I have trials, fierce and strong; but none know of them. I need a daily supply of faith and grace and power. Without Christ I am nothing. In Him is my life, my peace, my comfort, my joy. Let

us not talk unbelief. Let us not question the will of God. Let us draw nigh to Him; for He is our Father and Christ is our Elder Brother. What did Jesus say? “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

June 12

My dear brother and sister, your letter is received. I am sincerely sorry that you are not well. I have not been well, but I am improving. I can now write, but not as much as I have written in the past. I fear for my eyesight. I endeavor to draw near to God; for the promise is, “Draw nigh to God, and he will draw nigh to you.” [James 4:8.] With this promise, what excuse is there for despondency?

Many are questioning and troubled. This is because they have not faith in God. With some, religious exercises mean little more than a good time. When their feelings are aroused, they think they are greatly blessed. Some do not think they are blessed unless they are stirred and excited. The intoxication of excitement is the object they are seeking; and if they do not obtain this, they suppose they are all wrong, or that some one else is all wrong.

People should not be educated to think that religion of an emotional order, bordering on fanaticism, is the only pure religion. Under the influence of such religion, the minister is expected to use all his nervous energy in preaching the gospel. He must pour forth with abundance the strong current of the water of life. He must bring stimulating draughts that will be acceptable to human appetite. There are those who, unless their decaying emotions are stimulated, think they can be careless and inattentive.

We are all given a sacred work to do—the work of proclaiming the truth. “If ye fulfil the royal law according to the commandment, Thou shalt love thy neighbor as thyself, ye do well.” [James 2:8.]

But I am not writing a sermon now, but merely a private letter, so I shall pass on to the things I wish to say to you. I am not sorry that you have come to the conclusion you have. But I am sorry that you have stayed at your work until you have become worn out. I am surprised that you have been able to hold on for so long. You should take a sensible view of the matter. The Lord does not want you to sacrifice life. The warfare is indeed close and taxing, but God desires His servants to guard against exhaustion of mind and body.

Elder Haskell, I think it is time for you and your wife to come to California. We will find a place for you. We have an office of eight rooms. Upstairs, W. C. White has a room, and Marian has two. Miss Peck, Maggie, and Mr. Crisler have rooms below. I think you could have a room there. Then W. C. W. has a large room he could spare in his house. It has a fireplace and is well lighted.

Then there are always rooms to spare at the Sanitarium. So you see, there is plenty of room for you. You could have your choice of the place that suits you best.

You can feel free to help in Bible lines of work just when you wish to.

Miss Peck and her mother live close beside us, and you will enjoy visiting with them.

O I wish you could have been here to have some of our strawberries. We have three large cherry trees, and this year they were covered with large, juicy, dark cherries. One tree ripened early, and we sold ten dollars' worth of cherries to the Sanitarium, besides having all we needed ourselves. Today we received two boxes of cherries from home. Soon the cherries will be gone, but before long we shall have peaches, apricots, plums, and blackberries from our orchard. If you come, we can enjoy these things together.

About the middle of July, we expect to go to Los Angeles to attend camp-meeting. You could go with us and see the orange groves of Southern California.

I want both of you to have a change. I cannot see why you cannot come to California. We should be so glad to have you with us. We would do all in our power to make your stay just such as would please you. Please do not say No. You can do a good work for the Master all the time you are with us.

In much love.

Lt 90, 1902

Johnson, Brother

"Elmshaven," St. Helena, California

May 23, 1902

Dear brother Johnson,—

I wish to write you a few lines. The Spirit of the Lord is striving with you, and I entreat you not to resist this striving. I am intensely desirous that you shall be a whole-hearted, complete Christian. The half-hearted follower of the Saviour receives but little real strength and therefore makes little advancement. I long to see you a consecrated believer. You need to be purified, refined, and sanctified by the truth, that you may have the consolation of the Holy Spirit.

The outlook in our world is indeed alarming. God is withdrawing His Spirit from the wicked cities, which have become as the cities of the antediluvian world, and as Sodom and Gomorrah. The inhabitants of these cities have been tested and tried. We have reached a time when God is about to punish the presumptuous wrong-doers, who refuse to keep His commandments and disregard His messages of warning. He who bears long with evil-doers gives every one an

opportunity to seek Him and humble the heart before Him. Every one has opportunity to come to Christ and be converted, that He may heal them. But there will come a time when mercy will be no longer offered. Costly mansions, marvels of architectural skill, will be destroyed without a moment's notice when the Lord sees that the owners have passed the boundaries of forgiveness. The destruction by fire of the stately buildings supposed to be fireproof is an illustration of how in a short time the earth's architecture will lie in ruins.

“And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be, when these things shall come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and rumors of wars, be not terrified; for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.” [Luke 21:5-12.]

Many of these judgments came upon Jerusalem. But it was not alone of Jerusalem that Christ spoke. He looked down the ages past the destruction of Jerusalem to the time when at the end of this earth's history the great and final visitation of God's wrath will be seen.

The twenty-fourth chapter of Matthew gives an outline of what is to come upon the world. We are living amid the perils of the last days. Those who are perishing in sin must be warned. The Lord calls upon every one to whom He has entrusted the talent of means to act as His helping hand by giving their money for the advancement of His work. Our money is a treasure lent us by the Lord, and it is to be invested in the work of giving to the world the last message of mercy. My brother, you can act a part in this work. You can help to sustain the Lord's work in New York City. Remember that those who spend in self-gratification the money that should be used to open doors for gospel work suffer an eternal loss.

He who looks at earthly things as the chief good, he who spends his life in an effort to gain worldly riches, is indeed making a poor investment. Too late he will see that in which he has trusted crumbling into dust. It is only through self-denial, through the sacrifice of earthly riches, that the eternal riches can be obtained. It is through much tribulation that the Christian enters the kingdom of heaven. Constantly he is to war the good warfare, not laying down his weapons until Christ bids him rest. Only by giving all to Christ can he secure the inheritance that will endure through all eternity.

“Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye

know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is nigh, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” [Verses 32-35.]

“Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him in sunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [Verses 42-51.]

We are to do all in our power to proclaim the message of warning. From every Christian, light is to shine forth to those in darkness. In New York, God’s servants, who minister in word and doctrine, are striving to build up His kingdom. Those who receive the truth should hold up the hands of these faithful men and women by giving of their means to help them in their work. Cannot you do something to help? Will you not invest in the work of saving perishing souls some of the means God has entrusted to you? This you must do if you would gain eternal life.

You are in need of special help. This help you must have if you are an overcomer. You are in need of clear, spiritual discernment. Study the words, “If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not.” [James 1:5.] Let the softening, subduing influence of the Holy Spirit control you. Be not harsh in your judgment of others. You cannot know how much you may do to help others, in the home life and in business life, by Christlike words and deeds.

Watch and pray and walk humbly with God. Keep a strict guard over yourself. Keep yourself under the control of the Holy Spirit. It is time for you to make a full surrender to God. When you do this, you will be taught of the Lord. You need the wisdom that you can obtain only from God, and that only by earnest seeking. Commit the keeping of your soul to God as unto a faithful Creator.

Lt 91, 1902

Jones, A. T.; Brethren

“Elmshaven,” St. Helena, California

June 22, 1902

Elder A. T. Jones, and other brethren in positions of responsibility:

Dear Brethren,—

I have thought that it would be wise for W. C. White to be one of the number who will visit Los Angeles. If you should desire him to accompany you, I remove my objections to his taking this trip. I had thought that he and I would go to Los Angeles the middle of July.

If W. C. White should desire to go now, I am willing. He is so well acquainted with all the matters about which I have conversed with him, in regard to the location of sanitariums and many other questions that will have to be decided, that it seems to me that it is essential for him to be one of your number. I regard the establishment of the medical missionary work in Southern California as a very important matter.

If it be thought best for him to go, please let him know that I have written to you, removing my objections. Let him understand the matter fully. If he should think that it is not best for him to go, all right. Whatever decision the Lord may lead you to make, we shall be pleased.

Lt 92, 1902

Brethren in Medical Missionary Work

“Elmshaven,” St. Helena, California

April 8, 1902

To my brethren in responsible positions in the medical missionary work,—

I have this night been passing through a severe conflict. In the night season I was in an assembly where important business was being transacted. Words were spoken in regard to the work of rebuilding the Battle Creek Sanitarium. A paper on this subject was read before believers and unbelievers. I listened attentively to all that was spoken and read. One point was mentioned that I wish to notice particularly. It was in regard to the profits accruing from the working of the Battle Creek Sanitarium's not being used outside the State of Michigan.

One of authority stood before the company and spoke words to which all listened with the deepest interest. A most solemn impression was made by what He said. He spoke of the mistakes that had been made by similar resolutions regarding the income of the Sanitarium. He said that these restrictions were not inspired by God, but were of human devisings. The means coming to the Sanitarium were brought by people from all parts of the world, and should not be used in one state only. God has never made provision that His money shall be thus localized. Grave mistakes have been made by following resolutions that are contrary to the mind of God.

The restriction that binds the Sanitarium to use its earnings in Michigan is not of God, but of man. God calls for a different showing. Such restrictions cannot be obeyed and the work of God

be accomplished. I wish to be plainly understood. God is dishonored by the specifying of certain localities as places where means shall be used that are needed to establish memorials for Him in foreign fields. Restrictions that bind the means of an institution to any particular place are not after the mind of God.

In new fields, where the work of God is yet to be established, medical missionary work is to be done. This work removes prejudice, and prepares the way for the proclamation of the third angel's message. It is the means by which doors are opened for the entrance of the special truths for this time. Medical missionary work and the gospel are one. If united, they make a complete whole.

The establishment of sanitariums is necessary for the success of God's work. Medical missionary work is the right hand of the gospel. The saving power of the truth is to be made known as men and women are led to see the importance of right habits of living. Workers are to be trained to go into every city to do medical missionary work. I am instructed to say to our people that sanitariums are to be established. We shall find correct methods of treating disease to be the right hand of the third angel's message, opening doors for the entrance of present truth.

God sent experienced workers to Australia, that this part of His vineyard might be worked. And He instructed me to make calls for means to help the work there. But the appeals were not heeded. Many things were done in the home field that need not have been done, placing on the General Conference a heavy burden of debt, while far off fields were in great need of the means thus unnecessarily expended.

How could the workers in Australia start and sustain the work without help? They were among a people who were unacquainted with Seventh-day Adventists, in a field where there were few churches, and no institutions upon which they could call for help. Their work was like swimming against a strong current. Believers were few. A printing office had been established in Melbourne, but it was itself in need of help. Little by little, by struggling efforts, the work was carried forward. And in America, those who should have helped in this work were investing means in enterprises that brought little returns. The Lord has not been glorified. His vineyard has been left unworked, because men have followed their own way instead of His way.

The Sanitarium in Battle Creek was established by the self-denial and self-sacrifice of our people throughout the field, and in its prosperity it should have done its utmost to erect a sanitarium in Australia and to place it in running order. There was not a dearth of means at the Battle Creek Sanitarium, and this institution was called upon to give of its means for the establishment of a sister-sanitarium in a field across the broad waters of the Pacific, that the workers in Australia and the islands of the sea might be enabled to do their work on vantage ground.

The work in Michigan had every advantage, and the managers of the Sanitarium should have looked upon it as a duty and a privilege to help in the erection of a sanitarium in a foreign field, where the establishment of such an institution would have opened doors for the entrance of

present truth. Any institution that had had the advantages that the Battle Creek Sanitarium has had should have made plants in many places. Thus many souls would have been brought to a knowledge of the truth. The directors of the Sanitarium should have felt it their positive duty to help to set in operation a sanitarium in Australia. This duty God enjoined upon this long-established institution, which had been blessed with every facility for making medical missionary work a success in this far-off field. It had been greatly favored by God, and it ought to have shown a deep and earnest interest in establishing memorials for God in far-off fields.

Had the managers of the Sanitarium been worked by the Holy Spirit, they would have understood the situation, and instead of investing means in a field where there were so many institutions, they would have given liberally for the erection of a sanitarium in Australia.

To the Mission Board, to the Medical Missionary Association, and to our largest institution in America, earnest appeals were made by the workers in Australia, who were authorized by God to call for help. But the calls made were not heeded. At the time when help was most needed in Australia, much money was used to erect large and expensive buildings in the home field. The means that could have been used to erect and equip a sanitarium in Australia was turned out of its proper channel by men who ought to have known better, who ought to have understood the needs of the work in the foreign fields.

For want of means, the workers in Australia could not advance; they could not establish the institutions that were essential for the advancement of the work in a field where Seventh-day Adventists were not known, while in the home field money was invested in various uncalled-for ways, in buildings that were not absolutely needed; and heavy debts were incurred. Means that God designed should be used in establishing schools and sanitariums in new fields were misappropriated. Years have been wasted; and the sanitarium in Australia is still incomplete.

God did not design that His experienced and faithful workers should be placed in so hard a position; but men were blinded. They did not see afar off. The Holy Spirit was not controlling their minds. Again and again the needs of the work in foreign fields were placed before them, and they should have co-operated with the pioneers in our cause, who were laboring to establish a similar work in Australia.

When those in charge of the medical missionary work realize that plants must be made in other places, God's work will be carried forward even in the hardest fields. When men see that it is necessary to establish the medical missionary work in America, can they not see that the same work is needed in new fields, where there is nothing to give character to the work?

To send missionaries into foreign fields to do missionary work, unprovided with facilities and means, is like requiring bricks to be made without straw.

Let God's servants act like wise men, remembering the work in every part of the world is to assist the work in every other part. "Be ye not unwise, but understanding what the will of the

Lord is.” [Ephesians 5:17.] God has kept the unworked condition of the Southern field continually before His people. He points you to this destitute portion of His vineyard and bids you remember that a picture is taken by the heavenly Artist of the field just as it now is. The Australian field and the Southern field are as surely part of the Lord’s vineyard as is Michigan or California. But they are not worked as they should be, and favorable opportunities to advance the truth are passing. For years means have been used in ways that have not accomplished the most for the Lord. These barren, unworked fields should present an altogether different appearance. There is now to be a thorough understanding of this matter. There should be hundreds of workers in these fields. In no case is one part of the Lord’s vineyard to be favored above another part. This is not the Lord’s plan.

It was not for the glory of God that the medical missionary work in Australia should be handicapped as it has been. This field should have been provided with facilities, that the work might be opened up in the right way. But the work that might now be far advanced has been greatly retarded because it did not receive the help God designed it to receive. Such restrictions as those confining the earnings of the Battle Creek Sanitarium to Michigan have been a great hindrance to the medical missionary work. God sees and knows. The binding about of His work by documents of human devising is not His will.

The lessons on the parable of the vineyard and of the two sons come close home to all who have had the light of truth, and who should have realized that those on whom God laid the burden of establishing the work on foreign fields should have special and abundant advantages, that they may be in no way trammelled in their efforts.

The instruction contained in these parables is of great value. All who are bearing responsibilities, be these responsibilities great or small, should study this instruction carefully. God looks for fruit from His vineyard. This fruit is the result of the work of His laborers. Every soul who believes in Christ has a work to do for Him. No true Christian can be idle in this time of such solemn importance.

There has been great danger of making light of God’s work in opening the gospel to those in the darkness of error. America is not the whole world. God’s work is to be established in other countries also. Missionary effort is to be put forth in new fields.

The Lord sent to Australia some who had had a part in establishing the work in Battle Creek and in California. Had those who had the disposal of means sent help to these workers, a sanitarium would have been erected in Australia years ago. They should have remembered that it was just as essential to do in Australia the work that had been done in America; that a sanitarium would be of just as much help to the work in Australia as to the work in America.

This was plainly stated over and over again; but men did not see eye to eye with God. The motives that led to this indifference to the needs of a field so greatly in need of help bear the rebuke of God.

Last night this matter was presented to me as a mistake that must never be repeated. The work in missionary fields has been hindered in proportion as money has been needlessly spent for facilities for the work in America. The brethren here should have erected fewer buildings in this country if they saw that it would be necessary to do this in order to help the work in foreign countries as it should be helped.

Workers in new places, where there may not be one believer in present truth, should be furnished with means for helping the needy. They meet with many who are sick and in need of help. As they relieve their temporal necessities, the way opens for them to speak of the Saviour and His precious truth. These workers must be given facilities for preparing the way of the Lord and making straight in the desert a highway for our God. Let our publishing houses help by gifts of books and papers, and let our sanitariums furnish facilities for the care of the sick.

Our heavenly Father acknowledges every worker as a member of His family. Shall those who have everything to do with close their eyes and ears to the needs of His servants in foreign countries? Those who have the mind of Christ will do all in their power to advance His work. They will count no sacrifice too great if only they can further His cause. Those who are indeed laborers together with God will show an unselfish interest in the workers in foreign fields and will strive to help them. The Saviour recognizes and blesses their efforts. Those who are unwilling to share with the workers in new fields their advantages of means and facilities hinder the advancement of God's work and dishonor Him who has promised to be with His workers.

Have you become a silent partner? Have you no desire to see that the workers in new fields have the help that will enable them to bear the hardships that must come to them and to do their work successfully?

The brethren in the home field have but partially fulfilled their duty in this respect. The Lord was represented to me as saying, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me. My work in foreign fields has needed help that it has not received."

There are in our world many large cities in which the truth has not yet been proclaimed. Why should not the people of these cities hear the gospel message for this time? Has not Christ purchased them with His own blood? Are they not of as much value in His sight as those who have already received the truth? Are these portions of His vineyard to be left unworked, while upon other portions blessings are poured so abundantly that they are not appreciated? The truth is not appreciated, not being mixed with faith in them that hear, because they do not arouse and give to others the light they have received.

Why are buildings erected in places where there are already too many buildings, while places unworked and needy are left without memorials for God? The means needed in new places is not to be used in places that are not in special need of help.

In some places the work has been built up in a way that does not bear God's approval. In Battle

Creek many institutions have been erected, when instead, plants should have been many in other cities of America and in foreign countries. These plants would have given strength to the work, and field after field would have been opened to the gospel; but men, trusting in human wisdom, put their hand on the lever, and gave it a turn that stopped the means from going into circulation as God designed. They carried out their plans as if they were God. The Lord calls for wiser generalship than has been shown in the past. We are not fulfilling the commission to go into all the world and preach the gospel to every creature.

The money God impresses His people to give for the advancement of His work is never to be bound about by human jurisdiction. Had the will of God been done, His work in foreign fields would have been placed on a firm basis, and a hundredfold more would have been accomplished than has been.

In Australia many more would have been brought to a knowledge of the truth if some in positions of trust in America had not manifested a selfishness that God condemns. Their first work should have been to see that those whom the Lord sent to Australia were equipped with facilities for starting school work and sanitarium work. Medical missionary work is the helping hand of the gospel, and it opens doors for the entrance of present truth. But this work cannot possibly be done without means, and for lack of means it has been long delayed in Australia.

If the sanitariums established in America understood the will of God, they would never [have] decided to keep their advantages to themselves, refusing to help the medical work on foreign fields. Those who take part in such decisions would not wish to see their outworking. Let such decisions be reversed; for they are selfish and greatly displease the Lord. He will judge for the difficulties thrown in the way of His workers in foreign fields by the diversion of His money from places in which help was greatly needed.

Those who go into new fields to use the breaking-up plough in preparing the soil for the sowing of the seed of truth are to be encouraged, prayed for, sustained. It is the Lord's desire that every worker sent into new fields shall be furnished with means and facilities for the successful accomplishment of His work. They are to receive help and encouragement from those in the home field, that they may have courage to overcome the difficulties that they meet in their work.

Those in the home field who have a knowledge of the truth, and of the blessings that this knowledge brings, should remember the needs of those who are laboring in new fields where the work is hard and facilities few. They should remember that the work in the home field has the support of the sanitariums, publishing houses, and schools that have been established, and that the Lord expects them to set in operation plans for the advancement of His work in new fields.

The instruction given in the tenth chapter of Matthew shows how the Lord regards those who go forth to work for Him in new fields. Read this chapter. Study what Christ said in regard to the perils that the messengers would have to meet and the hardships they would have to endure. "Behold I send you forth as sheep in the midst of wolves," He said to His disciples; "be ye

therefore wise as serpents, and harmless as doves.” [Verse 16.] Today those who labor in new fields have many trials and difficulties to encounter. They need the help and sympathy of their brethren in the home field, where facilities for work are more abundant and means more easily obtained.

Christ’s last words to His disciples show the importance to be placed on the work of spreading the truth. Just before His ascension He gave them the commission, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.” [Matthew 28:19, 20.]

Christ did not confine His labors to one place. Of His work we read, “When the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on everyone of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ. And when it was day, he departed and went into a desert place; and the people sought him, and came unto him and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee.” [Luke 4:40-44.]

Would that all who have the light of truth would follow the example set by Christ, and not expend their God-given time and ability and means in one or two places, when the light of truth is to go to all the world. The wonderful display of grace shown in the gospel message is to be carried to all places.

When from henceforth sanitariums are established, let it be understood that they are to do all in their power to advance the work in new fields.

Lt 93, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

June 27, 1902

Elder G. I. Butler

My dear brother,—

Today I was writing a letter to Brother Palmer when a scene passed before me which I will try to describe as briefly as possible. I had written several pages of the letter when the scene passed before me. It was just before dinner.

I seemed to be looking upon a company assembled together, in which the question of whether

Brother Stone should take the position of treasurer of the Southern Publishing Association was being discussed. Some seemed to be in favor of his taking this position, while others were troubled and distressed.

One of authority came forward, and placing one hand on Brother Palmer's shoulder and the other on Edson White's shoulder, he said to the brethren, speaking with clearness and decision, "You are not prepared for a change in the workers in the office. Leave these men where they are at present. To make a change now would not be just to them, nor would it improve the condition of things. It would not be wise to make a change now. This would not lessen the difficulties that exist.

"In every age the call of the hour is answered by the coming of the man. The Lord is gracious. He understands the situation. His will today is that for the present time the lamb-like kindness of Elisha shall exceed the severity of Elijah.

"The man that can build up and create a fragrant, grateful atmosphere, is not yet presented by God. Whether the present work be to break down or to build up, to reinstate the old or to give place to the new, to enforce the demands of equity and judgment, or to encourage hope and courage and faith, the Lord knows what is needed. He is looking on. He, the great Master-worker, is sure to have the very man for the place ready to do the work when those connected with the work are ready for the change.

"Let the faith that works by love and purifies the soul be cherished. Hasty moves will not help the situation, but will bring in a host of difficulties that will not be for the glory of God.

"Let Edson White and Brother Palmer stand on their feet, not in their own strength, but in the strength of the Lord God of Israel, prepared to breast every difficulty that shall arise. Edson White is to stand with William Palmer, and William Palmer is to stand with Edson White. Let them take hold of the work with renewed consecration and prove themselves men prepared to meet the demands of the hour with all the talents that God has given them. Encourage faith. Persevere. Work with all humility. The future is in the hands of God.

"The Word of God is to be taught. The life of the man upon whom is laid the work of teaching the Word of the Lord is to be an illustration of the power and righteousness of the principles that he offers to others. He who masters the art of educating others will himself prove a success by succeeding.

"He who wears the mantle, not of Elijah, but of Christ, will give evidence that he keeps his eye fixed on the Saviour. Imbued with Christ's Spirit, he is fitted to teach. He is constantly under the influence of the high and holy impressions made by God.

"Elisha received a double portion of the spirit that had rested on Elijah. In him the power of Elijah's spirit was united with the gentleness, mercy, and the tender compassion of the Spirit of

Christ.”

Edson White and Brother Palmer are to unite, and are to be instruments in God’s hands of reaching the higher classes, and at the same time of lifting up the oppressed, relieving the needy, and helping the poor to help themselves. If in their generosity and hopefulness they have made mistakes, let the spirit of forgiveness prevail.

My brethren, you cannot be too earnest, too devoted to the will of the Lord. Pray constantly, “Hold up my goings in thy path; let not my feet slip.” [Psalm 17:5.] The Lord sees your dangers. Every natural and cultivated inclination of the heart rises up against true humiliation of self.

It cannot be otherwise than that uneasiness will exist in regard to Brother W. O. Palmer or J. E. White handling the means given and loaned by our people for the work in the South. Should they do their very best, any mistake made would be most severely criticized. Brethren, you have both been too free in the expenditure of means. To meet the pressure of circumstances, you have incurred obligations, hoping that means would come in, and sometimes you have been disappointed. Your only safety is in God. If you place your dependence wholly on Him, there will be more safety in your management. But there is much that will have to be cut away from your characters before there can be perfect safety in either of you occupying a position on which so much depends.

From the representation today given me regarding this matter, I am certain that Elder Stone is not the one whom God has selected for the work of treasurer and financier of the Southern Publishing Association. In some things he might do well, but in other lines there is danger of great mistakes. It will never answer to figure too closely in our dealings with believers or unbelievers.

Since the Lord has given me the instruction I have written out in this letter, I feel very much relieved in regard to the situation at Nashville. Let us plead with the Lord to guide His people in His own way. Let Him have opportunity to carry out His will. Then His name will be honored and glorified.

Lt 94, 1902

Palmer, W. O.

“Elmshaven,” St. Helena, California

June 26, 1902

Dear Brother Palmer,—

Long ago I would have sent you that which I read from my diary during the General Conference, in the special meeting in the Review and Herald office chapel. But I believed that I need not again refer to the things that had taken place in your past experience.

I knew that it was a life-and-death question with you, Brother Palmer, and that if you could be thoroughly converted, you would change your lifework.

I must tell you that there have been chapters in your past experience that will be a hindrance to you in all your future labors. Because of these things, your spiritual perceptions are not as clear as they otherwise would have been, and in your connection with the work of God, you are sometimes tempted, when brought into strait places, to resort to methods of obtaining means that are not such as the Lord can approve.

Your business tact is not in the future to be used as it has been in the past. At times you have entered into speculations for gain—speculations that were not according to correct principles. Your association with the men with whom you were brought in contact in these speculations has been a terrible injury to you. Some of these men were scoundrels, and their money was not honestly earned. You spent money freely—other men's money, not justly or righteously obtained. Your only hope was to get away from this society.

These things have marred your experience and dimmed your spiritual perception. And sometimes your representations are not as they should be. There is the greatest danger that the same principles that you followed when engaged in speculation will work their way into your efforts to relieve the embarrassment that may come into the lines of God's work with which you are connected. You need now to be doubly vigilant, that you may make straight paths for your feet, and clear your experience of every objectionable feature that has existed in the past. In your work in connection with the health food business, your actions must stand out true and pure, as clear as the sun.

The matter I have written in my diary speaks of the disappointment and loss brought to others by your misrepresentations in business lines. My brother, the Lord would not be pleased to have you, who have been led into temptation, bear the burden of the treasurer's work in the office. Everything done in connection with this line of work must be as clear as the sun.

I am made very sad as I think of your past course and your past associations. One who has authority says, "I know your works. However straightforward you may be now, however honest before God, however earnest in trying to correct every wayward work, it is still true that a great injury has been done to your physical, mental, and spiritual powers by your past course."

Seek earnestly for men of God's choice to share the financial responsibilities of the publishing association. Pray fervently for helpers and for heavenly wisdom to know how to use them. Expect and prepare for an answer to your prayers.

I meant to have had a conversation with you about these matters before you connected with the work in Nashville. The light I had was that the Lord would pardon all your transgressions if you would make thorough repentance, and cast your helpless soul on Christ, walking humbly before God.

The end of all things is at hand, and the coming of the Lord is near. Let us now work for God earnestly and unselfishly.

Lt 95, 1902

Kilgore, R. M.; Jacobs, Brother

“Elmshaven,” St. Helena, California

June 26, 1902

Dear brethren Kilgore and Jacobs,—

The Lord has been giving me light in regard to many things. He has shown me that our sanitariums should be erected on as high an elevation as is necessary to secure the best results, and that they are to be surrounded by extensive tracts of land, beautified by flowers and ornamental trees.

In a certain place, preparations were being made to clear the land for the erection of a sanitarium. Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health promoting. Let not such trees be ruthlessly cut down. Better change the site of the building than cut down these evergreen trees. There are lessons for us in these trees. God’s Word declares, “The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.” David says, “I am like a green olive tree in the house of the Lord; I trust in the mercy of God forever and ever.” [Psalm 92:12; 52:8.]

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” [Psalm 1:1-3.]

“Blessed is the man who trusteth in the Lord, and whose hope is the Lord. For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [Jeremiah 17:7, 8.]

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of valleys; I will make the wilderness a pool of water, and dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together.” [Isaiah 41:17-19.]

The Christian is likened to the cedar of Lebanon. I have read that this tree does more than send down a few short roots into the yielding loam. It sends strong roots deep down into the earth, and strikes down further and still further in search of a still stronger hold. And in the fierce blast of the tempest, it stands firm, held by its network of cables beneath.

So the Christian strikes root deep into Christ. He has faith in his Redeemer. He knows in whom he believes. He is fully persuaded that Jesus is the Son of God and the Saviour of sinners. The goodly sound of the gospel is received without conflicting doubts. The roots of faith strike deep down. Genuine Christians, like the cedar of Lebanon, do not grow in the soft surface soil, but are rooted in God, riveted in the clefts of the mountain rocks.

Study these lessons from the trees. I could dwell long on this subject, but I must not just now. I ask you not to cut away your pine trees. They will be a blessing to many. Let them live.

I want to say to you, my brethren, that you have my prayers and sympathy in your work. Remember that you are trees in the garden of the Lord, and that the divine protection is round about you. The more visible the line of demarcation between the flowers of God and the brier and thorn of Satan's planting, the more the Lord is glorified.

Our Sanitariums should be surrounded with choice flowers, that by their growth and beauty they may reveal the advantages of culture. They teach us that it is our privilege to improve. God desires us to bring fragrance into our lifework. We are to be the plants of the Lord, serving Him in whatever way He wills. Let us do all in our power to beautify our characters.

The Lord has entrusted His garden to skillful tenders whose work it is to care for His beautiful plants. Tender care must be given to the delicate plants. The useless offshoots must be taken away. The bruised parts must be carefully bound up. So those who are weak in the faith must have fostering care. We are to bind to our stronger purposes the weaklings in the Lord's garden, giving them support.

From the endless variety of plants and flower, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers.

Brother Kilgore, when you have the difficult work of locating new buildings and planning for their erection, pray, and believe that the Lord will impress your mind and the minds of your brethren as to just where these buildings should be. The Lord will certainly bring harmony among you if you seek Him with full purpose of heart. Counsel together. This is necessary in an enterprise such as the one in which you are engaged.

Attention to the Word of God will lead us to live by every word that proceedeth out of the mouth

of God. Then we shall respect all His commandments.

Do that which presents itself in its time, demanding the first attention. Do not pass by the first duty to do the second. One duty accomplished prepares the way for the next. Readiness to engage in the second known duty brings the Lord's blessing. And the second duty is more easily done if the first has been faithfully performed. The burden is off the soul. The heart is filled with the peace and gladness of Christ.

In your letter to W. C. White, you speak of selling some of the land you have recently purchased. Do not part with a foot of it.

Be of good courage in the Lord.

Lt 96, 1902

Magan, P. T.; Sutherland, E. A.

"Elmshaven," St. Helena, California

July 4, 1902

P. T. Magan and E. A. Sutherland

Berrien Springs, Michigan

My Dear brethren,—

The Lord will work in behalf of all who will walk humbly with Him. He has placed you in a position of trust. Walk carefully before Him. He is leading you. God's hand is on the wheel. He will guide the ship through the rocks into the haven. He will take the weak things of this world to confound the things which are mighty.

You are not amendable to any man, but are under God's direction. Keep close to Him. Do not take worldly ideas as your criterion. Let there be no departure from the Lord's methods of working. Use not common fire, but the sacred fire of the Lord's kindling. I pray that you will make God your Counsellor.

Be of good courage in your work. For many years I have kept before our people the need, in the education of the youth, of an equal taxation of the physical and mental powers. But for those who have never proved the value of the instruction given us to combine manual training with the study of books, it is hard to understand and to carry out the directions given by the Lord.

The Lord God of Israel is hungry for fruit. He calls upon His workers to branch out more than they are doing. The apostle Paul went from place to place, preaching the truth to those in the darkness of error. He labored for a year and six months at Corinth and proved the divine character of his mission by raising up a flourishing church composed of Jews and Gentiles. The

Gentile converts were more numerous than the Jewish converts, and many of them were truly converted—brought from darkness into the light of the gospel. They were in a more favorable condition than the Jews to receive the truth; for they were not walled in by the maxims and traditions of priests and elders.

Today the Lord desires His workers to make the world their field of labor, rather than to work for the churches only.

After choosing His disciples, Christ appointed them as His representatives, and gave them their ordination charge, their commission. They were to go forth as His witnesses, to declare what they had seen and heard of Him. Their office was the most important to which human beings had ever been called and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world.

He who called the first disciples is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Him, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God.

Christ's Greeting to the World

After the ordination of the disciples, Christ gave the sermon on the mount. This discourse was given to mankind to be to them the law of duty and the light of heaven, their hope and consolation in despondency. It is heaven's benediction to the world—a voice from the throne of God. Here the Prince of preachers, the Master-teacher, utters the words that the Father gave Him to speak. He is the Eternal Wisdom, who was with the Father before the world was created. He knows the Father; for He is one with Him.

The beatitudes are Christ's greeting, not only to those who believe, but to the whole human family. He seems to have forgotten for a moment that He is in the world, not in heaven; and He uses the familiar salutation of the world of light. Blessings flow from His lips as the gushing forth of a long-sealed current of rich life.

Christ leaves us in no doubt as to the traits of character that He will always recognize and bless. From the ambitious favorites of the world, He turns to those whom they disown, pronouncing all blessed who receive His light and life. To the poor in spirit, the meek, the lowly, and sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, "Come unto Me, ... and I will give you rest." [Matthew 11:28.]

Christ can look on the misery of the world without a shade of sorrow for having created man. In the human heart He sees more than sin, more than misery. In His infinite wisdom, He sees man's

possibilities, the height to which he may attain. He knows that even though human beings have abused their mercies, and destroyed their God-given dignity, yet the Creator is to be glorified by their redemption.

The discourse is an example of how we are to teach. What pains Christ has taken to make mysteries no longer mysteries, but plain, simple truths. There is in His instruction nothing vague, nothing hard to understand.

“He opened His mouth, and taught them.” [Matthew 5:2.] His words were spoken in no whispered tones, nor yet with harsh, disagreeable utterance. His voice was as a voice from the throne of God. He spoke with clear, emphatic utterance, and with solemn, convincing force.

“And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes.” [Matthew 7:28, 29.]

An earnest, prayerful study of the sermon on the mount will prepare us to proclaim the truth, to give to others the light we have received. We are first to take heed to ourselves, receiving with humble hearts the principles of truth and working them out in perfect obedience. This will bring joy and peace. Thus we eat the flesh and drink the blood of the Son of God, and we grow strong in His strength. Our lives are assimilated to His life. Our spirit, our inclinations, our habits are conformed to the will of Him of whom God declared, “This is My beloved Son, in whom I am well pleased.” [Matthew 3:17.]

Throughout all time, the words that Christ spoke from the Mount of Beatitudes will retain their power. Every sentence is a jewel from the treasure house of truth. The principles enunciated in this discourse are for all ages, for all classes of men. With divine energy, Christ expressed His faith and hope as He pointed out class after class as blessed because of having formed righteous characters. Living the life of the Life-giver, through faith in Him, every one can reach the standard held up in His words. Is not such an attainment worth life-long, untiring effort?

The Outlook

We are nearing the close of this earth’s history. We have before us a great work—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plough, from the vineyard, from various other branches of work and sent forth by the Lord to give this message to the world.

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. He sees in them qualifications that will enable them to take a place in His vineyard. If they will continually be learners, He will through His providence make them men and women fitted to do a work that is not beyond their capabilities; for He will give them tongue and utterance through the

impartation of His Holy Spirit.

Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour's view of the world will inspire confidence in many souls, who, if they begin in humility, and put their hearts into the work, will be found to be the right men for the time and place. Christ sees all the misery and despair of the world—the sight of which would bow down some of our ministers of large capabilities with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, “Come up where we are.” But the poor souls know not where to put their feet.

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He sees an opportunity to help those so much in need of help, by meeting them where they are.

The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places of the earth, to men and women who have hearts that can feel for the ignorant and for those that are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help to make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity and awakened to do something to relieve the woe so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passeth by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which has seemed to be failure.

My brethren, in your ministry come close to the people. Uplift those who are cast down. Teach the first principles of the message. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair.

We must have workers. We must arouse the people. The common people are to take their place as workers. Sharing the sorrows of their fellow men, as the Saviour shared the sorrows of humanity, they will by faith see Him working with them.

“The great day of the Lord is near, it is near, and hasteth greatly.” [Zephaniah 1:14.] The world must be warned. New fields must be entered. To every worker I would say, Go forth in humble faith, and the Lord will go with you. But watch unto prayer. The power is of God. Work in dependence upon Him, remembering that you are laborers together with Him. He is your Helper. Your strength is from Him. He will be your wisdom, your sanctification, your righteousness, your redemption. Wear the yoke of Christ, daily learning of Him His meekness and lowliness. He

will be your Comfort, your Rest.

Our Helper

God gave His Son to die for us, that we might have everlasting life. Christ volunteered to become sin for us, to redeem us from the curse of sin. In his own person He bore the punishment that rightly belonged to man.

“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me. ... I looked, and there was none to help, and I wondered that there was none to uphold; therefore mine arm brought salvation unto me. ... In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old.” [Isaiah 63:1-3, 5, 9.]

This is our hope. “The Word was made flesh, and dwelt among us, ... full of grace and truth. ... And of His fulness have all we received, and grace for grace.” [John 1:14, 16.]

Christ is God as well as man. He who was with the Father before the world was became flesh, and dwelt among us. We may behold His glory. Those who receive the Son of God become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God’s family, and they become conformed into His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ.

No man inherits holiness as a birthright or as a gift from any other human being. Holiness is the gift of God through Christ. Jesus is the light of the world. Those who do not receive Him as a personal Saviour can never, never come to the light. They can never have eternal life. But those who follow Him have the light of life. He who commanded the light to shine out of darkness shines into their hearts, reflecting through their lives the light of the knowledge of Christ. In His light they see light. “But,” the apostle added, “we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” [2 Corinthians 4:6, 7.]

July 18, 1902

May the Lord greatly bless you in your work, my dear brethren. I want you to guard one point. Do not be easily disturbed by what others may say. Know that you are right, and then go ahead.

God will certainly lead all who will be led. The great trouble is that we are so unwilling to walk with God. Maintain the simplicity of Christ. Ask God to separate from you everything that would separate you from Him, and then walk before Him in all humility.

As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that my joy might remain in you, and that your joy might be full.” [John 15:11.] Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influence to give life to the world.

As God so liberally bestows His gifts on you, remember that it is in order that you may return them to the Giver, multiplied by being imparted. Bring into the lives of others light and joy and peace. We need every day the discipline of self-humiliation, that we may be prepared to receive the heavenly gift, not to hoard it, not to rob God’s children of His blessing, but to give it in all its rich fulness to others. When more than now shall we need a heart open to receive, aching as it were with its longing to impart!

We are in duty bound to draw largely from the treasure house of divine knowledge. God wants us to receive much, in order that we may impart much. He desires us to be channels through which He can impart His grace to the world. Let earnestness and sincerity and faith characterize your prayers. The Lord is willing to do for us “exceeding abundantly, above all that we ask or think.” [Ephesians 3:20.] Talk it, pray it! Do not talk unbelief. We cannot afford to let Satan see that he has power to darken our countenances and sadden our souls. Pray in faith, and be sure to bring your lives into harmony with your petitions, that you may receive the blessings for which you pray.

Let not your faith weaken; for the blessings received are proportionate to the faith exercised. “According to your faith be it unto you.” [Matthew 9:29.] Believe that ye receive the things ye ask for, and ye shall have them. Pray, believe, rejoice! Sing praises to God because He has answered your prayers. Take Him at His word. “He is faithful that promised.” [Hebrews 10:23.] Not one sincere supplication is lost. The channel is open, the stream is flowing. It carries with it healing properties, pouring forth a restoring current of health and life and salvation.

I long at times to be with you, but I dare not leave my work. I commit you to a covenant-keeping God. May He give you peace and grace and health. Do not cease to claim the fulness of His promise. Do not be troubled by the opinions of those who talk for the sake of talking. Let us pray that their tongues may become active and eloquent in the praise of God.

Lt 97, 1902

Waggoner, E. J.

“Elmshaven,” St. Helena, California

July 7, 1902

Dear brother Waggoner,—

To every man is given his work. No one mind can give a complete presentation of truth. The Lord has many servants whom He is leading and teaching, giving them wisdom and knowledge. Those who would be successful teachers of the gospel must be learners with those whom they teach.

Our teachers of wide experience must remember that their brethren and sisters cannot be expected to see at once all that they see of Bible truth. They must guard against the inclination to give them too large mouthfuls of spiritual food. Some have keen, perceptive faculties and can quickly grasp the subjects presented. Others need more time. They must meditate, consider, pray, and compare Scripture with Scripture.

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos—the gospel that is termed, “The Revelation of Jesus Christ”? [Revelation 1:1.] We are to present to our people a clear explanation of Revelation. We are to give them the Word of God just as it is, with as few <of our own> explanations as possible. No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel’s message, embracing the messages of the first and second angels. All should understand the truths contained in these messages, <and demonstrate them in daily life;> for this is essential to salvation. We shall have to study earnestly, <prayerfully,> in order to understand these <grand> truths; and our power to learn and comprehend will be taxed to the utmost.

As to the Bible’s being the textbook in our schools, we know that it is to be so. But we are not to approach people abruptly with the bare assertion. Nothing will so successfully demonstrate the truth of the statement that the Bible is to be our textbook as success in using it as such.

We are the Lord’s family, His children, and by Him we are to be instructed in regard to what is and what will be in the future. Vigilant waiting and earnest looking are required in the preparation for the solemn events soon to take place. The perfect man in Christ does not spend all his time in waiting, in meditation and contemplation. While we should have quiet, prayerful hours of meditation, when we leave the busy bustle and excitement to commune with God, to learn from Him His will concerning us, we are not to forget that we have a positive message of warning to bear to the world. Enoch walked with God, and he bore a message of warning to the

inhabitants of the old world. His words and actions, his example of piety, were a continual witness in favor of the truth. In an age no more favorable to the development of a pure, holy character than is the present age, he lived a life of obedience. So filled had the earth become with impurity that the Lord washed it by a flood. He turned the world upside down, as it were, to empty it of its corruption.

Enoch was holy because he walked with God in God's way. In him the world had an example of what those will be who, when Christ comes, are caught up in the clouds to meet Him in the air. As Enoch was, so are we to be. Personal piety is to be blended with the most earnest and energetic warnings and appeals. We are to point to what is, with what is to be following fast after. We are instructed to be "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] We are to be earnest in our efforts to clear the King's highway, to prepare a people for the coming of the Lord. Fervency of spirit must be brought into our service for the Lord. The lamps of the soul must be kept filled and burning.

Service for God demands the whole being—heart, mind, soul, and strength. Without reservation, we are to give ourselves to God, that we may bear the image of the heavenly instead of the image of the earthly. There must be a quickening of the sensibilities, that the mind may be fully awake to the work to be done for all classes, high and low, rich and poor, learned and ignorant. We are to reveal the tenderness shown by the great Shepherd as He gathers the lambs in His arms and carefully guards His flock from harm, leading it in safe paths. Christ's followers are to show His tenderness and sympathy, and they must also show His intensity of desire to impart the truths which mean eternal life to the receiver.

To be good and to do good—this is our part. The heart must be right with God. The affections must be devoted to Him. To the world, to angels, and to men we are to show the blessed results of being in God's service, of conforming to His will, and bearing His sign, shown by observance of the seventh-day Sabbath. The reverence that we show to this day is the sign that we accept Jehovah as our God.

The keeping of the seventh-day Sabbath is to be the great test in these last days. Thus is to be drawn the line of demarcation between him that serveth God and him that serveth Him not. By keeping this day holy, we acknowledge before the universe that we worship Him who, by His power, created the world. We acknowledge also that life is found in obedience.

Spiritual life means full obedience to God. He who has this life possesses a knowledge of heavenly things, and with this knowledge there comes continual sanctification to God. The whole being is conformed to His will. There is a capacity to receive more and still more. There is a greater and still greater desire to obtain the knowledge that is from God. Intellectual attainments will surely be the result. As we gain Bible knowledge, it is as if we were eating of the leaves of the tree of life. Duties and privileges are perceived with the keenest relish. There comes an experimental knowledge of the pardoning love of God. There is peace and purity, conflict and

victory. The heart is filled with love to God and man.

The knowledge of God comes from the doing of the things required in God's law. The experience thus gained will be proportionate to the development of the life, proportionate to the capacity to receive, and to the faithfulness with which the capabilities are used to the glory of God. There is no half-way work about this. <Profession and assertion are nothing.> Our knowledge will surely be proportionate to our Christlikeness of character. The gaining of this knowledge will be to the receiver eternal life. No other knowledge can take the place of this. We may have all the knowledge on secular subjects that is within mental reach, but this knowledge does not communicate the mysteries of the higher life. The heavenly calling demands larger, broader, higher capacities. Words can never impart this knowledge. It comes from God. Having gained it, we have passed from spiritual death to spiritual life, knowing Him who is our life, our sanctification, our righteousness.

Those who have gained this knowledge value aright the privilege of communion with Him who is their life, Him in whom they believe, who declares that to all who receive Him, He will give power to become the sons of God. To Him they have committed the keeping of the soul. Their knowledge of God and of Christ, their Redeemer, is genuine. They know that were their earthly tabernacle dissolved, they have a home not made with hands, eternal in the heavens.

This is the rest that we may have in Christ. The effect of righteousness is quietness and assurance forever.

We must now do more than make attempts to serve God. We must show an earnestness that will convince unbelievers that we have the truth. We must show certainty of faith and action, making known what is and what is to be.

To every one of us is spoken the words of Paul to Timothy: "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] Self must first be brought into close connection with Christ. We are to work for Him with vigilance and solicitude, with strong, persevering effort, with self-denial and self-sacrifice, determined in word and deed to represent Him who works through human beings to achieve glorious results. As we labor thus, divine power will be revealed in our efforts. God will work through us to will and to do of His good pleasure. Divine love will be revealed in thought, word, and action.

Lt 98, 1902

Churches and Companies in Greater New York

"Elmshaven," St. Helena, California

July 8, 1902

To the churches and companies in Greater New York

Dear Brethren and Sisters,—

I am deeply interested in the work to be advanced in many places. Especially am I interested in the progress of the cause in Greater New York.

In the night season it seemed as if I were speaking to our brethren and sisters in Greater New York. I was carrying a heavy burden on my heart. I shall not attempt to describe the expressions which I saw on the countenances of those in the congregation; for they were varied. Before me were some who have much tact and superior ability to reach souls—men and women, who, if consecrated, could awaken many who are careless, indifferent, godless. But these church members had lost their hold on the Lord Jesus. They desired to command, not to serve.

While I was speaking, One of authority came forward and repeated the following Scriptures: “‘Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.’” [Hebrews 11:1, 2.]

“‘By one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. ... Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching.’” [Hebrews 10:14-17, 21-25.]

The heavenly Messenger continued speaking. He said: “Christ gave Himself for you, and is now standing in the presence of God as your High Priest. Not only through Him may you enter the true tabernacle not made with hands, but with Him you may enter this hallowed temple. He is your Head, and you are His beloved household.

“Have you forgotten the scenes of Gethsemane? Christ passed through His last terrible trial in order that you might not perish, but have eternal life. ‘Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.’ [1 John 3:16.]

“By your failure to work in harmony, you are greatly dishonoring God. The enemy of your souls delights to see you working at cross purposes with one another. You need to cultivate brotherly love and tenderness of heart. If you could draw aside the curtain veiling the future, and see the result of your present course of action, you would surely be led to repent. By repentance you can save yourselves much sorrow.

“Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ’s ascension, His disciples—men of varied talents and capabilities— assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room ‘all continued with one accord in prayer and supplication.’ [Acts 1:14.] They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another’s sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time ‘they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’ [Acts 2:4.]

“The Holy Spirit cannot be revealed to the church members in Greater New York while dissension and strife exist. Would it not be well for you to lay aside ‘all malice, and all guile, and hypocrisies, and envies, and all evil speakings,’ and ‘as newborn babes, desire the sincere milk of the word, that ye may grow thereby’? [1 Peter 2:1, 2.]

“If you would unitedly put away your peculiar hereditary and cultivated traits of character, and work together, the Lord could work through you. But souls will not be convicted and converted until you come into unity and Christian fellowship. Lose sight of self. Keep your eyes fixed upon the Redeemer.

“The representation that you make before believers and unbelievers is one of variance and strife. Clear away this rubbish. Press together. Let not the workers think of going elsewhere before a thorough work of humiliation and repentance takes place. Work as for your lives to overcome every evil trait of character. You are not placed in this field of labor to create dissension and alienation. Sweep away the evils that have crept in. ‘Consider one another to provoke unto love and to good works.’ [Hebrews 10:24.]

“The Lord designs that all His children shall blend in unity. Do you not expect to live together in unity in the same heaven? Is Christ divided against Himself? Will He give success in this field before all the rubbish of evil-surmising and discord is swept away; before the laborers, with unity of purpose, devote heart, soul, mind, and strength to the work so holy in God’s sight? ‘As He which hath called you is holy, so be ye holy in all manner of conversation.’ [1 Peter 1:15.]

“In Christ’s prayer for His disciples He petitioned His Father: ‘Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.’ Who is being sanctified through the truth? ‘Neither pray I for these alone,’ He continued, ‘but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me.’ [John 17:15-23.]

“The prayer of Christ is not yet answered. There is a work to be done that still remains undone. Although proclaiming the gospel message, yet ministers and lay-members are envious, full of strife, destitute of the love that should be in their hearts. Those who claim to be Christians, but who reveal the characteristics of worldlings, are dishonoring the name of Jesus. Will you consider the representation that you are making before unbelievers? Will you seek for the blessing of the Holy Spirit, that you may answer the prayer of Christ? Would it not be well for you to pray that you shall not disappoint the Lord Jesus by failing to be His instrumentalities? When in word and deed you answer His prayer, putting away all variance, His Spirit will bear witness that you are His instrumentalities, and the world will take knowledge of you, that you have been with Jesus and have learned of Him.

“The Lord calls upon those now working in Greater New York to repent and be converted. Both ministers and lay members are standing in their own light and are wasting many precious opportunities. There is great need of coming together with deep humiliation and sincere repentance because of the lack of unity and brotherly love that have been manifested. In the Word, Christians are instructed not to neglect the assembling of themselves together. If need be, come together with fasting. Make most diligent search for the cause of your soul-sickness, which must be healed. Until in every sense of the word you are Christians in your associations with one another, until you love as brethren, how can your efforts for unbelievers be acceptable to God? Your first work is to be converted yourselves.”

The heavenly Messenger spoke other words, but I think it best not to present them before you; for in your present spiritual condition you cannot bear them.

Those who are of the household of faith should never neglect the assembling of themselves together; for this is God’s appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters in Greater New York, if you would come together for prayer meetings; if, after confession of sin and humiliation of soul, you would have a love-feast—every heart filled with true love for his brethren—you would see the salvation of God.

As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds with communion with one another and with God. As we see the day of God approaching, let us meet often to study His Word and to exhort one another to be faithful to the end. These earthly assemblies are God’s appointed means by which we have opportunity to speak with one another and to gather all the help possible to prepare, in the right way, to receive in the heavenly assemblies the fulfilment of the pledges of our inheritance.

Remember that in every assembly you meet with Christ, the Master of assemblies. Encourage a personal interest in one another; for it is not enough simply to know men. We must know men in Christ Jesus. We are enjoined to “consider one another.” This is the keynote of the gospel. The

keynote of the world is self.

Christ declares to His disciples: “Ye are the light of the world. A city that is set on an hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14, 16.] Christians are to reveal to the world that they are wearing the yoke of the great Teacher and learning of Him His meekness and lowliness. As obedient sons and daughters of God, they are to fulfil their obligations to Him, giving to the world a proper representation of His character. Thus they become lights in the world.

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and well defined. Christ’s righteousness goes before him—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his rearward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ’s presence, he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God’s law, which distinguishes him from those who are not following the pathway that leads to life eternal.

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. My brethren and sisters, no longer cherish such a spirit. Heed the apostle’s admonition to provoke one another unto love and good works. How can you do this? By conscientious, consistent behaviour. Occasionally pause to sum up the results of such a course, to ascertain whether it is the wisest course to pursue. You will find that careful regard for one another’s needs, kindly words of sympathy, and thoughtful assistance in helping others in their work, encourage not only them, but yourselves as well, because you thus become laborers together with God.

Brethren and sisters, will you realize that there is much at stake? Will you conduct the work in so healthful and wholesome a manner that all the threads now tangled and knotted will be straightened out? Study the tenth chapter of Hebrews. Forget not to “consider one another to provoke unto love and to good works.” [Verse 24.] If all the church members in Greater New York will now draw nigh to God, those who are in serious perplexity because of their self-confidence will confess that they have manifested a fitful, hasty spirit and will turn to Christ, placing their confidence in Him. Realizing their own weakness, they will wear Christ’s yoke and learn of Him. Receiving His strength, they will become the sons of God.

Every Christian is under obligation to act well his part. For every worker now in Greater New York, there should be one hundred workers. Many more of the lay members, if consecrated to God’s service, could use their abilities in giving the warning message of mercy to the multitudes of unbelievers in this field.

Those who are working in this city should be a help, a strength, and a blessing to one another.

Each laborer should encourage his fellow laborer to work to the utmost of his God-given ability. Never should one laborer weaken the hands of another whom God has appointed to work for Him. Satan discourages; God encourages.

Unconsciously every true worker will say, “Are there not twelve hours in the day? and am I not working at the close of the day? I must walk in the light as one of the children of light. I must lay aside ‘every weight, and the sin which doth so easily beset,’ and run with patience the race that is set before me. [Hebrews 12:1.] I am striving for a crown of glory that fadeth not away.”

“Walk in the light.” [1 John 1:7.] To walk in the light means to resolve, to exercise thought, to exert will power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. You are not to rest satisfied simply in saying, “I am a child of God.” Are you beholding Jesus, and, by beholding, becoming chanced into His likeness? To walk in the light means advancement and progress in spiritual attainments. Paul declared, “Not as though I had already attained, either were already perfect; ... but forgetting those things which are behind,” constantly beholding the Pattern, I reach “forth unto those things which are before.” [Philippians 3:12, 13.] To walk in the light means to “walk uprightly,” to walk “in the way of the Lord,” to “walk by faith,” to “walk in the Spirit,” to “walk in the truth,” to “walk in love,” to “walk in newness of life.” [Psalm 84:11; 2 Kings 21:22; 2 Corinthians 5:7; Galatians 5:16; 3 John 4; Ephesians 5:2; Romans 6:4.] It is “perfecting holiness in the fear of God.” [2 Corinthians 7:1.]

What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves. Let each one take heed to himself. Charge not upon others your defections of character. My brethren in the gospel ministry, talk light; walk in the light. “God is light, and in him is no darkness at all.” [1 John 1:5.] Study not how to please self. Lose sight of self, and behold the multitudes in Greater New York who are perishing in their sins. Gather to your souls the courage that can come only from the Light of the world. Forgetting self, help the many who are within reach around you. Do not overwork; for you must keep the vital energies awake. Realize that a work of restoration in your behalf will glorify God. Determine that whatever others may do, you will appropriate God’s promises to yourselves, weaving them into the fabric of your daily experience.

Talk faith, and your faith will increase. Cease lamenting. Work in Christ’s lines. With loving endeavor strive to please Him. His excellence will help you to be Christlike. Ever stand ready to lift up the hands that hang down and to strengthen the feeble knees. Shine as lights in the world, attracting others by the brightness of Christ’s glory revealed through your good works.

Let the members of the churches in Greater New York hold fast their profession of the faith once delivered to the saints. As you walk in the light, pray, simply trusting in Jesus, your Redeemer. He desires every one having faith in Him to be a true helper. “A new commandment I give unto you,” He says, “that ye love one another; as I have loved you, that ye also love one another.” [John 13:34.]

I address this letter to the several churches and companies of believers in Greater New York. God help you to walk in the light. Walk so that your life will reflect rays of light to others. If you work as God designs you should, many of such as shall be saved will be added to your numbers. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just—"a shining light, that shineth more and more unto the perfect day."
[Proverbs 4:18.]

Lt 99, 1902

Prescott, W. W.

"Elmshaven," St. Helena, California

July 10, 1902

Dear brother Prescott,—

I have recently started several letters to you, but before they could be finished, I have had to leave them; and there have been so many things to think of that they are still unfinished. I shall now try to write you a few lines and shall go straight to the point that I wish to speak about.

In a letter to W. C. White, you speak of the amplifications in testimonies recently sent you. I suppose that the question you asked regarding this matter was not so much for your own sake as that you might have a statement with which to meet the questions of others.

I had a large amount of matter written regarding the dangers of some, and especially regarding the work of Dr. Kellogg. But I suppose that after the experience at the last General Conference, this matter would not be needed. Soon after the new year, many things were presented to me that I knew must sometime be brought before the managers of the Battle Creek Sanitarium. Because of the presentation of these matters, I felt that the time had come for some of the testimonies in my diaries to be written out. I made a selection and had some of the matters copied. Some things, that were very close and definite, I did not have copied. I thought that it would not be best to present every particular now, because the temptation might come to take exception to the wording and thus the testimony fail of achieving the object for which God sent it.

On reading the matter that was prepared, I saw that I should have to say something more definite, and I made many additions with my pen. This was my last reading of the matter, and some copies had already been sent out. Therefore the word "amplified" was placed on the copies to which I made additions in my last reading.

And all is not yet spoken. As matters are presented to me, I dare not even now tell all the truth given. There are many things that I forbear tracing on paper. There are many things that I feel I must leave unsaid until I can speak them before the whole congregation.

Dr. Kellogg has not accepted the testimony given in regard to gathering all the means that he

could for the advancement of his plans of work. Because of this, he does not see things as they are, and he is in danger of continuing to work on his own lines.

It is a great wrong for those who have command of the disposition of means to make large outlays for the work in which they are engaged, irrespective of the destitution of unworked fields. Large sums of money, given and loaned to the work, have been absorbed in favored localities, while other parts of the great field have had nothing done for them. Why is it that the leaders of our work cannot lift up their eyes and see the fields ripe for the harvest. In presenting to Dr. Kellogg the message given me again and again in regard to his relation to the truth for this time, I have endeavored to place the matter before him in the most carefully chosen language; for I was intensely anxious that he should not reject the message.

There are times when I refrain from stating at first all that is presented to me. I do this in the hope that a partial statement will be sufficient to lead those who are reproved to see their danger. Then, when the heart is softened, and prepared to hear more, I can state the whole message. But when I see that things are being done that will imperil the cause, I state the whole matter, whatever the consequence may be. This may seem strange to you, but this is the way in which I have to do.

I hope that this letter will be a sufficient explanation in regard to the amplification of the testimonies, and that it will help you to understand matters in the future, if the copies of the testimonies sent out are not exactly the same as the copies first sent out.

Lt 100, 1902

Prescott, Brother and Sister [W. W.]

“Elmshaven,” St. Helena, California

July 7, 1902

Dear Brother and Sister Prescott,—

I wish to write to you in regard to your work. Let the Berrien Springs School be carried on by those who are now connected with it; for the Lord has been giving these men a fresh experience. He has been leading them. They are working on right lines. We have need of the men who are learning how to carry these responsibilities. Brother Prescott, your place is not in any school as a manager or a teacher. Your testimony is greatly needed in our large gatherings and important meetings.

We are nearing the close of this earth's history. There are men who will be taken from the plough, from the vineyard, from various other branches of work, and sent forth by the Lord to give the message to the world. Men will be called to work for the Master in all parts of the earth.

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ

greet with hopeful assurance the very men and women who cause us discouragement. He sees qualifications in them not altogether unsuited to enable them to take a place in His vineyard. If they will continually be learners, through His providence He will make them men and women fitted to do a work that is not beyond their capabilities; for He will give them tongue and utterance through the impartation of His Holy Spirit.

Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour's view of the world will inspire confidence in many souls, who, if they begin in humility and put their hearts into the work, will be found to be the right men for the time and the place. Christ sees all the misery and the despair of the world—the sight of which would bow down some of our ministers of larger capabilities with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, “Come up where we are.” But the poor souls do not know where to put their feet.

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek, and of those bowed down with the sorrows of bereavement; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He sees an opportunity to help those who are so much in need of help, by meeting them where they are.

The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places to men and women of adaptability who have hearts that can feel for the ignorant and for those who are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help to make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity and awakened to do something to relieve the woes so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passeth by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which has seemed to be failure in human experience.

Your work, my brother, is to encourage many others to enter into this kind of work, the work of uplifting those who are cast down, and of teaching the first principles of the message. In your ministry, come close to the people. In your discourses, treat of calamities as disguised blessings, of woes as mercies. Preach in a way that will cause hope to spring up in the place of despair.

Christ pronounces His blessing upon those who hunger and thirst after righteousness. In Luke we read, “Blessed be ye poor.” [Luke 6:20.] The poor have not a hundredth part of the delusive temptations of the rich. In Matthew we read, “Blessed are the poor in spirit: for theirs is the

kingdom of heaven.” [Matthew 5:3.] Poverty of spirit signifies wealth to be supplied by the riches of the grace of God.

We must have workers. We must arouse the people. The common people are to take their places as workers. Sharing the sorrows of their fellow men as the Saviour shared the sorrows of humanity, they will by faith see Him working with them.

Brother and Sister Prescott, there is a work for both of you to do. Learn what it is. Brother Prescott, the Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord. In the fourth chapter of Hosea the state of the inhabitants of the land is set forth. “The great day of the Lord is near, it is near, and hasteneth greatly.” [Zephaniah 1:14.] God has given you a message to bear in our camp-meetings and in other assemblies. Your work is not in the schoolroom, but before the gatherings of God’s people.

I have felt glad that you were in the office at Battle Creek. But you also have a message to bear to the people in the field; and your wife has a work to do in connection with you. She is to be an interested worker, susceptible to the influences of the Holy Spirit. God will help both of you to act a part in His great work. Go forth in humble faith, and the Lord will go with you. But watch unto prayer. The power is of God. Work in all dependence upon Him, bearing in mind that you are laborers together with Him. He is your helper. Your strength is from Him. He will be your wisdom, your sanctification, your righteousness, your redemption. You can wear the yoke of Christ, daily learning of Him His meekness and lowliness of heart. He will be your Comfort, your Rest.