

Ellen G. White 1904 Letters 1-199

Lt 1, 1904

Brethren and Sisters

“Elmshaven,” St. Helena, California

December 31, 1903

My dear Brethren and Sisters,—

I pray that you may be “steadfast, immovable, always abounding in the work of the Lord.” [1 Corinthians 15:58.] We are living amidst the closing scenes of this earth’s history, and to us comes the warning, “Watch ye, stand fast in the faith, quit you like men, be strong.” [1 Corinthians 16:13.]

Those who proclaim the third angel’s message must put on the whole armor of God, that they may stand boldly at their post, in the face of detraction and falsehood, fighting the good fight of faith, resisting the enemy with the Word, “It is written.” Keep yourselves where the three great powers of heaven—the Father, the Son, and the Holy Spirit—can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God’s believing ones. The man who makes God His trust is barricaded by an impregnable wall.

Be careful of your words. If any one speaks evil of you, even though it be without occasion, do not retaliate. It will not pay. Accuse no one wrongfully, and if you are wrongfully accused, keep silent. Live peaceably with all men, and let the atmosphere surrounding your soul be sweet and fragrant. If you will battle against selfish human nature, you will go steadily forward in the work of overcoming hereditary and cultivated tendencies to wrong. By patience, longsuffering, and forbearance you will accomplish much. Remember that you cannot be humiliated by the unwise speeches of someone else, but that when you speak unwisely you humiliate yourself and lose a victory that you might have gained.

Be faithful in the daily duties of life. Many Christians are working at cross-purposes with God. They neglect the daily duties of life and tell us that they are waiting for some great work to come to them. The daily duties seem to them to be unimportant and uninteresting. They long restlessly for a large place. Day by day they lose opportunities to show their faithfulness. While waiting for some great work, their life passes away.

Do not fail to discharge your daily duties with the strictest fidelity. In the plan that God has for every Christian there are no nonessentials. There are lessons for each one to learn in the daily experience. Be patient, and perform faithfully the work given you, however humble it may be. Go about your work calmly, relying upon God for strength. Look not anxiously into the morrow.

Today employ your time to the very best account. Today let your light shine for Christ, even in the performance of little duties. Tomorrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of today's duties will prepare you to take hold of tomorrow's work with fresh courage, saying, "Hitherto hath the Lord helped me." [See 1 Samuel 7:12.] Ever stand as minutemen before God. Let the prayer of your hearts be, "Lord, what wilt Thou have me to do? Imbue me with Thy Spirit, and strengthen me for Thy work." Thus you will grow up to the full stature of men and women in Christ. Pray much. Much prayer is necessary to successful effort. Prayer brings power. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, ... turned to flight the armies of aliens." [Hebrews 11:33, 34.]

Prayer is the breath of the soul. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the lifework marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

Christian workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be rested.

The Christian worker must study the Word of God. Many are surprised into the commission of sin because of a failure to study the Scriptures. They were off their guard, and Satan found them an easy prey. The psalmist declares, "Thy word have I hid in mine heart, that I might not sin against Thee." [Psalm 119:11.] And in Paul's letter to Timothy we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.]

The life of God, which gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons. And by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken it to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power. <Do not rely upon any human agency for your wisdom. Take the Lord at His word, believing you do receive the things you ask of Him. Matthew 28:18-[20].>

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in

order to receive nourishment, so we must receive the Word for ourselves. <From the Scriptures there is the very instruction you need. “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.” [John 5:39.]>

Yea, the Word of God is the bread of life. Those who receive and assimilate this Word, making it a part of every act, of every attribute of character, will grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

Do not allow anything to turn you aside from the path of self-denial. Of those who in ancient times engaged in contests of physical strength, we read, “Every man that striveth in the games exerciseth self-control in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” [1 Corinthians 9:25.] As we engage in the great struggle, let us think of what we shall lose if we fail. We shall lose the eternal life purchased for us by the blood of the Son of God. Shall we, then, grudge the toil of eternal vigilance? If we do all in our power to resist evil and surmount obstacles, we shall gain the victory. Vigor will reward the efforts made to press toward the prize of our high calling in Christ.

Worldly attractions will be presented to draw the attention from the Lord Jesus; but laying aside every weight and the sin that so easily besets, we are to press forward, showing to the world, to angels, and to men that the hope of seeing the face of God is worth all the efforts and the sacrifices that the attainment of the hope demands.

“What things were gain to me,” Paul declares, “those I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed unto His death; if by any means I may attain unto the resurrection from the dead. ...

“I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press toward the goal, unto the prize of the high calling of God in Christ Jesus.” [Philippians 3:7-11, 13, 14.]

“One thing I do.” [Verse 13.] Paul allowed nothing to divert him from the one great purpose of his life. He did many things. He was a wise teacher. His letters to the different churches are full of instructive lessons. He worked with his own hands at his trade, in this way earning his daily bread. “These hands,” he said, “have ministered unto my necessity.” [Acts 20:34.] He carried a heavy burden for the churches and sought earnestly to lead them in the right way. He was always seeking to help them in their difficulties, yet he declared, “This one thing I do.” In the busy activities of life, he never lost sight of his one great purpose—to press on toward the prize of his high calling.

My dear fellow workers, let the great purposes that constrained Paul to press forward in the face of hardship and difficulty lead you to consecrate yourselves wholly to God's service. Whatever your hands find to do, do it with your might. Make your work pleasant with songs of praise. If you would have a clean record in the books of heaven, never fret or scold. Let your daily prayer be, "Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour."

Look upon every duty, however humble, as sacred because it is part of God's service. Do not allow anything to make you forgetful of God. Bring Christ into all that you do. Then your lives will be filled with brightness and thanksgiving. You will do your best, moving forward cheerfully in the service of the Lord, your hearts filled with His joy.

Lt 3, 1904

Druillard, Sister [N. H.]

"Elmshaven," St. Helena, California

January 7, 1904

Dear Sister Druillard,—

I have received and read your letter containing the sad news of your husband's death. I had expected to see you both again. I mourn for you. It is the living who need consolation.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

"And I heard a voice out of heaven, saying, 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 14:12, 13.]

The voice that spoke these words was the voice of Christ, and we are all to say, Amen and Amen.

I am so glad that Brother Druillard was not left to suffer long. I have not one tear to shed, not one doubt to express. It is well, it is well, with his soul.

What is before the living, we know not. Let us live very near the Lord every day. The aged, experienced soldiers of Christ are laying off their armor at the feet of the Captain of their salvation. They await the sounding of the last trump.

John bears testimony, "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.]

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared

as a bride adorned for her husband. And I heard a great voice out of heaven, saying,

“Behold, the tabernacle of God is with men,

And He will dwell with them,

And they shall be His people,

And God Himself shall be with them,

And be their God.

“And God shall wipe away all tears from their eyes;

And there shall be no more death,

Neither sorrow nor crying,

Neither shall there be any more pain;

For the former things are passed away.

“And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” [Revelation 21:2-7.]

Let us praise God that the sting of pain and of death can no more afflict our much-beloved brother. He is at rest. We are still amidst the shadows and the turmoil of earthly activities. Let us consider most earnestly the blessed hereafter. Let our faith pierce through every cloud of darkness, and behold Him who died for the sins of the world. He has opened the gates of Paradise to all who receive and believe on Him. To them He gives power to become the sons of God.

Let the afflictions which pain us so grievously become instructive lessons, teaching us to press forward toward the mark of the prize of our high calling in Christ. Let us be encouraged by the thought that the Lord is soon to come. Let this hope gladden our hearts. “Yet a little while, and He that shall come will come, and will not tarry.” [Hebrews 10:37.] Blessed are those servants, who, when their Lord comes, shall be found watching.

Lt 5, 1904

Brethren and Sisters in the Medical Work in Southern California

“Elmshaven,” St. Helena, California

January 8, 1904

To the Brethren & Sisters connected with the Medical Work in Southern California,—

I have read the letters that have been written to me regarding sanitarium sites in Southern California, and I will now try to write some things that have been presented to me for you.

The furnished building in Pomona, offered for twenty-five thousand dollars, is in some respects favorable for sanitarium work. In other respects it does not answer to the representation given me of what our sanitariums should be. More land would be needed. The time is fast coming when the controlling power of the labor unions will be very oppressive.

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.

Our sanitariums should not be situated in or near any city. And it is most important that in connection with them land be secured, that homes may be provided for those who help in the institution, and also that facilities for outdoor work be provided for the patients. Let houses be built for families who have not a firm hold of life. Let men and women work in field and orchard and garden. This will bring health and strength to nerve and muscle. Living indoors and cherishing invalidism is a very poor business. If those who are sick will give nerves and muscles and sinews proper exercise in the open air, their health will be renewed.

The most astonishing ignorance prevails in regard to putting brain, bone, and muscle into active service. Every part of the human organism should be equally taxed. This is necessary for the harmonious development and action of every part.

Many do not see the importance of having land to cultivate, and of raising fruit and vegetables, that their tables may be supplied with these things. I am instructed to say to every family and every church, God will bless you when you work out your own salvation with fear and trembling, fearing lest, by unwise treatment of the body, you will mar the Lord's plan for you.

Many act as if health and disease were things entirely independent of their conduct and entirely outside their control. They do not reason from cause to effect and submit to feebleness and disease as a necessity. Violent attacks of sickness they believe to be special dispensations of Providence, or the result of some overruling, mastering power; and they resort to drugs as a cure for the evil. But the drugs taken to cure the disease weaken the system. If those who are sick would exercise their muscles daily, women as well as men, in outdoor work, using brain, bone, and muscle proportionately, weakness and languor would disappear. Health would take the place of disease, and strength the place of feebleness.

Let those who are sick do all in their power, by correct practice in eating, drinking, and dressing, and by taking judicious exercise, to secure recovery of health. Let the patients who come to our sanitariums be taught to co-operate with God in seeking health. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] God made nerve and muscle in order that they might be used. It is the inaction of the human machinery that brings suffering and disease.

A few words more in regard to the location of our sanitariums. Never, never should these institutions be established in the cities. They should be established in the country, amidst pleasant surroundings, and in connection with plenty of land. This is a positive necessity. Flower and vegetable gardens and orchards will be found to be health-giving agencies in the successful treatment of the sick. Many who come to our sanitariums to receive the benefit of these advantages will be blessed with improved health. So interested will they become in the work given them to do that they will forget their aches and pains.

It is because there is so little land in connection with the property at Pomona, that I seriously question the advisability of purchasing it. Land we must have, that the patients may be provided with outdoor employment.

The Potts' Sanitarium, which is situated five miles out of San Diego, is now offered to us at a very low price. If I were younger, I should be strongly inclined to take that property and try to build up sanitarium work there. If we do not improve such opportunities, we may never find anything better. There are always some risks to run. This has been our experience from the beginning of the work until now.

My son has just let me read the letters that he has written to you, and what he says meets my mind. I will not write any more now, but if further light comes to me, will send it to you.

Lt 7, 1904

Daniells, A. G.

"Elmshaven," St. Helena, California

January 10, 1904

Dear Brother Daniells,—

This afternoon Willie has been reading me some letters that must be answered at once.

We are very desirous that you and Brother Washburn shall attend the Nashville meeting. You should both act a part in that meeting. You should both bear a decided testimony to help matters in the Southern field. Attending this meeting will help you in the future in your work of helping the brethren in the South. You will be able to speak and write more intelligently in regard to the work in the South.

We are now to make determined efforts to draw together. We must not dishonor God by standing in disconnected companies. The oneness described in the wonderful prayer of Christ that is recorded in the seventeenth chapter of John should now be seen in our ranks.

“Sanctify them through Thy truth,” Christ prayed; “Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.

“And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: 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.” [Verses 17-26.]

“A new commandment I give unto you,” Christ said again, “That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.” [John 13:34, 35.]

Brother Daniells, both you and Elder Washburn will be needed at the Nashville meeting. I wish that Elder Prescott could attend also, but I suppose that he will be needed in Washington.

Brother Butler urges me to attend this meeting, but two years ago I nearly lost my life in making a trip to the East during the winter; and although I should like to attend the Nashville meeting as much as they would like to have me there, I dare not go. I dare not travel at this season of the year, and I cannot speak in heated rooms. When the camp-meeting season comes, and if my brethren want me to attend some general meetings, I will try to do so, if my health will permit. I can speak in a tent or in the open air much more safely than in a heated building.

We are all very busy, trying to complete Testimony No. 8. We are trying to put into this book those things that will be of the greatest help to our people.

Brother Daniells, let us not become discouraged. To become dispirited and downhearted is not the least help to soul or body. Let us be calm and patient, and let us put our trust in the One who knows our necessities. I am determined not to cherish one thought of unbelief. The Lord is our

strength. Let us live in dependence on Him, closing the windows of the soul earthward and opening them heavenward. Our spirits will be sweetened and cheered by the sunshine of Christ's righteousness.

The Word is full of exhortations to Israel to praise the Lord. "Let everything that hath breath praise the Lord." "Let the heart of them rejoice that seek the Lord." [Psalm 105:6, 3.]

Read the twenty-eighth chapter of Deuteronomy. "It shall come to pass, if thou shalt harken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou wilt harken unto the voice of the Lord thy God:

"Blessed shalt thou be in the city, and blessed shalt thou be in the field.

"Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

"Blessed shall be thy basket and thy store.

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. ...

"The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways." [Verses 1-6, 9.]

Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear in the world calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot and place.

Let us not allow ourselves to look on the dark side for a moment. God expects His redeemed heritage to sing His praise with gladness. Put not on an air of sadness; for the Lord is not glorified by unbelief and lamentation and woe. Let everything that has breath praise the Lord for His goodness and mercy and love.

Lt 9, 1904

White, Mabel

"Elmshaven," St. Helena, California

January 9, 1904

My dear granddaughter Mabel,—

I have not been able to sleep since twelve o'clock. In my sleeping hours I have been troubled

over your case.

Your mother, during her last sickness, said to me, "I do not know that I need to ask you, mother, to take a special interest in Ella, and especially in Mabel. She will need much care, in order to overcome her predisposition to pulmonary difficulties. The more she can be in the open air, the better it will be for her. She has an independent nature, and unless she is judiciously managed, she may bring much trouble upon herself in more ways than one. But you will know how to counsel her if she is in any danger."

I promised your mother that I would guard you faithfully. I should have done this even if she had not made the entreaty. I have always felt a special interest in you.

There are many things on which you must be guarded healthwise. For several years you will need to be very careful. You are ambitious, and at times inconsiderate and reckless.

As I have seen the delicacy of your eyesight, I have had misgivings as to whether you would be able to keep up studies in school. Light has been given me that if you will exercise great care, doing all in your power to preserve your eyesight, you may be able to study and may make a success of your school work. But you must be very careful. Do not misuse your eyes by reading books that are no help to you in your studies. Rest your eyes all that you can. Do not strain them at all.

This I have been instructed to say to you. I have ventured to make a trial of paying your way through school for this year. God has given you talents. Improve the advantages that you now have. Do not waste your eyesight in reading stories. Do not venture to trifle with your eyes.

The Lord desires you to be a sensible girl, and, by appreciating and improving the advantages given you, to develop into a useful woman, able to act a part in some line of service in the Lord's cause.

I want you to listen to what I am going to say to you. You must on no account entertain thoughts of marriage. Such a thing must not be thought of until you have gained a decided victory over the dangers that threaten your physical health.

In order to obtain the full benefits of the educational advantages offered you, you must keep yourself free from attachments with young men. You are a minor, and you have no moral right to take yourself into your own control in this matter, as if you were free to do as you pleased. You have done wrong in following the course that you have in regard to the important question of marriage without asking counsel from your father and mother. I have questioned you again and again in regard to this matter, but you have evaded my questions. Some time ago you said that you liked _____, but that you had not decided to, or even thought of, marrying any one.

You have regarded the whole matter in a wrong way. Again and again I have charged you not to form any attachments for boys or young men. And you and Ella have assured me that you would

not allow yourselves to be drawn into any familiarity with young men.

Last night words were spoken to me to speak to you. I was instructed that you have not been walking as a child should. Your course has not been what it should have been. You should be guided and controlled by your father. You have no right to do as you have done. But in spite of the cautions so delicately given, you have followed your own way. One such caution should have been sufficient.

You have no right to place your affections on any young man without your father's and your mother's full sanction. You are but a child, and for you to show a preference for any young man, without the full knowledge and sanction of your father, is to dishonor him. Your attachment to this young man is robbing you of a peaceful mind and of healthful sleep. It is filling your mind with foolish fancies and with sentimentalism. It is retarding you in your studies and is working serious evil to your mental and physical powers. If opposed, you become irritable and low-spirited.

Is this course of action an honor to your father? You should respect your father, whom you know to be honored of God. He has not had much time to give to the education and training of his children. They have had religious training, but not as much of their father's presence as they should have had. Every father who, because he is called to public work, is obliged to deprive his children of the care that they should receive from him will have keen trials.

Home education means much. It is a matter of great scope. Abraham was called the father of the faithful. Among the things that made him a remarkable example of godliness was the strict regard that in his home he paid to the commands of God. He cultivated home religion. He who sees the education given in every home, and who measures the influence of this education, said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.]

The father must not betray his sacred trust. He must not, on any point, yield up his parental authority. He is to be the priest and house-band of his home.

The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin. This may be called an unconscious education. It is then that a work, conscious and powerful, is to begin. The greatest burden of this work necessarily rests on the mother. She has the first care of the child, and she is to lay the foundation of an education that will help the child to develop a strong, symmetrical character.

When the family is large, and the mother has many duties, care should be taken that the younger children are not neglected. As the older children grow up, they are to be taught to care for the younger ones.

Neither father nor mother is to permit blind affection to lead them to indulge their children.

Frequently mere babies show a most determined will. If this will is not brought into subjection to a wiser authority than the child's untrained desires, Satan takes control of the mind and fashions the disposition in harmony with his will.

Abraham did not allow Satan to control in his household. He realized the responsibility of the work committed to him, and he did not betray the sacred trust placed in his hand. He did not yield to the enemy who was striving to gain control in his home. He honored the law of God and strove earnestly to bring those, in his charge, up in the fear and admonition of the Lord.

Every father and mother is answerable to the great Lawgiver for the children placed in their care. They are to guard their children with untiring watchfulness. Together parents and children are to walk in the way of the Lord, ruled and guided by His Holy Spirit. Obedience that the Lord has given to control in the home will prevent all disobedience on the part of the children and all oppression and cruelty on the part of the parents.

"I know him that he will command his children and his household after him." [Verse 19.] This commanding on the part of Abraham, God justified. It is essential, and in harmony with the will of the Lord of love, that parents exercise wise, Christlike authority in the home. It is His love that requires parents to repress in the child all that savors of disobedience, all that would lead the child to dishonor his parents and to dishonor God. If children are not restrained, they will cherish ideas and take liberties that will make their example and influence a power for evil. He whose heart is love has spoken decidedly, saying that evil habits are to be repressed by the combined influence of authority and affection.

He who is chosen by God to bear responsibilities in the work carried on by His church, and to give counsel and advice, should set a correct example in his own family. His children should be taught to honor their father and their mother.

God has given rules for the guidance of parents and children. These rules are to be strictly obeyed. The children are not to be indulged and allowed to think that they can follow their own desires without asking the advice of their parents.

Holiness to God is to pervade the home. This will bring angels of God into the home circle. Parents and children are to educate themselves to co-operate with God. They are to bring their habits and practices into harmony with God's plans.

From the rules that God has given for the guidance of parents and children, there can be no sinless swerving. God expects parents to give their children a training that is in accordance with the principles of His Word. Faith and works are to be combined. Everything that is done in the home life and in the school life must be done decently and in order.

God has given the ten commandments as His law for His household here below. The influence of every minister, every teacher, every physician is to be Christlike. All commonness, all cheapness

is to be purged from every home. Of Cornelius it is said that he feared the Lord with all his house.

Parents are to keep the way of the Lord. Every other way is forbidden. Parents and children, make straight paths for your feet, lest the lame be turned out of the way. There must be no laxness in the principles governing the family. The fear of God, reigning in the home, will bring the softening, subduing influence of the angels, and the hearts of parents and children will be filled with holy joy. The children are not to be allowed to be dross and refractory; for this is dishonoring to God.

Study the experience of Eli. His sons did wickedly, and he restrained them not. A priest and ruler in Israel, he should have ordered his household in accordance with the will of God. But wishing to shun the unpleasant task of correcting his sons, he allowed them to follow their own way. He did not manage his household according to God's rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies.

Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in His Word. They foster wrong tendencies in them, saying, "They are too young to be punished; wait till they become older, and can be reasoned with." Thus wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them, and are liable to be reproduced in others.

Terrible was the judgment pronounced on Eli. "The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house. When I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifices or offerings forever." [1 Samuel 3:11-14.]

Lt 11, 1904

Brethren and Sisters at Nashville

"Elmshaven," St. Helena, California

January 7, 1904

Dear Brethren and Sisters at Nashville,—

I have a strong desire to be with you in your meeting at Nashville; for there are many things that I should like to say to you. But I dare not travel at this season of the year. I must not move

unadvisedly. I have prayed much over this matter. At our morning and evening seasons of worship, and on my knees before God in the night season, I pray for the work and workers in the South.

We must have the truth on every point. And we must hold fast the beginning of our confidence firm unto the end. We are to draw near to God, and then He will draw near to us. The God of heaven gave His Son to redeem us, and we are to become partakers of the divine nature, that we may be vessels unto honor, fit for the Master's use.

We are not to draw ourselves into our shell, living only for self. Far different from this is the part that God expects us to act. Christ says, "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.]

What God Expects of Us

God has given man more than a mere animal life. 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.] He expects those for whom He has made so great a sacrifice to show their appreciation of His love by following the example that Christ has set them, living lives that are in harmony with His will. He expects them to respond to the love He has expressed for them by denying self for the good of others. He expects them to use the powers of mind and body in His service. He has given them affections, and He expects them to use this precious gift to His glory. He has given them a conscience, and He forbids that this gift be in any way misused; it is, rather, to be exalted to the place of authority to which He has assigned it.

Answering Christ's Prayer for Us

"They are not of the world, even as I am not of the world," Christ prayed. "Sanctify them through Thy truth; Thy word is truth." [John 17:16, 17.] Since we are to be sanctified through the truth, it becomes us to know what is truth—the truth for this time. This truth is to be exemplified in the lives of God's people. They are to make progress heavenward by looking to Jesus and walking as He walked.

No error is of the truth, and error never sanctifies the receiver. It is by the truth that we are to be sanctified. Error possesses no sanctifying power. It cannot save the soul. How careful then should the teachers of truth be that their words are true words—words such as fell from the lips of the great Teacher.

"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." [Verses 18-20.] It is by the word which we bear that others are to be led to Jesus. How clear and truthful then

should be this word.

“That they all may be one,” Christ continued, “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.” [Verse 21.] These words hold out before us wonderful possibilities. Shall we not individually seek to answer the prayer of Christ? Shall we not strive for the unity which He prayed might exist among His followers? What is this unity to do?—It is to show the world that God sent His Son to save sinners. Since it is to have so blessed a result, should not the followers of Christ do all in their power to obtain it?

The Faith That Works by Love

Wherein do we exercise the faith that works by love and purifies the soul? This faith is a living, working principle. Read the chapter in regard to the gifts that God has bestowed upon His church, and let the faith and intelligence of every believer arouse into sanctified action.

Have you had light upon the Scriptures? Have you advanced from light to greater light? With the light of the Holy Spirit shining upon the Word, have we any reason for becoming uncertain in regard to what is truth? any reason to go back to an uncertain faith? No, no! The foundation of God standeth sure. Sentiments, theories, and doctrines will not of themselves save any one. Doctrine, however true, is powerless to save without a living faith in God.

“How Shall We Escape?”

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?” [Hebrews 2:1-4.]

These words, spoken by the apostle Paul, come sounding down along the [ages] to our time. They lose none of their significance with the lapse of time, but increase in importance and power. They are to be received and obeyed by those who believe that we are living in the last days of this earth’s history. It becomes us, now, just now, to obtain a deep and living experience in the things of God. Read the second chapter of Hebrews to the people. Notice carefully the closing verses:

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

Therefore 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.” [Verses 14-18.]

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more honor than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but He that built all things is God.

“And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” [Hebrews 3:1-6.]

“Harden Not Your Hearts”

“Wherefore (as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I swear in My wrath, They shall not enter into My rest.)

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.” [Verses 7-13.]

“For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore He that they should not enter into His rest, but to them that believed not?

“So we see that they could not enter in, because of unbelief.” [Verses 14-19.]

Will the people of God living in 1904 hear and believe these impressive words?

“Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.” [Hebrews 4:1, 2.]

A lack of faith in the truth of the living God is a fearful sin. I have been instructed to hold up before you as something of the highest value, a living, growing faith. Our hearing of the Word

must be mixed with faith, in order for that which we hear to be of any profit to us. We must hear in faith.

We need, O so much, the sanctification of the Holy Spirit. We are warned not to act carelessly, indifferently, independently of God, but to act in humility of mind, that the preaching of the Word may bring us profit.

“The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. 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 unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” [Verses 12-16.]

Danger Through Self-Exaltation

In order to appreciate these words of warning and encouragement, we must with earnestness and perseverance carry out the instruction they contain, working with faith and confidence, in humility and sincerity, ever pressing toward the prize of our high calling in Christ.

Never are we to give place to self-exaltation. Strong temptations will come to those who are working for Christ to do some wonderful thing to bring self into prominence. Here is our danger. But while we look to God, and obey God, we shall be safe.

The Lord will surely humble those who uplift themselves. Men are not safe unless they are clothed with the garments of Christ's righteousness. A holy joy, a sanctified experience it is our privilege to have. The apostle Paul points us to the true source of peace and joy and victory. He says, “Rejoice in the Lord.” [Philippians 3:1; 4:4.] There is to be no ambitious exalting of self. “Without Me ye can do nothing,” Christ declares. [John 15:5.] Then give all the glory to God. “Rejoice in the Lord, ye righteous, and give thanks at the remembrance of His holiness.” [Psalm 97:12.]

God will honor those who honor Him, but those who will not be restrained from following a wrong course will be left to their own wisdom. “Behold, all ye that kindle a fire, that compass yourself about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow.” [Isaiah 50:11.]

The Need of Constant Communion With God

Christ has warned us against the danger of departing from the faith. There is need of constant, intimate communion with God. Only as we hold this communion with Him shall we be kept

from making shipwreck of faith. I am instructed to warn our people that everything that can be shaken will be shaken, that those things that cannot be shaken may remain. Temptations will come to every soul. Every one will be tried and tested. Those who strive to hold fast to the faith will find that they must indeed pray and watch unto prayer.

“It Is Written”

We are not to establish our faith on the hope of seeing miracles. Satan will work miracles to accomplish his purposes. We must rely on a “Thus saith the Lord.” It is the Word of God and perfect, sanctified unity that are to make Christ’s waiting ones complete in Him.

In the wilderness of temptation Satan tried to induce the Saviour to work miracles to prove that He was the Christ. We read:

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread.” [Matthew 4:1-3.]

But it was part of the covenant made in heaven, that Christ, having taken humanity, was not to work miracles in His own behalf, but was to stand as a man among men. And therefore He answered Satan with the words:

“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [Verse 4.]

“Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.” [Verses 5, 6.]

In quoting this promise, Satan omitted the words, “to keep Thee in all Thy ways,” that is, in all the ways of God’s choosing. [Psalm 91:11.] Jesus refused to go outside the path of obedience. While manifesting a perfect trust in the Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission.

Christ met the tempter with the weapon that we are to use in our contests with the enemy—“It is written.” “It is written,” He said, “Thou shalt not tempt the Lord thy God.” [Matthew 4:7.]

Once more Satan was foiled. Once more Jesus had resisted the ambitious challenge.

Then Satan took Him “up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou

wilt fall down and worship me.” [Verses 8, 9.]

Divinity flashed through humanity, and Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world’s Redeemer.

The record of Christ’s contest with Satan was chronicled for the help and encouragement of the people of God today. In this contest Christ worked no miracle and gave no sign. His only dependence was God and His Word. In the future, Satan is to come down with great power, to work by signs and wonders. He will bring down fire from heaven in the presence of his devotees, and, to those who have allowed themselves to be led away from the only true foundation—the Word of God—will give proof of his authority. He will deceive if possible the very elect. Those who are standing firm upon the Word of the everlasting God will meet Satan with the weapon with which Christ met him—“It is written.” This will be of more power than the working of miracles. The people of God will conquer through the Holy Spirit’s working, which is stronger than miracles or ought else. It is from the Word that we are to obtain power.

God’s Covenant Our Refuge

The covenant that God made with His people at Sinai is to be our refuge and defense. The Lord said to Moses:

“Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine, and ye shall be unto Me a kingdom of priests, and an holy nation.” [Exodus 19:3-6.]

“And Moses came and called for the elders of the people, and laid before their faces all these words.” [Verse 7.]

“And all the people answered together, and said, All that the Lord hath spoken we will do.” [Verse 8.]

This covenant is of just as much force today as it was when the Lord made it with ancient Israel.

Lt 13, 1904

Butler, G. I.

“Elmshaven,” St. Helena, California

January 12, 1904

Elder G. I. Butler

My dear and much-respected Brother,—

I am sending you a long letter that I have written to those assembled at Nashville. I hope that the instruction contained in this letter may be of some help to the brethren there.

Healthwise, I am doing very well. For a long time I have not had a serious cold. I am sleeping better than I did. I had some rheumatic pains in my left arm and lower limbs, but my limbs are now free from pain, and my arm and shoulder are better. I worked early and late just the same, though suffering a good deal of pain. I kept praying and am now very much better.

One night Sara and Maggie, when preparing for bed, heard me praying earnestly for the presence of the Holy Spirit. The suggestion was made that Sara should waken me, but she said no; for I used frequently to pray aloud in my sleep.

Since then a marked change for the better has taken place in me physically. I am so grateful to my heavenly Father for this.

In regard to attending the meeting at Nashville, I should certainly go, my brother, if I had light from the Lord that this was my duty. But I have very important work here, and I must tell you that I dare not leave this work. We are pressing things as fast as possible in an effort to get Testimony Vol. 8 ready for publication. The matter that will be contained in this book is certainly needed in the field just now. And we are also trying to finish up the manuscript for Ministry of Healing. I am very anxious to see this book in circulation.

Were it not for the work to be done on these two books, which I know should be in the field, I might be inclined to attend the Nashville meeting and run the risk that I should have to run by traveling at this season of the year. But my duty is too evident for me to question. Should I go, W. C. White would have to go with me, and this would mean a complete break-up of our work. I should very much like to be with you, but I dare not leave my work here. I will try to help you all I can by sending you letters and articles.

I must tell you that I do not favor the plan of holding important meetings at this season of the year. The weather is damp and windy and very disagreeable. It would be well for our brethren to give thoughtful consideration to the advantages to be gained by holding important general meetings at a time when the weather is likely to be pleasant. If things should go hard—across the grain—during such meetings, the sunshine without would lessen the effect of the unpleasantness within. With some, it makes every difference whether the sun is shining or not. Blessed sunshine! It sometimes seems that those who meet to worship God are more susceptible to the influence of the Spirit of God when the sun is shining. The smile of God seems to rest upon His people, and praise and thanksgiving flow from their hearts to Him.

When the camp-meeting season comes, I shall be pleased to attend some general meetings. I thank you and the other brethren in the South for wanting me to be at your meeting. Could I go, I

should try to do my best to help you.

The Lord will be with you, I know. We pray for you night and morning, and we feel of good courage in your behalf. Many prayers are ascending to heaven for you. Do not look on the dark side; for by beholding we become changed. Think of the mercy, the goodness, the unfailing compassion and love of our God, and of the blessings that He has bestowed on us. "Hope thou in God;" "wait patiently for Him;" "and He shall bring it to pass." [Psalm 42:5; 37:7, 5.]

When trials come, remember that they are sent for your good. "All things work together for good to them that love God." [Romans 8:28.] When trials and tribulations come to you, know that they are sent in order that you may receive from the Lord of glory renewed strength, and increased humility, so that He may safely bless and support and uphold you. In faith and with the hope that "maketh not ashamed," lay hold of the promises of God. [Romans 5:5.]

O how good the Lord is to us all and how safely we may trust Him. He calls us His little children. Then let us come to Him as to a loving Father. It is His desire that the bright beams of His righteousness shall shine forth from our faces and in our words and deeds. If we will love one another as Christ has loved us, the barriers that separate us from God and from one another will be broken down, and many obstacles that hinder the Holy Spirit's flowing from heart to heart will be removed. We shall praise the Lord more when we have the faith that works by love and purifies the soul.

I shall not cease to pray for you. I am glad that Brother and Sister Haskell are with you. Keep firm hold of God. If He is your helper, no mistakes <need> be <made>. He stands ready to help every one. Look to Him alone. Trust Him with all your heart. He will carry you and your burdens.

As I read your words of invitation, I long to be with you in your meeting. In the night season I am talking with you, ever encouraging you to lay hold of the unfailing power of the One who said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

I want to see Edson and Emma very, very much. I pray often for them. I am continually cautioning and encouraging them, urging them to be of good courage and to walk humbly yet trustingly before God, leaning upon the mighty One, refusing to fail or become discouraged.

We shall visit you in the South when we make our trip to the East. We expect to leave here in about three months, after the two books that we now have on hand are completed.

I thank the Lord, Brother Butler, that you can bear so good a report regarding your health. Do not give long discourses. Then you will be able to speak oftener. You must be careful on this point, or you will wear yourself out before your time; because when you speak, you are carried away by an intensity of feeling and forget the strain that you are bringing on yourself.

I send this admonition, also, to your fellow worker Elder Haskell. Neither of you must exhaust

your vitality by giving long discourses. Keep yourselves where you will always be ready to speak words in season. Have faith in God, and hold fast to the power that never fails.

During the meeting I shall be with you in prayer and in faith and in love and in courage, and will lift with you as much as possible by earnest intercession with God. My heart is with you, and may the Lord abundantly bless and sanctify you. May He strengthen your faith and perfect your love for Him, that the heavens may be opened to you and by faith you may be able to endure the seeing of Him who is invisible.

Lt 15, 1904

Butler, G. I.

“Elmshaven,” St. Helena, California

January 12, 1904

Dear Brother Butler,—

I have received and read your letter of January 1 and will now try to answer it.

I cannot advise you to keep any one on the Board of the Publishing Association who does not fill that position faithfully and with consecrated ability. Those who are placed in positions of trust in God's work must be as true as steel to principle, honoring their position. Those who are on the ground will know best what should be done in the case to which you refer.

I have feared that Brother W. O. Palmer would not be successful in his business enterprises. You will remember, perhaps, that when I was leaving Nashville, he was there, [and] he asked me in regard to the food business. I told him that if this business were entered into for self-profit, it would not have God's commendation. He said, “That settles the matter for me. I will keep out of the food business.”

Brother Palmer should not enter into large business enterprises; for he is too free with money, and he will always be worsted. I did not expect the Dixie Food Company to prove a success, and I did not want Edson to have any part in it whatever.

I feel very, very sorry for Brother Palmer. If he has done wrong in any way, try to help him, for Christ's sake. Save him if you can. I hope and pray that he will come out of this experience without losing his hold on God. The light given me regarding him is that his greatest danger is in uniting with worldly men, and thus losing his interest in the truth. I have a letter written to him that I must send him.

Is it not your duty to take up the case of the man who says that Brother Palmer has wronged him, and see that justice is done him? Brother Palmer has excellent abilities. When he is sanctified, body, soul, and spirit, God can use him. But when he loses his hold on God, his natural

tendencies to wrong take control, and he deals unjustly.

Lt 17, 1904

Butler, G. I.

“Elmshaven,” St. Helena, California

January 12, 1904

Dear Brother Butler,—

Brother Brunson’s case is a heavy burden on my soul. I have had a letter written to him for a long time, but have not dared to send it until last night, when I sent it to you, asking you to forward it to him. I held this letter back because I feared that if I should send it at the wrong time, Brother Brunson would make it an excuse for throwing his whole influence on the wrong side. He is in trouble, I know, over the things that you have mentioned, but I dare not touch the matter. I feel very much burdened in regard to him. Save him if you can, but do not allow one line of matter containing his misleading theories to be printed in our papers. Keep out the evil leaven, but do all you can to save Brother Brunson. He is to be treated with brotherly kindness, but he should be made to understand that he cannot be allowed to mingle the leaven of evil, such as the doctrine of once in grace always in grace, with points of faith that we have ever held sacred.

The Sabbath question is a most vital one. In Eden the Lord set the seventh day apart to be observed as holy. He sanctified it as the day of His rest. It is His memorial of creation, and it [is] to be held as sacred through all time.

I think that Dr. Kellogg and Elders Tenney and Jones should know in regard to the position that Elder Brunson holds.

Lt 19, 1904

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

January 13, 1904

My dear children Edson and Emma,—

Brother Butler has made a most earnest request for us to attend the Nashville meeting. I should indeed be pleased to go, but I cannot leave my work here. We are very, very busy. We are just closing up Volume Eight of the Testimonies, and we are also trying to get the manuscript of Ministry of Healing ready for the printer. When these two books are ready for publication, I think that we shall make a visit to the East, if the Lord gives me strength, and we shall then see you. I

pray much for you; often in the night season I am talking and praying with you. My great desire for you is that you may hide yourself with Christ in God.

Edson, whatever may be done at the meeting, keep calm. The Lord would have you far less anxious than you are. If, after you and we have done our best, money does not come in, who can help it? There is a work to be done in Washington and in other places, and the lack of means is a great perplexity. But we must not lose faith.

Do not burden your mind with too many things. Keep the channel free and unobstructed for the inflowing of the Holy Spirit. Whatever may take place, keep your mind stayed on God, and do not become in any way confused.

As I talked with you in the night season, I saw that you were brain-weary, and I said to you, "Cast all your care upon the Lord; for He careth for you." [1 Peter 5:7.] Lay your burdens and perplexities upon the Burden-bearer. The peace of Christ in the heart is worth more to us than anything else.

When I think of you, Edson, carrying so many burdens, I think of how in Battle Creek your father was so unexpectedly stricken by paralysis, and I warn you to be careful. I ask you to unload, to rid yourself of the many burdens and perplexities that prevent you from giving your heart and your head rest. Remember that there is need of giving attention to matters of eternal interest.

Edson, do not become anxious, but rest in the Lord. I should be so glad to see you free in spirit. Take time to consider, and to determine not to allow the enemy to gain any advantage over you. Live by faith in the Son of God. We are daily to be preparing for the mansions that Christ has gone to prepare for those who love Him. In order to do this, we must live in harmony with Him. I mean to keep my heart emptied of all that is displeasing to God.

I dropped asleep while I was writing, with my pen in my hand. How much can pass before one in a short time! I heard some one praying most earnestly. Then the word came, "The Lord is near. Are you ready to meet Him? Are your lamps trimmed and burning?" Edson, you said, "I am not ready." "But the Lord will not wait. Go ye forth to meet Him." Then you said, "Lord Jesus, forgive my sins and pardon my lack of faith." I saw your countenance light up, and you said, "Where is Emma?" You put your arm around her, and said, "O Emma, how sinful my past life now looks to me. Had I hid my life with Christ in God, I could have had peace and happiness all the way along. I see how much more I might have honored the Lord had I always trusted in His wisdom to arrange matters, without losing the confidence that I should ever have maintained."

You seemed to catch a glimpse of Jesus, and you said, "He loves me; He has looked upon me; and my soul is all light in the Lord."

I awoke, and again I slept, and other scenes passed before me. I seemed to be in a meeting. I

heard your voice raised in prayer, and I listened with deep interest. With brokenness of heart you repeated the words:

“Who can understand his errors? cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. 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 19:12-14.]

I heard expressions of praise and thanksgiving from many lips. The thought of what would be should Christ come just then made a deep impression upon minds, and many sought the Lord most earnestly. The deep movings of the Spirit were felt, and many by humble confession found their way out of darkness.

I heard a voice repeating the first part of the twenty-fourth psalm:

“The earth is the Lord’s, and the fulness thereof;

The world, and they that dwell therein.

For He hath founded it upon the seas,

And established it upon the floods.

Who shall ascend into the hill of the Lord?

Or who shall stand in His holy place?

“He that hath clean hands and a pure heart;

Who hath not lifted up his soul unto vanity,

Nor sworn deceitfully.

He shall receive the blessing from the Lord,

And righteousness from the God of His salvation.

This is the generation of them that seek Him,

That seek Thy face, O Jacob.”

[Verses 1-6.]

The Power of the Spirit was seen and felt. The words were repeated:

“O taste and see that the Lord is good;

Blessed is the man that trusteth in Him.

O fear the Lord, ye His saints;
For there is no lack to them that fear Him.
The young lions do lack, and suffer hunger;
But they that fear the Lord shall not want any good thing.”

[Psalm 34:8-10.]

That which I have pictured is possible. Shall we not make it a reality? The representations that pass before me show the gracious purposes that God has toward His people. They show what ought to be, and the work that needs to be done. The Lord would have them made a reality.

I ask those assembled in council at Nashville to consider these words and cast out of their hearts everything that savors of disunion. God knows the secrets of the heart. He will certainly pardon the transgressions of His people if they will make a united effort to answer the prayer of Christ recorded in the seventeenth chapter of John. How much longer will God’s people be content to stay in the dark chamber of unbelief? My brethren, come together in unity. Give to the world from henceforth a clear demonstration of the power of divine grace. Bear witness to the sanctifying, uplifting power of the truth.

“I in them, and Thou in Me,” Christ prayed; “that they may be made perfect in one; 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.” [Verses 23, 24.]

Lt 21, 1904

Kellogg, J. H.

“Elmshaven,” St. Helena, California

January 2, 1904

Dr. J. H. Kellogg

Battle Creek, Michigan

My dear Brother,—

I have received your letter, and also a copy of a circular letter recently sent out by you. Thank you. I have ever had an intense desire to see you standing firm in God, working under the direction of the great head Physician.

My brother, I ask you to remember that Christ is our Leader. The beings that He has purchased with His blood are to study the life that He lived in this world, in order to learn what path they are to follow. His voice is heard, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] "So shall he be My disciple." [See John 15:8.] He who supposes, like Nebuchadnezzar, that he can lift up or cast down, will find that he is reckoning without God.

I ask you to consider Him who, though the Majesty of heaven, the King of glory, took humanity upon Him and came to this world to show what those who serve Him may become. God has given you precious knowledge regarding the treatment of the sick. But you have not appreciated this knowledge as the gift of God.

I am thankful that you see something of what has been lost by your consenting to take the heavy burden of business matters, and by your efforts to control the general work. Again and again your devisings have hindered the advancement of the work of God. Time has been lost during which victories might have been gained if you had stood out of the way. Your vision has been narrow.

I am glad that you see the evil influence of division. Had you put yourself where you should have been, there would long ago have been a united company, and medical missionary work, in connection with the gospel ministry, would have had a far-reaching influence for good. This I know; for the truth has been presented to me too clearly for me to turn away from it.

You have manifested altogether too much kingship in your work as a physician. For the last twenty years warnings in regard to this have been presented to me. I have been instructed that had you acted your part in giving recognition to men who were deserving of recognition, we should today have had men doing as good a work as yourself in some things—physicians qualified to fill important positions of trust. But there is a dearth of workers at a time when we so much need men who show all-around efficiency because they acknowledge God and Christ as supreme.

Christ is your example. If you fall short of following the example that He came to our world to give, God could not safely admit you into the heavenly courts.

Infinite possibilities are placed within the reach of every human being who in humility and contrition returns to his allegiance to God, as a little child acknowledging the authority of His law and obeying its precepts. The Father and the Son have provided for man great things, broad and high and deep and inexpressible. This they have done that man, becoming one with Christ in God, might trade on his talents to advance the kingdom of heaven in this world. But man, choosing the kingship, will, in pursuance of his object, reveal what self will do by its devising, setting aside the only One to whom belongs the kingship, who is the Alpha and Omega of all things, beside whom there is none else.

God, the living, personal God, the author and ruler of nature, is above all science. He is

acquainted with science that is inexplicable to the greatest minds in our world. In His sight the nations before Him are as a drop in the bucket. He taketh up the isles as a very little thing. Lebanon is not sufficient to burn, or the beasts thereof for a burnt offering.

How few have any knowledge of God! How few understand the greatness and majesty of our God! Human language cannot define Him. His ways are past finding out.

God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance.

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord God hath spoken this word.

“The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” [Isaiah 24:1-5.]

Notice the sure result of heaping indignity upon the laws of God’s kingdom: “Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merryhearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.” [Verses 6-12.]

Then the scene changes. The prophet says: “When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning of grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord of Israel in the isles of the sea. ...

“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously.” [Verses

13-15, 21-23.]

There are in the Word of God declarations so plain that those who take heed will be preserved from self-exaltation. Their lives will be such that through them the Lord will be revealed to the people.

The twenty-fifth chapter of Isaiah shows what will be in the future, when the Lord shall have destroyed all pride and self-exaltation.

“O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth. For Thou hast made of a city an heap; of a defenced city a ruin; it shall never be built. Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee. For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low.

“And in this mountain shall the Lord make unto all people a feast of fat things, a feast of wine in the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the rebuke of His people shall He take away from all the earth; for the Lord hath spoken it.

“And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under Him, even as the straw is trodden down for the dunghill. And He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and He shall bring down their pride together with the spoils of their hands. And the fortresses of the high fort of thy walls shall He bring down, lay low, and bring to the ground, even to the dust.” [Verses 1-12.]

“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 for ever; for in the Lord JEHOVAH is everlasting strength.” [Isaiah 26:1-4.]

Lt 23, 1904

Kellogg, J. H.

“Elmshaven,” St. Helena, California

December 1903

Dr. J. H. Kellogg

Battle Creek, Michigan

My dear Brother,—

I praise the Lord for the letters that I have recently received from you. I greatly desire that you may now make a thorough work of repentance for time and for eternity. So long have you been retrograding toward union with the world, that it is difficult for you to see where you might now be standing, had you constantly advanced heavenward. You have lost many blessings because you have not felt your need of light.

If your faith in the Word of God is strengthened; if you will fully accept the truths that have called us out of the world and made us a people denominated by the Lord as His peculiar treasure; if you will unite with your brethren in standing by the old landmarks, then there will be unity. But if you remain in unbelief, unsettled as to the true foundation of faith, there can be no hope of any more unity in the future than there has been in the past.

I am instructed to say that you need to be taught the first principles of present truth. You have not believed the messages that God has given for this time. Think you that while you remain in doubt and unbelief, you can be fully united with those who have stood for the truth as it is in Jesus, and who have accepted the light that God has given to us as a people?

Ask yourself candidly whether you are sound in the faith. Do all in your power to come into unity with God and with your brethren. As a people, we cannot receive the full measure of the blessing of God, while some who occupy leading positions are working against the truth that for years we have held sacred, and obedience to which has brought us what success we have had.

“Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love.” [Revelation 2:1-4.]

If you had kept the faith, you would not have left your first love, and you would not have brought yourself into the unsettled condition in which you have been for years.

“And unto the angel of the church in Sardis write: These things saith He that hath the seven spirits of God, and the seven stars: I know thy works that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.” [Revelation 3:1, 2.]

These words point out your true spiritual condition. The warning comes: “Dr. Kellogg is not a converted man. Some of his associate physicians are so deceived by Satan that they are unable to distinguish between the true and the genuine, the false and the deceptive. They stand directly in his way, hindering him from making a thorough work of repentance.”

You need an entire change of heart before you can discern the error into which you have fallen. You have listened to the archdeceiver. You do not discern where the sophistries you have received will lead. Read carefully the fifth chapter of Hebrews. You have no time to lose. The angel of God calls, “Close up the ranks. John H. Kellogg, come into line.”

A Bible institute should be held in some place where medical missionary workers and ministers may meet together to study the Scriptures. Let the Bible explain its own statements. Accept it just as it reads, without twisting the words to suit human ideas. “What is the chaff to the wheat?” [Jeremiah 23:28.]

Teach All Nations

The gospel commission as recorded in Matthew was given not only to the disciples of Christ who were then living, but to all who should afterward receive Him. Upon every one who accepts Him as a personal Saviour is placed the burden of proclaiming the gospel message. Will the church today refuse to recognize its obligation to do the work so plainly outlined in the words: “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 28:19, 20.] Were it not for the promise of Christ’s presence, we might well draw back. But He says, “Lo, I am with you always, even unto the end of the world.” [Verse 20.]

This work is not to be confined to a few. The proclamation of the gospel is not to be limited to one city or to one state. “Go ye therefore, and teach all nations.” [Verse 19.]

God is in earnest with His people. He calls upon them to overcome the spirit of covetousness. We must be careful not to tie up the Lord’s means by establishing institutions larger than is consistent with the plan of God. It is His purpose that facilities shall be provided for the advancement of His work in all parts of the world. Large sums of money are not to be invested in one or two places. The erection of many buildings in one place reveals a selfish outlay of means. Thus the money brought into the treasury by the liberality of God’s people is absorbed in one place by those having charge of the work in that place. When men are freed from selfishness, they will not make such earnest efforts to grasp all that they possibly can for the place in which they are most interested. They will be willing to sacrifice their ambitions in order that other places may receive a share of the means available for the advancement of God’s work.

Christ Our Only Hope.

As we see the condition of mankind today, the question arises in the minds of some, Is man by

nature totally and wholly depraved? Is he hopelessly ruined?

Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. He took humanity and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset.

Only by accepting Christ as a personal Saviour can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the Word. Only through Christ can men sunken in sin and degradation be led to a higher life. Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save.

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall be as gods: ye shall not surely die," he said. [Genesis 3:4, 5.] And by a belief of his words, they placed themselves on his side.

Of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved." [Acts 4:12.] "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." [Hebrews 2:17, 18.]

Lt 25, 1904

Brethren and Sisters in the Southern Union Conference

"Elmshaven," St. Helena, California

January 12, 1904

To my brethren and sisters in the Southern Union Conference,—

God would have the standard lifted higher and still higher. The church cannot abridge her task without denying her Master. Meeting houses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with His people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest.

In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously

as possible. It is through a lack of faith that we fail of receiving the fulfilment of God's promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, I will not fail nor become discouraged.

Let our brethren in Nashville and in all parts of the South lay aside their doubts and come over to the side of faith. Let them say, "We will do our best. No longer will we question the work and the ways of the Lord. From this time we will believe the word of the Lord, and obey His command to 'Arise and build' [Nehemiah 2:20], whether all the money required is in sight or not."

The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost.

Our churches need an increase of true piety. When liberal offerings and a just tithe are paid by all, many more facilities can be provided for the carrying forward of the Lord's work. Let there be systematic giving on the part of all. Some may be unable to give a large sum, but they can lay aside each week a small sum for the Lord. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord.

The gospel ministry is to be supported by self-denial and self-sacrifice. Through the self-denying labors of God's people, others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work.

When we pray and believe, trusting God's promises, He will work in our behalf; He will cooperate with us. When we come to Him with the simplicity of little children, He will hear our prayers. He will give success in every lawful undertaking. But He may not always answer our prayers just as we desire Him to. His way is not always our way. He who reads the future may see that what we desire would not be for our best good or for the glory of His name.

The Duty of Parents

God is greatly dishonored by the neglect of parents to train their children for Him. Many parents are approaching the judgment with their work undone. If the mothers in our churches would work perseveringly for the salvation of their children, denying the inclination to read novels and to spend much time in the making of fashionable garments, much more would be done for Christ.

Parents, work earnestly for the conversion of your children, that they may become missionaries for Christ. In private, and at the family altar, pray for them. Allow them to help you in missionary work. Let your life show them that you love God and that you love them. Let them see that you have an interest in their welfare. Act your part faithfully. Give them encouragement. You yourselves like to know that your efforts are appreciated. Then let your children know that you appreciate their efforts to help.

Every home should be a place of love, a place where the angels of God abide, working with softening, subduing influence upon the hearts of parents and children.

A Warning Against Deceptions

We are living in perilous times. We need to search the Scriptures diligently and prayerfully, that we may avoid weaving into our faith dangerous errors.

I warn our church members, Let no one beguile you into the belief that God is an essence pervading nature. Such an idea is a specious delusion. Let all be on guard against such suppositions. These subtle theories, clothed in beautiful garments, prepare the way for greater errors, which, if accepted, will lead even conscientious believers in the truth away from their steadfastness to false doctrines.

From time to time we need unitedly to examine the reasons of our faith. It is essential that we study carefully the truths of God's Word; for we read that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." [1 Timothy 4:1.] We are in grave danger when we lightly regard any truth; for then the mind is opened to error. We must take heed how and what we hear. We need not seek to understand the arguments that men offer in support of their theories, when it may be readily discerned that these theories are not in harmony with the Scriptures. Some who think that they have scientific knowledge are by their interpretations giving wrong ideas both of science and of the Bible. Let the Bible decide every question that is essential to man's salvation.

Christ Our Only Hope

As we see the condition of mankind today, the question arises in the minds of some, Is man by nature totally and wholly depraved? Is he hopelessly ruined? <No, he is not. The Lord Jesus left the royal courts and, taking our human nature, lived such a life as everyone may live in humanity, through following His example. [We may] perfect a life in this world [which] is an example of righteousness, and overcome as Christ has given us an example in His life, revealing that humanity may conquer, as He, the great Pattern, [conquered].>

Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. <Christ came to our world to live the example humanity must live, if they [are to] secure the heavenly reward.> Of themselves they can do no good thing. But there is a way of escape. When man sinned, Christ offered to stand as his substitute and surety, in order to provide a way whereby the guilty race might return to loyalty. He took humanity and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset, <and resisted every plausible representation of hope that sinners can be saved in their sins. Christ's righteousness is distinctly made apparent in overcoming every temptation.>

Only by accepting Christ as a personal Saviour can human beings be uplifted. Beware of any theory that would lead men to look for salvation from any other source than that pointed out in the Word. Only through Christ can men sunken in sin and degradation be led to a higher life.

Theories that do not recognize the atonement that has been made for sin, and the work that the Holy Spirit is to do in the hearts of human beings, are powerless to save. <Christ lived the unpolluted life in this world to reveal to human beings the power of His grace [that] will be given to every soul that will accept Him as his Saviour.>

Man's pride would lead him to seek for salvation in some other way than that pointed out in the Scriptures. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost <all who will accept Him as their Saviour>. To this pride Satan appealed in the temptation that he brought to our first parents. "Ye shall be as gods; ye shall not surely die," he said. [Genesis 3:4, 5.] And by a belief of his words, they placed themselves on his side.

Of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved." [Acts 4:12.] "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." [Hebrews 2:17, 18.]

<Praise the Lord, Oh, my soul, praise His holy name. We may overcome through the blood of the Lamb and the word of our testimony lifting up the Man of Calvary, living and working out Christ's example, giving to the world a living example of a Christlike life and [showing] that man may overcome through the blood of the Lamb, and the word of their testimony. Thus living the holy law as an example to the world, men are left without excuse, for [those who overcame] lived the example the Lord has given them.>

Lt 27, 1904

Irwin, Brother and Sister [G. A.]

"Elmshaven," St. Helena, California

January 18, 1904

Dear Brother and Sister Irwin,—

I must ask to be excused from writing a long letter today; but I feel like sending a few words, because you, Brother Irwin, are so thoughtful as to write to me often, and your wife has been very faithful in sending me letters. I receive encouraging reports from Brother and Sister Kress also, and from other friends. I thank you all.

During the past few months, I have had so much writing to do in regard to the personality of God, and other matters of grave importance, that I have worked very steadily, early and late. I have endeavored to warn our people against the delusions of the last days.

Brother Irwin, I should like to suggest that if Brother Burden could be given supervision of some

line of outdoor work, that would take him into the open air, it would be for the health of his soul as well as his body. We hope that soon there will be made some changes that will bring brightness into the soul of Brother Burden. Both he and his wife are very much appreciated by me. His case, as well as that of his precious wife and her sisters, has been opened before me. They are all valuable workers. Let us consider the fact that Brother and Sister Burden have worked exceedingly hard, and have sacrificed their all, in order to advance the cause. The Lord will reward them for their faithful service. I love the whole family, and I know that the Lord loves them. I sincerely hope that in the hearts of all, there will be felt the deep moving of the Spirit of God. The transforming influence of the Spirit will make possible a blessed blending.

My prayer is that our beloved Brother and Sister Burden may remain connected with the Sanitarium, and that they may use all their sanctified ability in an effort to make the work in Australia a success. Plan for him to spend more time outdoors. Constant sedentary employment is not good either for him or his wife. I desire that they shall live and be in health and act their part in the place where they can do the most good.

Lt 29, 1904

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

January 17, 1904

Dear Brother and Sister Burden,—

I should be so pleased to see you and hope that some day I may. I am so sorry that the temptations of the enemy have come to you. I entreat you to dismiss Satan. Close the door against his temptations. My dear and much-respected brother, I find that the enemy is robbing you of your courage. The Lord desires you to be of good courage. Brace up. You can be a help and a blessing to the cause in Australia in connection with the Sanitarium. But, my dear brother, do not mark out a course of your own, which you are determined to follow. The Lord does not want you to do this.

You take a gloomy view of things. All the time Satan is working on every hand to destroy faith and to make people unhappy. He has been and still is working on the mind of Dr. Kellogg. So long has the doctor given the enemy encouragement that he has lost his bearings. The message to the Laodicean church is a faithful description of his case. I have hoped that he would right himself up. He has made some moves in the right direction, but it is like plucking out the right eye or cutting off the right hand for him to admit any mistakes he has made.

Brother Burden, I advised you not to take the burden of the inside management of the Sanitarium, because the light given me for you was that your health would be greatly improved by outdoor work. I have been instructed that your stomach trouble is aggravated by your dietetic

habits. You need to make a decided change in some respects, else you will not improve in health. I was instructed that if you would change your dietetic habits, and keep your mind free from worry, you would be a new man. May God help you, Brother Burden, to do this. Give your digestive organs the most favorable opportunity to do their appointed work.

Do not think that you must leave the Sanitarium because differences have arisen. Take up the work in a way that seems best until you have assurance that it is your duty to disconnect from the institution. Blend in Christian love with your fellow workers, and do not allow yourself to be easily wounded. When you become interested in the salvation of perishing souls, you will not mind the little differences that are so common in the association of human beings with one another.

I had to learn my lesson when much younger than I am now. When my husband and I were living in Rochester, New York, carrying on the publication of the Review and Herald, there were twenty-two who every day gathered round our family board. These workers were of different temperaments and dispositions. We had much to try us and many perplexing problems to solve. Under great difficulties and with little money, we were endeavoring to carry forward the proclamation of present truth.

I purposed in my heart that no word or act of mine should cause irritation. When others were irritated, I would say, "We are all Christ's little children, members of His family. Let us bring all the sunshine that we can into our home. Do not speak one word that would hurt the feelings of another. When you are tempted to speak or act unadvisedly, look to Jesus, and remember that when the feelings are stirred, silence is eloquence."

Lt 31, 1904

Burden, Brother and Sister [J. A.]; Kress, Brother and Sister [D. H.]

"Elmshaven," St. Helena, California

January 17, 1904

Dear Brother and Sister Burden and Brother and Sister Kress,—

The Lord will greatly bless you if you will come into unity. But He cannot place His approval on the spirit of disunion that exists. The grace of God is not revealed by this spirit. All of you have a part to act in changing the present condition of things. Will you not strive to answer the prayer of Christ? You are not all of the same stamp of character, but by showing tact and consideration, you can work together in harmony. We are to love one another, Christ says, "as I have loved you." [John 13:34.]

You can all harmonize in Christian love and sympathy, each accommodating himself to the other. I do not say that a separation between Brother Burden and Dr. Kress would be wrong, but, my

brethren, if the cause demands your service in the same place, do not separate, but fulfil God's purpose for you by blending together. Christ addresses you all when He says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] Read and study the prayer that Christ offered for His disciples just before His crucifixion, and determine to become one in heart with your fellow workers. A rich blessing will come to you as you do this. None of you needs be unhappy for a moment.

Christ's prayer was the preface to the sacrifice that He was about to make for us. It is an illustration of the intercession that He is offering for us before the Father.

"Sanctify them through Thy truth; Thy word is truth," He prayed. "As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one; 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 17:17-23.]

Today the One who offered this prayer is interceding before the Father in behalf of the beings He has redeemed. He presents them to Jehovah, saying, "I have graven them upon the palms of My hands." [Isaiah 49:16.]

Sanctification through the truth, oneness with Christ—this is God's purpose for us. By their sanctification and their unity, Christians are to give evidence to the world that a perfect work has been done for them in and through Christ. Thus they are to bear witness that God sent His Son to save sinners.

Will you not let Christ carry on this work of sanctification in your hearts? You may all be complete in Him. You have the assurance that through the sanctification of the truth you may be made perfect in one. From the light God has given me, I know that harmony would prevail if you were all willing to give up your special preferences. Do not grieve the dear Saviour's heart of love and your own souls by clinging to your own ideas. I beg of you all to do your part in answering the prayer of Christ. Concede your individual preferences, and do not think of separating because you can not agree. You would dishonor Christ were you to do this. You would weaken yourselves spiritually, and rob yourselves of an experience that you need. You can work together in harmony if self is crucified, and Christ reigns in heart and mind.

I love you all, and I have confidence in you all as dear children of God, beloved of Him. True, you do not always see things in the same light. Remember that the more you make of little differences of opinion, the more firmly seated will become the habit of making precise rules,

which would better not [be] made.

Study the words that Christ spoke to His disciples in the upper chamber just before His trial and crucifixion.

“Let not your heart be troubled,” He said; “ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also.” [John 14:1-3.]

The Saviour is acquainted with the mental suffering of His children. He knows how at times their hearts are wounded and bleeding. He would have the afflicted soothed and helped. He says to us, “Bear ye one another’s burdens.” [Galatians 6:2.] “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” [Romans 15:1.] We are to relate ourselves rightly to one another, even though to do this demands sacrifice. Christ made an infinite sacrifice for us, and should we not be willing to sacrifice for others? We are to guard carefully against wounding or bruising the hearts of God’s children; for when we do this, we wound and bruise the heart of Christ.

Lt 33, 1904

Faulkhead, N. D.; Salisbury, W. D.

“Elmshaven,” St. Helena, California

January 19, 1904

Dear Brethren Faulkhead and Salisbury,—

I will try to write you a short letter to send in the mail that leaves here tomorrow. I have written but few letters to Australia of late; for my time has been closely occupied in writing articles to meet special issues here.

If in every step that we take we have the wisdom that comes from above, we shall have a clear understanding in regard to the foundation of our faith, and we shall give the trumpet a certain sound. We shall be able to speak understandingly of the evidences of our faith, and to give a reason for the hope that is in us, showing that it is not a false faith, but a genuine faith that has brought us out from the world to stand as God’s chosen people.

I have been working early and late and have had a very trying time. But I am not disheartened or discouraged. My faith in the leadings of the Spirit of God has become evidence as the things we have looked for have become realities. As evidence after evidence has answered to our faith, our belief has grown stronger and stronger that we shall not be disappointed in the future.

I have had fears that there would be some misunderstandings as to how I regard the book Living

Temple. This book contains misleading statements and never should have been published. There is in it the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement. I do not think that Dr. Kellogg saw this clearly. I do not think that he realized that in laying his new foundation of faith, he was directing his steps toward infidelity.

I write you this that you may know that I am opposed to all such productions.

This morning I rose at two and read sixty or seventy pages of matter that will appear in Testimony 8, which is soon to be published. I think that the instruction contained in this book will be a safeguard to our people.

May the Lord bless and strengthen you and keep your feet firmly fixed on the foundation upon which God's people have been standing for the past fifty years is my prayer.

Lt 35, 1904

Farnsworth, Brother and Sister [E. W.]

"Elmshaven," St. Helena, California

January 19, 1904

Dear Brother and Sister Farnsworth,—

I have not written to you for a long time. This is because I have been pressed beyond measure with other writing. I could not have done more than I have.

The Lord has greatly helped me healthwise. Difficulties that I have had for twenty-five years have been removed. I have used no medicine, but for hours during the night season, when I was unable to sleep, I prayed for the healing power of God. I asked the Lord to restore my eyesight, to strengthen my heart, and to relieve the spinal difficulty. I have improved wonderfully. My health is better this winter than it has been for many years. The great Physician has wrought in my behalf, and I praise His holy name.

I should be very much pleased to see you and talk with you. But will this ever be?

Later. I wrote so far, and then went down to dinner. After dinner Willie came to my room, and we read together the letters received in the noon mail. Brother Daniells sent us a copy of the letter he has written to Elder Irwin in regard to your coming to America, attending the large camp-meetings that will be held, and then going to England to connect with the work there for a time. W. C. White and I have talked this matter over, and I cannot see how you could better serve the cause of God. We hope that no objection will be raised to your coming. If it is in the order of God for you to come, I hope that the call may be favorably responded to.

So perhaps we may meet again. I hope so. I am thinking of making a visit to the East this summer and staying at Washington for several months. We expected to leave here in about two months. Willie wrote to Elder Daniells about our plans, and he has written back for us to come at once. I do not know just what we shall do. I do not think that I shall go before the cold weather is over. But Willie may go sooner, to help the brethren in laying their plans for the summer's work and to make arrangements for our stay in Washington.

We desire to move in the direction that the Lord would have us go. The Lord will lead us if we have faith and trust in Him. We cannot afford to be without a close union with Christ. We must have the guidance of the One who knows the end from the beginning.

I will say in closing that we should be much pleased to unite with you for a time in camp-meeting work in America. I think that I shall attend a number of camp-meetings.

In much love.

Lt 37, 1904

Kress, Brother and Sister [D. H.]

“Elmshaven,” St. Helena, California

January 18, 1904

Dear Brother and Sister Kress,—

I have received instruction in regard to the use of flesh meat in our sanitariums. Flesh meat should be excluded from the diet, and its place should be supplied by wholesome, palatable food, prepared in such a way as to be appetizing.

Those who come to our sanitariums for treatment should be provided with a liberal supply of well-cooked food. The food placed before them must necessarily be more varied in kind than would be necessary in a home family. Let the diet be such that a good impression will be made on the guests. This is a matter of great importance. The patronage of a sanitarium will be larger if a liberal supply of appetizing food is provided.

Again and again I have left the tables of our sanitariums hungry and unsatisfied. I have talked with those in charge of the institutions, and have told them that their diet needed to be more liberal and the food more appetizing. I told them to put their ingenuity to work to make the necessary change in the best way. I told them to remember that what would perhaps suit the taste of health reformers would not answer at all for those who have always eaten luxuries, as they are termed. Much may be learned from the meals prepared and served in a successfully conducted hygienic restaurant.

Brother and Sister Kress, unless you give much attention to this matter, your patronage will

decrease instead of increasing. There is danger of going to extremes in diet reform.

When a letter came to me from Cooranbong, saying that Dr. Kress was dying, I was that night instructed that he must have a change of diet. A raw egg, taken two or three times a day, would give the nourishment that he greatly needed.

I feared that Dr. Kress would not live till my prescription reached him, but the Lord graciously spared his life.

Last night I was in my sleep talking with Dr. Kress. I said to him, You must still exercise care in regard to extremes in diet. You must not go to extremes either in your own case or in regard to the food provided for the helpers and patients at the Sanitarium. The patients pay a good price for their board, and they should have liberal fare. Some may come to the Sanitarium in a condition demanding stern denial of appetite and the simplest fare, but as their health improves, they should be liberally supplied with nourishing food.

You may be surprised at my writing this, but last night I was instructed that a change in the diet would make a great difference in your patronage. A more liberal diet is needed.

Will you not give heed to this instruction? It will be good for you as well as for the patients.

I will not write more on this subject now. I have a deep interest in the family at the Wahroonga Sanitarium. I have their special good in view, and this is why I have written as I have. I woke at half-past eleven and rose at half-past one to write this letter.

In much love.

Lt 39, 1904

Haskell, S. N.

“Elmshaven,” St. Helena, California

November 26, 1903

Elder S. N. Haskell

My dear Brother in Christ Jesus,—

I have received your letter and will say to you, Let us not look on the dark side of things. The Lord knows all. Let us prove His faithfulness by obeying the commission that He gave to His disciples, looking unto Jesus, the Author and Finisher of our faith.

I feel urged to write to you, Elder Haskell, to attend the meeting of the Southern Union Conference to be held at Nashville. You should stand by the side of Elder Butler and bear a plain, decided testimony.

The Lord has instructed me that some will seek to displace the aged servants of God who have been with this message from its beginning. Those who are inclined to set Brother Butler to one side are not in harmony with the mind of the Lord. God has brought him forth from seclusion, as one chosen to fill an appointed place. He is sound in the faith. The Lord is with him. And if he will be careful not to work too hard, he can nobly fill his place as a man chosen of God to bear important responsibilities in His work. Let no one try to displace Elder Butler, for the Lord has given him his appointment.

I am more pleased than I know how to express that you two aged soldiers of the cross, men of gray hairs, are still left to us and are able to lift up your voices in the proclamation of solid Bible truth. You have vital truths to present to the people.

I am instructed to say to you and to Elder Butler, Do not preach too long at a time. Let your sermons be short and frequent. Be ready to speak whenever any crisis arises. Fanciful doctrines will be presented by some as food for the flock of God. I am instructed to warn our people to be on their guard against false teaching.

I have recently written a letter to Elder Butler, but it is mislaid, so I will send these few words to you and ask you to read them to him. We remember you both by name in our prayers. We also pray for Edson who is in great danger of carrying too many burdens.

With much love to yourself and wife

Lt 41, 1904

Haskell, Brother and Sister [S. N.]

“Elmshaven,” St. Helena, California

November 26, 1903

Dear Brother and Sister Haskell,—

At this time two years ago, I was in South Lancaster. As the result of a ride between South Lancaster and Clinton in cold weather I was taken very sick. I should then have gone direct to Battle Creek instead of going around by New York. The results of that journey nearly cost me my life. But the Lord preserved me, and I have been engaged in the conflict ever since.

I wish I could see you, but I dare not say to you what I would like to say. I would like to invite you to come and spend some time with us. But I dare not urge you to do this. They need you in the South. Dr. Kellogg writes me that he has asked you to come to Battle Creek. We need more laborers in Washington to help in establishing the work in that new and important center. I dare not say one word as to what you ought to do. I leave you to be taught of God. Let the Lord, the Captain of your salvation, give you your orders.

Be careful not to overwork. Do not take on burdens that you should avoid. We want the aged men of experience preserved to us. We need them especially at this time to bear earnest, decided testimony to the faith once delivered to the saints.

Our people need to understand the reasons of our faith and our past experiences.

How sad it is that so many of our people apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can be so easily led by a false spirit show that they have been following the wrong captain for some time—so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eyeglasses, to have their eyes anointed that they may see clearly and discern the true pillars of the faith, and say, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His.” [2 Timothy 2:19.] We need to revive the old evidences of the faith once delivered to the saints.

Every conceivable fanciful and deceptive doctrine will be presented by men who think that they have the truth. Some are now teaching that children will be born in the new earth. Is this present truth? Who has inspired these men to present such a theory? Did the Lord give any one such views? No; those things which are revealed are for us and for our children, but upon subjects not revealed, and having naught to do with our salvation, silence is eloquence. These strange ideas should not even be mentioned, much less taught as essential truths.

We have reached a time when things are to be called by their right name. As we did in the earlier days, we must arise and, under the Spirit of God, rebuke the work of deception.

Some of the sentiments now expressed are the alpha of some of the most fanatical ideas that could be presented. Teachings similar to those we had to meet soon after 1844 are being taught by some who occupy important positions in the work of God.

In New Hampshire, in Vermont, and in other places, we had to resist the stealthy, deceptive work of fanaticism. Presumptuous sins were entered into, and unholy lusts were freely indulged by some under the cloak of sanctification. The doctrine of spiritual free-love was advocated. We saw the fulfilment of the Scripture, “that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” [1 Timothy 4:1.]

Will those who have been deceived by the art of the great deceiver now make a decided change? O that they might realize how they have dishonored God? Men standing in responsible positions have presented in subtle scientific words their human ideas of God.

But I take no pleasure in dwelling upon these matters. The Lord has a care for His sheep, and He will not permit them to be deceived and destroyed. We must all make a determined effort to save the souls of those who have been deceived.

Lt 43, 1904

Butler, G. I.

“Elmshaven,” St. Helena, California

December 14, 1903

Dear Brother Butler,—

I received and read your letter this morning. I am deeply interested in anything regarding the work in the South. I think I understand the situation there.

I hope that Elder Daniells will attend your conference. He can help you in many ways. I wish him to be able to take a live interest in the work in the South, especially in the work at Nashville.

May the Lord impart to us His own light. The doctrine of a wonderful experience of holiness and sanctification that has been taught in Battle Creek and other places has been as leaven put into meal. I fear greatly for the results of this fanaticism. The experiences we passed through in the early days of the message have always led me to feel, when I see men professing to occupy a high platform of righteousness, that something will follow of which we should be ashamed, something that will work harm.

We certainly need clear, spiritual eyesight. When I hear of theories being presented relating to my Father and my God, I am afraid lest the Lord shall be presented by finite man in a manner to belittle and dishonor Him.

You well know my position. We are on the earth as combatants. This is no time or place for us to be negligent, indifferent, or careless. We have a heaven to win and a hell to shun. There is frequently presented to me a scene of conflict and of determined opposition. How can it be otherwise when we are in an enemy's country?

In the public games held in ancient times a prize was placed in the view of those who were engaged in the contest. And for a mere chance of winning this paltry recompense, men were willing to submit to most painful trials. They gladly practiced self-denial and endured a severe strain in order to fit themselves for the contest. And shall not those who are animated with the hope of the gospel enter with equal enthusiasm into the contest to win the “far more exceeding and eternal weight of glory”? [2 Corinthians 4:17.] Shall they, with the heavenly reward in full view, be less anxious or make only a feeble effort for success? Let us tax every spiritual muscle and sinew in the effort to secure the eternal reward.

When one of the contestants in these games felt himself weakening, he would lift his eyes to the coronet in full view. The sight gave him fresh animation, and gathering up his powers, he pressed

forward with renewed intensity of effort.

What a lesson is this for those who have before them the prize of eternal life in the mansions our Saviour has gone to prepare! Let us contemplate our heavenly treasure. We are not to allow our minds to dwell upon discouraging subjects. No one will be a winner in the great contest unless with earnest prayer and diligent study of the Word he exerts every spiritual muscle and sinew, keeping his eye fixed on the Author and Finisher of our faith.

We are not to be content with a vague supposition or a general belief as to what is truth. We must have the saving truth that brings with it the keeping power of God. An eternal reward is to be gained. Christ is watching, seeking to encourage and strengthen every soul striving for the victory. He holds up to his view the crown of life, that by looking, his faith may lead him to put forth renewed energy.

Peace and Unity

Let us strive for peace and unity. We need to study carefully and prayerfully the prayer of Christ for His disciples. Their unity in Christ through the belief of the truth carries to the world a convincing testimony that they are taught by Him. Under the Holy Spirit's influence, peace and harmony will prevail. Spiritual peace and harmony bring health to the church, even as physical health is promoted by the harmonious action of all parts of the body. I am instructed to urge upon our churches everywhere the importance of studying the prayer of Christ, that they may come into the unity expressed in the words:

“I in them, and Thou in Me, that they may be made perfect in one, that the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me.” [John 17:23.]

Why should not all strive to be made perfect in one through the sanctification of the truth? It is our duty to avoid the expression of ideas that would arouse difference of opinion and engender strife.

God is the Author of all good. All our blessings flow from Him, and they are given for the purpose of better fitting us to work to His glory.

As they have received the compassion and mercy and love of God, let men in positions of responsibility show compassion toward their fellow workers, even though these workers may have erred and gone out of the way. The Lord says to the men standing at the head of His work: “Walk softly before Me, and I will be your guide and your strength. You are not to hinder any of My servants, or destroy or lessen the influence of their work. He that abideth under the shadow of the Almighty shall be delivered from the snare of the fowler. The meek will I guide in judgment, the meek will I teach my way.” [See Psalm 91:1, 3; 25:9.]

The greatest provocation that man can give would not hurt us if we would not put ourselves in the way by a manifestation of supposed authority. We become presumptuous, and God allows our

pride to be hurt. Those who have learned to forgive and to pass by injuries have learned the surest way of baffling and defeating the enemy. Many things that appear to be formidable may be overcome by the grace of God revealed in human kindness and love. Divine grace is for you and for me if we will hide ourselves in Christ. Let our prayer be, "Lead me to the Rock that is higher than I." [Psalm 61:2.]

Lt 45, 1904

Harper, Walter

January 19, 1904

Mr. Walter Harper

My dear Brother,—

I have been reading over the letters sent you last July. I think the matter is plainly stated. You have neglected those duties that a husband can and should perform for his wife. This has made it very disagreeable for Sister Harper. You have thought that you must discipline her and teach her your ways. You have thought that as your wife she must follow out your ideas. But for her to have done this would have been to bind herself under a yoke, as a bonds slave. I want you to understand that it is not your duty to try to blend your wife's identity with yours, or to try to control her movements by your own.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." [Matthew 6:22, 23.]

These words have a first and a second sense, a literal and a figurative meaning. They are full of truth in regard to the bodily eye, with which we see external objects. And they are true also in regard to the spiritual eye, the conscience, with which we estimate good and evil. If the eye of the soul, the conscience, is perfectly healthy, the soul will be taught aright.

But when the conscience is guided by human perceptions, which are not subdued and softened by the grace of Christ, the mind is in a diseased condition. Things are not seen in their true bearings. The imagination is wrought upon, and the eye of the mind sees things in a false, distorted light.

My brother, you need clear, sympathetic eyesight. Your conscience has been abused, and has become hardened, but if you will follow the right course, renewed sensitiveness will come to it.

From the light given me by the Lord, I know that your ideas in regard to your wife's obligations to you are greatly overstrained. Your unnatural course of action in trying to force her to fulfil the obligations that you say her marriage imposes upon her is weaning her affections from you. She cannot accept the suppositions or the conclusions that you urge upon her.

Right or wrong, every one is guided by his own perceptions, by the use of such eyesight as he has. Your eyesight has been misleading you, and this has wrought harm to your wife. You have tried to force her to act according to the way in which you see things, instead of allowing her to act according to her own judgment. But she is very slow to blame you when she can honestly excuse you.

Brother Harper, this I must say: if your judgment does not become more correct, more in harmony with the Word of God, it will be best for you and your wife to remain apart until a change takes place in your spiritual eyesight, and you can see things in a Bible light. You are in positive danger. But you will improve if your spiritual eyesight improves.

Your disposition, greatly indulged since your marriage, leads you obstinately to maintain that you are right, and to refuse to examine or accept the conclusions of others. But if you will place yourself in subjection to God's will, your spiritual eyesight will in time be healed. You will not view things in accordance with spasmodic impulse. The health of the whole being will be improved. In the case of self-induced disease, when a man fancies that he sees what does not exist, there is a parallel persuasion of all the other faculties.

I have a deep interest in you and an earnest desire that you shall succeed in reaching a higher standard. If your wife ever returns to you, provide her with a home, comfortable and modest. Be liberal with her. Support her in a way that will give her no occasion to feel that she is a beggar. Do not destroy her courage and her love. She has a good mind, and will continue to have, unless by your unadvised movements you destroy it.

January 24

I begin again this morning to write to you. In the night season I have had some very plain conversation with you. You will need to change your attitude toward your wife's relatives, if you ever expect to be any help to them spiritually. This the Bible requires.

Your happiness depends on yourself—on whether you will understand yourself, and improve your ways and manners, and blend with your wife. Whether you and your wife will ever live happily together depends largely on whether you change your overstrained ideas in regard to her obligations to you. It depends also on your attitude toward her mother. There are some things that your wife could not endure any better in the future than she has in the past. If you try to separate her from the duties that the Lord has given her, from the honor He expects her to pay to her mother, you will never succeed. If you will do your duty as a married man, and also as the son of your wife's mother, the condition of things will be entirely changed. You are not to treat your wife's relatives as if they were unworthy of your notice. Their defects are no more censurable than your defects. But you and your mother-in-law will never harmonize until both of you change the view that you have of each other.

Since reading the letter that I sent you last July, I cannot urge your wife to return to you. I entreat

you to make a decided change in your disposition and character. Do not act as an extremist at any time or in any place. Let a sense of righteousness lead you to be kind and thoughtful, instead of a thorn in your wife's side. Never, never leave on her mind the slightest impression that she is in any way inclined to insanity. If she be, it is you who are responsible. Think of the good work that she has done in the Sanitarium here, and then think of how little encouragement she has received from you. At times you have oppressed her cruelly, in a way most painful to her feelings. Your spiritual eyesight is in great need of healing; for it is sadly impaired. Work with all your might for its recovery.

Lt 47, 1904

Harper, Walter

"Elmshaven," St. Helena, California

July 1903

Mr. Walter Harper

My dear Brother,—

The cases of you and of your wife have been presented to me. Your wife is a Christian woman who is conscientiously trying to follow the way of the Lord. This way is not always your way, and therefore she and you do not always agree. You have an idea that the mind of your wife should be centered upon you and that she should obey your dictates. Your conduct toward her is more like that of a harsh schoolmaster toward his pupils than that of a husband toward his wife.

My brother, if this is your idea of what married life should be, you need to be converted. Your wife is not happy. She is fully as capable of understanding her duty as you are of understanding your duty. You make her very unhappy by trying to bring her to your ideas and plans. She has a right to expect you to allow her a certain sum to use as her own.

Your wife is right in thinking that she owes her mother and her grandfather a duty. You have married into the family, and you should act the part of a son toward your wife's mother. It is far more important that with kindness and courtesy you fulfil the duties which you owe to those connected with you than that you acquire means.

When your wife married you, she thought that there would be harmony between you and her mother, and she thought also that you would help her a little in caring for her mother. This she had a right to expect. When you took your wife from her mother, you should have felt the responsibility resting on you of trying to make up to the family, in some degree, for their loss. And you should have felt it a great blessing to be acknowledged as a son and brother.

I want you to look at this matter as if viewing the whole presentation in a mirror. And I want you to give the right measurement to all things. Were your mother alive, would you be pleased to

have your wife treat her as you have treated your wife's mother? You have seemed to think that in marrying your wife, you did her marked honor and that, to please you, she should cut loose from every tie of nature.

I know of no other woman who would have submitted as passively as your wife has to the restrictions you have made. You act as if you thought that your wife, because she has married you, must crucify all natural affections. She never thought that matters would reach the climax that they have. She has excellent capabilities and a loving, generous nature; and when her husband makes terms that would keep her away from her mother, how can she consent to obey him.

I write you this because you are confirming people in the belief that you wish to separate your wife entirely from her relatives. You have certainly acted very strangely. The way in which you treat your wife and her mother is a great humiliation to her and is sapping her courage. She will soon see that one or the other must be given up.

You are not, my brother, well balanced in character. Had you not made self the center, had you shown your wife that you appreciated her, both you and she would have been much happier. You need to change on many points and come into line. While you have been working so hard to make others follow your ideas, you have been destroying your wife's love for you. Your determination to keep her away from her mother has forced her to decide that her mother, thrown on her own resources, and with no relatives near who could help, must not be left without her daughter's presence. That mother may be and is defective in some respects. So are you, only more decidedly so. The Lord has not removed His love from your mother-in-law because she is not faultless.

God wants you to see how utterly alone your wife has been left, to brood over her troubles, and to long to help her mother, to act toward her a daughter's part. I wonder greatly, as I view the representation, how your wife has endured the humiliation so long. She is your wife, and yet she has had no place that she could call home. That every married woman should have. But instead of giving your wife a home, you have taken her into other families, and have laid out your money in buying presents for those with whom you were staying. Your wife has been keenly humiliated by this.

In the purchase of gifts for your wife and others, you have shown a lack of judgment. In all such matters, it would be well for you to counsel with your wife. She would be wise in the outlay of means where you would be foolish.

You should allow your wife a certain sum weekly and should let her do what she pleases with this money. You have not given her opportunity to exercise her tact or her taste, because you have not a proper realization of the position that a wife should occupy. Your wife has an excellent and a well-balanced mind.

Had you in the past followed the proper course, the fibers of your wife's spiritual nature would have been strengthened. There would have been developed in her a nobility of character that would have removed some very objectionable features in your character. You would have seen that your religious experience is much less well balanced than hers, and that you need a purified experience, else no woman could consent to live with you.

I tell you the truth. You do not know how disagreeable you have made things for your wife. I talk to you as I would talk to my own son were he in your place. Will you not try to be wiser? What do you suppose your wife married you for?—To be trained by you, and dictated to, and compelled to obey your wishes? When you were persuading her to unite with you in marriage, you showed a spirit very different from the arbitrary spirit that now so severely taxes her integrity and her strength of principle.

If you refuse to make a decided and entire change, and drive your wife into an unbalanced condition of mind, it will be at the loss of her soul. You need purification of heart. You need a deeper insight into your own life. Consider how you would like to live always with some one the exact counterpart of yourself.

As things now stand, I cannot urge your wife to change. It is Walter Harper who needs to change. I want you to see how disagreeable some of your traits of character are. I want you to bring your words, your manners, your habits, into conformity to the will of Christ. Go to work and discipline yourself. Humble yourself under the mighty hand of God, and He will take away your disagreeable traits of character, and will give you supreme love for Him and a pure, unselfish love for your fellow beings. With this experience, you could not take the position that you have taken in regard to your wife's mother, and you would not dare to talk to your wife as you have talked.

May God help you to be pure, noble, and straightforward, firm for the right, but not stubborn for the wrong. Indignity and abuse were heaped upon Christ, but His prayer was, "Father, forgive them; for they know not what they do." [Luke 23:34.]

Lt 49, 1904

Harper, Sister [F.]

"Elmshaven," St. Helena, California

January 24, 1904

Dear Sister Harper,—

I have felt somewhat anxious in regard to you. What are your plans? Will you tell me what you intend to do? Six months ago I wrote to your husband in regard to you. Things were opened to me that showed me that you were not altogether happy in your married life.

Walter is quite set to have his own way and to carry out his own plans. But his ways are not always the ways of wisdom. I told him that it would be better for him not to write to you urging your return; for this would only worry you. I cannot uphold him in urging you not to stay with your mother and help her. She is your mother, and there are duties that you owe her. I cannot ask you to disregard her need of your help.

Seek counsel from God, and then follow His will. Your husband should not be so determined that you ought to be separated from your mother. He will see this in a different light, because the Lord has presented the matter to him through His servant.

Your husband has made a mistake in failing to provide you with a home. Rented rooms would have been better than nothing. I do not think he realized how keenly you have felt your position and your separation from your mother and other relatives.

Walter has done much good by his canvassing, but he has not gained the experience that he ought to have gained. He has given himself up almost wholly to the work of selling books. He has not entered into evangelistic work as thoroughly as he might, considering the class of people for whom he worked. Still, he has sold many books, and we cannot estimate the good that these books may do. I have regarded it as his work to sell books in the highways and the byways, and in this work he has been very successful.

But he should have remembered that when he married you, he brought into his life an interest that must come first. A man should not take a woman away from all her former home associations and then leave her without a home.

Walter should give you a portion of his earnings, that you may have something for clothing, for gifts to the work of God, and something also with which to help your mother. He and you should unite in helping her. He took you away from your home; and financial aid, at such times as it is needed, is the least return that he could make your mother.

I know that you have not spoken a word to me in regard to this matter. I have not asked your husband for any particulars, and as you have not given me any, I am in the dark. But I know that you must have needed means to help in the care of your grandfather.

You have never spoken one word of complaint to me in regard to your husband. But I know that he and your mother can never harmonize until there is a decided change in both of them.

Now, my dear sister, I do not ask you to leave your mother. Your place is with her until there is a decided change in the minds of all concerned. For the last few years your mother's experience has been a very trying one, and it would be very hard for her to give up her daughter. Watch and pray, and trust the living God. You have one Master, even Christ; and you are not breaking the laws of the marriage relation by giving your widowed mother the help that she needs.

I think that it would be well if matters could be so arranged that you could live near your mother,

and yet be with your husband when he can be at home, and then with your mother when he is away. But you can study this out with Walter. You need to get together, and seek the Lord, and then heed the light that He sends.

When Walter was here last, he placed twenty-five dollars in my hand to be used as I thought best. He made some remark, which I did not hear, about five dollars of it being a sin offering. I have thought since of this remark, and I think that he meant me to send this money to you. We shall get a draught today for the amount and send it to you with this letter. Please accept the money as part of your right as Walter's wife.

The Secret of Unity

The cause of division and discord in families and in the church is separation from Christ. To come near to Christ is to come near to one another. The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ.

Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another.

Thus it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action.

In the wonderful prayer that Christ offered for His disciples just before His crucifixion, He said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest save 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." [John 17:15-19.]

"Sanctify them through Thy truth; Thy word is truth." [Verse 17.] "Sanctify their understanding. Make them holy through obedience to Thy Word. Strengthen their faith. Fill their hearts with an earnest purpose to do Thy will. Mold and fashion them in harmony with Thy will. Make them complete in Thee."

The truth of God, with its refining, purifying influence, must do its work on the hearts of human beings before they can be accepted by God. Christ cannot present us to God as complete in Him until we have been conformed to His will.

Let us strive to answer the Saviour's prayer, that we may be one, as Christ and the Father are one. Those who are thus joined to the Lord are stamped with the same superscription, influenced by the same power, knit together in the bonds of Christian love.

"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.” [Verses 20, 21.]

I do not pray for those only who are now My disciples—the eleven and the seventy—but for all who shall afterward believe on My name. All are embraced in the prayer for oneness. All are given opportunity to show the world that God loved His earthly children as He loves His only begotten Son.

The members of Christ’s body are to unite in harmonious action, part acting in harmony with part. The glory of God is reflected from those who labor in love and unity, working in Christian fellowship.

“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.” [Verses 22, 23.]

These words seem almost too much for us to grasp. But they are true. God does indeed love human beings as He loves His Son.

Workers for God are to set a Christlike example in spirit, in word, in deed, showing that they are sanctified through the truth. Thus they bear testimony to the world that God sent His Son to save sinners, to purify and ennoble sinful human beings.

May the eyes of God’s people be opened, that they may see the importance that the Lord places on the oneness of His people. May their hearts be so filled with the desire to answer Christ’s prayer that they will allow nothing to keep them from fulfilling God’s requirements.

“The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, be diligent that ye may be found of Him in peace, without spot, and blameless.” [2 Peter 3:10-14.]

Lt 51, 1904

Haskell, S. N.

“Elmshaven,” St. Helena, California

November 26, 1903

Dear Brother Haskell,—

I have recently received two letters from Dr. Kellogg. He strongly urges me to come to Battle Creek, offering to pay all the expenses of the journey. He thinks that I will be favorably impressed if I can see for myself the conditions existing in Battle Creek.

But I do see matters for myself. Night after night scenes are presented before me that reveal a strange condition of things. While Dr. Kellogg has made some admissions, he has not yet gone to the root of the evils for which he has been responsible.

At the General Conference held in Oakland, Dr. Kellogg gave an exhibition of himself that revealed the spirit that controlled him. Long before that meeting he was presented to me as a man who understood not the spirit that controlled him. The enemy of souls had cast upon him a spell of deception.

Some of the recent testimonies I have written and have given to Elder A. T. Jones, asking him to read them to the Doctor; for I was instructed that if they were placed in the hands of Dr. Kellogg, he might be led to put a wrong construction upon some of the words. This instruction was given to me at the time of the meeting held in Battle Creek a few weeks before the Review and Herald office was burned.

At the time of the General Conference in Oakland, I was forbidden by the Lord to have any conversation with Dr. Kellogg. During that meeting a scene was presented to me, representing evil angels conversing with the Doctor, and imbuing him with their spirit, so that at times he would say and do things, the nature of which he could not understand. He seemed powerless to escape from the snare. At other times he would appear to be rational.

I was instructed to see Dr. Paulson, and talk with him concerning the issue of the Sanitarium bonds. God forbids that His people should be largely drawn upon to pay for the erection of the mammoth Sanitarium that has been put up at Battle Creek. I was also instructed that it would be difficult for some to draw out the money they had invested in bonds, when they would wish to invest it in some needy field. I bore this message at the General Conference, but it does not seem to have had the influence it should have had.

At the Sanitarium in Battle Creek, the students and helpers have been encouraged by the managers to write to their parents and friends and tell of wonderful things being done in the institution, while matters were being presented to me in a far different light.

I have used my pen day and night. For months I have seldom been able to sleep after twelve or one o'clock. I have borne a clear, decided testimony all the way through.

At the time of the meeting held in Washington, I was compelled to bear very straight testimonies to Dr. Paulson and to others. Since then I have received very encouraging letters from Dr. Paulson.

Dr. Paulson and others have thought that the strange sentiments to be found in the book Living Temple are sustained by my writings. Some expressions, taken independent of their proper connection, have been used to sustain this idea even as many take statements from the Bible from their setting and use them to testify to error. This is a scheme of Satan to deceive. I have written to Elder Jones and to Elder Tenney that they are in danger of being influenced by the sentiments found in Living Temple.

The Lord has greatly honored Dr. Kellogg as a physician. If he will now conduct himself aright, the Lord will pardon his mistakes. If he could but realize what burdens he has brought upon me both before and since my return to America, he would change his course of action. I mean to do all in my power to save his soul.

Lt 53, 1904

Prescott, W. W.

“Elmshaven,” St. Helena, California

January 26, 1904

Dear Brother Prescott,—

I will write you a letter, although I do not owe you one; and it is a long time since I have received one from you. But Brother Daniells has written me quite fully regarding the work in Washington.

I should be much pleased to see you and talk with you. The message sent you in testimony was that you were not to confine yourself wholly to editorial work; because the Lord has a message for you to bear in our large cities. Washington is a place where, in connection with Elder Daniells, Elder A. T. Jones, and Elder Washburn, you can do valuable service in the ministration of the Word. A strong evangelistic effort must be put forth in the capital of the nation. This was shown me before the Review and Herald office burned.

I rejoice that you have taken up this evangelistic work in Washington, and that so deep an interest has already been aroused. The accounts given regarding the work there correspond as nearly as possible to the representation given me of what would be. I am sure, for the matter has been presented to me, and this work must not be weakened by the necessary laborers' being called to other places. The work in the South need not hold Elder Daniells and Elder Washburn long. Elder Butler is there, and there are other men who can come in to help.

Evangelistic work must be done in Washington, and it must not be broken into by calls from other places. God would have His work in the highways carried forward in straight lines.

You are where the Lord would have you. Elder Daniells and yourself must not be loaded down with a great many burdens. Washington has been neglected long enough. A decided work must now be done there. The Lord will give strength and grace. The workers must not allow

themselves to be diverted from the work by the many things that will be sure to press for attention. This is the reason that I have felt anxious that every talent of the workers in Washington shall be used in a way that will best advance His work.

Brother Daniells has mentioned several that he thought might be a help to the work in Washington. But be cautious as to whom you employ in the work there. Everything must be kept up to the Bible standard. Elder Franke could be a help, if he would be worked by the Holy Spirit. But he has his whole family fastened to him in a way that is not for the best interest of the cause of God. The charts that he has prepared have a strong influence on the minds of the people, but his experience is not such as to fit him to take up the work to best advantage in Washington. Elder Franke needs to be converted. Until there is a most decided change in his spirit, until he overcomes his rash manner of speaking, he should not bear heavy burdens.

I have warned him in regard to this, but he has not heeded the testimonies sent him. His extravagance also cuts him off from helping in an effort such as you are now putting forth in Washington. Our success will depend on carrying forward the work in the simplicity in which Christ carried it forward, without any theatrical display.

If in the future Elder Franke should be thoroughly converted, he could be a special help; for his charts have a telling influence. And his presentation of subjects by limelight views would also have a favorable influence, if he himself were different. But the way in which he carries forward his work does not give the proper education to the workers connected with him. When we have so many interests at stake, we cannot and must not do our work in the extravagant way in which Elder Franke labors. Should we uphold him in working in the cities as he has worked in the past, his manner of labor would be regarded as a model for our younger ministers to follow. All our preparations for presenting and illustrating the truth must correspond with the solemnity of the message we bear. The Lord never designed the advancement of His work to depend on outward display. Thus the means would quickly be spent, and little would be left with which to open new fields.

New Orleans is to be worked. At a proper time of the year, a public effort is to be made there. Camp-meetings are to be held in many places, and evangelistic work is to be done after the camp-meeting is over. Thus the sheaves are to be gathered in.

Every part of the work is to be carried forward solidly. When large, expensive preparations are made in connection with the public effort made in cities, these preparations may at first attract a large number of people. But they cannot be maintained for any length of time. It is found, however, when an effort is made to dispense with them, that they have created an appetite for such things, and that they cannot be dispensed with without a falling off in interest and in the number of the hearers.

The way in which Christ worked was to preach the Word and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will

exercise his power by working miracles. God's servants today could not work by means of miracles; because spurious works of healing, claiming to be divine, will be wrought.

For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment.

This is the provision the Lord has made whereby gospel medical missionary work is to be done for many souls. These institutions are to be established out of the cities, and in them educational work is to be intelligently carried forward.

In some places where sanitarium work is to be established, it will be necessary to begin the work in small quarters and with few facilities. But let not the work be delayed. Let every obstruction to the hindrance of this special line of work be removed.

In our work we are not to go onto a hilltop to shine. We are not told that we must make a special, wonderful display. The truth must be proclaimed in the highways and the byways, and thus work is to be done by sensible, rational methods. The life of every worker, if he is under the training of the Lord Jesus Christ, will reveal the excellence of His life. The work that Christ did in our world is to be our example, as far as display is concerned. We are to keep as far from the theatrical and the extraordinary as Christ kept in His work. Sensation is not religion, although religion will exert its own pure, sacred, uplifting, sanctifying influence, bringing spiritual life and salvation.

We are to put on the excellence of Christ, bringing into our work the purity and nobility of His character, ever striving with all perseverance to prepare for the kingdom of heaven. There could be no such thing as one not prepared for heaven entering heaven. There is no such thing as a human being sanctified and fitted for the heavenly kingdom not having an election to that kingdom. God elects those who have been working on the plan of addition. The explanation is given in the first chapter of Second Peter. For every human being, Christ has paid the election price. No one need be lost. All have been redeemed. To those who receive Christ as a personal Saviour will be given power to become the sons and daughters of God. An eternal life insurance policy has been provided for all.

Whom God elects, Christ redeems. The Saviour has paid the redemption price for every soul. "We are not our own; for we are bought with a price." [1 Corinthians 6:19, 20.] From the Redeemer, who from the foundation of the world has chosen us, we receive the insurance policy that entitles us to eternal life.

We are to be saved in God's appointed way. By repentance from sin and by an intelligent faith in Christ as the Redeemer, we are washed in His blood from all filthiness of the flesh and of the spirit. Every sinner may become a partaker of the divine nature, having escaped the corruption

that is in the world through lust.

As a Christian submits to the solemn rite of baptism, the three highest powers in the universe—the Father, the Son, and the Holy Spirit—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of His resurrection. He went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, "I am the resurrection and the life." [John 11:25.]

The three great powers of heaven pledge themselves to furnish to the Christian all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the Word of God, eating the flesh and drinking the blood of His Son, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but hearts that are susceptible to the influences of heaven's instrumentalities, and have been sanctified by obedience to the truth, are representatives of His righteousness.

The light that shines forth from the lives of such ones testifies to their humility. Self is hidden from view, and Christ is revealed by good works. Heaven recognizes the fulfilment of the promise, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." [Isaiah 13:12.] "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." [1 John 3:2.] Then those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God.

Their glory in the world to come is the result of their self-denial and sacrifice in this life. Here they obeyed the word, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] "So shall he be My disciple." [See John 15:8.]

"The world knoweth us not because it knew Him not." [1 John 3:1.] To cherish Christian principles means to develop Christian character. The world hates the characteristics that make men and women Christians. Did genuine religion please them, they would be pleased with those who in sincerity follow the Saviour. But they condemn and persecute those who comply with 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.] The worldling does not enjoy looking upon the exemplification of Christian character. The life of the one who is constantly learning of Christ does not please him.

The true Christian is not ashamed of his faith. He realizes that this would be a denial of Christ.

But I must return to the subject. How shall we carry on evangelistic work in large cities?—As you are carrying it on in Washington, without the parade that some who are deceiving their own souls are inclined to think necessary. The truth that we have to proclaim is the most solemn truth

ever entrusted to mortals, and it is to be proclaimed in a way that corresponds to its solemnity and importance. There is to be attached to it no fantastic display. Such display meets the minds of some, but how few are really convicted and converted by a fanciful blending of display with the proclamation of the solemn gospel message for this time. The display counterworks the impression made by the gospel message.

Were all to connect with the preaching of the Word the display that some deem so essential, how soon there would be a dearth of means. Extravagance would be seen on every side, and all through our ranks an appetite for display would be created and developed.

God expects us to follow the example of the Majesty of heaven, who clothed His divinity with humanity, that divinity might touch humanity, and humanity might partake of the divine nature. It is only as we are clothed with humility that God can accept us as Christ's followers.

We are not to try to gather together strange, peculiar ideas, which are not revealed in the Word of God. If the shepherds of the flock of God are partakers of the divine nature, they will be clothed with genuine humility. They will fill contentedly the place God gives them, shining brightly amidst the moral darkness. Realizing the sacredness of the truth, they will refuse to be drawn out of their place by the attractions of the world or the praise of men. They will stand firmly at their post of duty as brave soldiers.

Christ does not say to us, "Strive to shine." He says, "Let your light shine." [Matthew 5:16.] He in whose heart Christ abides can not help shining. "Let your light shine." Do not allow your light to be dimmed by selfishness or unrighteous actions. Never gather clouds about you; for this means concealment of your light. Do not dim it by speaking words of harshness or anger. Let the light shine forth brightly to those within and without the home. Gather rays of light from Him who is the light of the world, and shine more and more brightly. Let your lamp be always trimmed and burning.

Bring the Lord Jesus very near you in your home life; then when you speak the Word of God, this Word will be as a sharp, two-edged sword, cutting through the sinful practices of the sinner. The Lord will make the application of the Word spoken.

Keep your lamp trimmed and burning, that the light may shine forth to all who are in the house. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Verse 16.]

In the Scriptures, Christians are called the salt of the world. True followers of Christ have precious preservative qualities. But those who are Christians only in name are like salt that has lost its savor. How can they exert a preserving influence on a world sunken in corruption? "If the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out, and trodden underfoot of men." [Verse 13.]

Lt 55, 1904

White, W. C.

“Elmshaven,” St. Helena, California

January 29, 1904

Dear Son Willie,—

There are some matters of which I wish to write you, but my brain is too weary to attempt a long letter today. I do not feel very strong, but am feeling better than I felt the morning after you left. I wish to preserve my mental powers, that I may continue to tell of the goodness of God. Last night I did not sleep until two o'clock, and my mind was dwelling upon many things. I will offer a few suggestions.

I have been shown that it is a mistake to call in a large number of our ministers from the field to devote several weeks in ministerial institutes and councils. In this way, much valuable time has been lost, while talent that should be employed in carrying the truth to new fields is drawn to one center. Older ministers, as well as younger, would obtain a more valuable education in the experience to be found in depending wholly upon God, while laboring as Christ's agencies.

The work in Washington should be made second to no other work. I am strongly impressed that we should put to active use in this city the very best talent we can obtain. A good work has been begun by the meetings that have been held there. And at this point, to call away Brethren Daniells, Prescott, Washburn, and others, and to distribute this talent among the various states, leaving men of less ability to carry on the important work in Washington, would seem to me to be poor economy. I cannot see the interest that has been awakened in that city left unprovided for without entering my protest. Furnish strong men for Washington, where a strong work is to be done.

I may not fully understand all the circumstances in this case, but I know that to call away ministers from the new field, leaving the work there improperly provided for, is not in harmony with the light I have received. This has been done too often.

Our ministers should devote much more time than they do to working in new fields, that plants may be established in many places. Let those who have access to God through Jesus Christ enlarge their labors and plant the truth in new fields. Life eternal, the priceless gift of the blood of a crucified and risen Saviour, is for those who will go forth in the name of Jesus, teaching all nations whatsoever He has commanded. “Lo, I am with you always,” is His promise to all who engage in this work. [Matthew 28:20.] Christ calls for the exercise of every talent that can be utilized in reaching the outposts. All should be set at work.

Could not Herbert Lacey connect with the work in Washington? Cannot work be started in new

localities? Meeting after meeting has been held, message after message has been borne in Oakland, San Francisco, Los Angeles, Healdsburg, and many such centers. Shall we continue to work in these places, or shall we seek to occupy new territory?

Sunday Morning

Brother James returned Friday morning. Brother Jones told him that he would be pleased to have me come to Mountain View this week, while he can be there to show me the places of interest. He leaves for the East at the end of the week and will be gone for some time.

The summer is still very pleasant. This whole month has been like summer. Last Friday I went out for a long ride in the beautiful sunshine. We allowed the horse to walk both going and coming.

We received your telegram yesterday morning. I hope that the matter of purchasing a sanitarium for Southern California may be settled in harmony with the Lord's will. I trust that a good water supply can be obtained on the property at Paradise Valley.

Yesterday, Dores, with five others, went to conduct services at the Soldiers' Home. He reports a hearty welcome and an attendance of about seventy. There were two funerals at the Home on Friday and one on Sabbath.

Elder Taylor spoke at the Sanitarium on Sabbath morning. The chapel was well filled, many of the patients being present, and an excellent discourse was given.

Please write me as often as you can. Provide yourself with postal cards, and write frequently during your journey.

I question whether it will be advisable for me to spend a winter in any cold climate. But we will depend upon the Lord for counsel in all things. We must watch and pray and work, and He will give us wisdom. Let us depend upon Him in every emergency.

Your family are all well and are in good spirits.

Lt 57, 1904

Leading Medical Workers

"Elmshaven," St. Helena, California

November 12, 1903

Be On Guard

To Our Leading Medical Workers,—

Instruction has now been given me that I must place in the hands of our ministers and physicians the light given me in past years for Dr. Kellogg and his associates, lest the mistakes of former years be repeated.

Our medical missionary workers know but little of the instruction that for the last twenty years the Lord in mercy has been sending to the pioneers in this work. Testimony after testimony has been given in regard to the danger of centering so much in Battle Creek and the necessity of opening new fields and making plants in many places. Again and again the Lord has declared that it was His will that the company of workers collected in Battle Creek should be broken up into several companies.

If our physicians will stand solidly with their ministering brethren, they will receive help. But they have started on a track which if followed will lead to an effort to tear down the foundation pillars of our faith. Spiritualistic sentiments have been presented in so plausible a manner that many of our medical missionary workers have been fascinated by them. I pray that they will not continue to foster these ideas. Their work is now to put away from them these pleasing fables.

How could our brethren say that in Living Temple there was nothing contrary to the truths of God's Word? The Lord's watchmen should have been quick to see that evil was stealing into our ranks. They should have been wide-awake to discern the approach of the enemy and to give the alarm. The rebuke of God will rest upon those who willingly close their eyes that they may not discern the dangerous character of the fables that are stealthily finding place among us. The rebuke of God is upon the ministers and medical missionary workers who have been asleep on the walls of Zion, when as vigilant watchmen they should have warned the people of the Lord against the dangers threatening them.

The time will come, Christ tells us, when many deceivers will go forth, declaring themselves to be Christ. The Saviour says, "Go ye not after them." [Luke 21:8.] We need not be deceived. Wonderful scenes, with which Satan will be closely connected, will soon take place. God's Word declares that Satan will work miracles. He will make people sick and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test. Many who have had great light will fail to walk in the light, because they have not become one with Christ.

Let us study the Word of God. Let us make it a part of our lives, bringing its teachings into the daily experience. Thus only can we gain the knowledge that will enable us, in these days of peril, to distinguish the true from the false. Study the fifth and sixth chapters of John. They contain instruction that is indeed the mystery of godliness. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life; and they are they which testify of Me." [John 5:39.]

There are some who, though they have received great light, do not feel the need of following Jesus in humility and contrition. God has honored them, but they have not reflected His glory. Jesus says to them, "Ye will not come unto Me that ye might have life." "I receive not honor

from men. But I know you, that ye have not the love of God in you. I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive." "How can ye believe, which receive honor one of another and seek not the honor that cometh from God only?" [Verses 40-44.]

Lt 59, 1904

Brethren and Sisters in the South

"Elmshaven," St. Helena, California

January 22, 1904

Dear Brethren and Sisters in the South,—

I greatly desire that the work in the South shall advance rapidly.

I have been instructed to raise my voice in warning to my ministering brethren everywhere regarding the tendency to disunion, and especially to those who are laboring in the South I would say, Be careful not to let division come in among you. Let all sustain your aged President in his position of trust. The Lord has given him a very valuable experience. His love and care has been over him. He has appointed him his work.

The pioneer workers among us are to be respected and loved. I have been repeatedly instructed that God has a special message and a special work for the aged men who pioneered the cause when there were so many hardships to be borne. A decided change needs to take place in the sentiments of some of our younger ministers who are inclined to disparage the efforts of these pioneer workers. These aged, tried, faithful servants of the cross are to be honored, and their testimony is to be appreciated.

A Warning Against Speculative Theories

I have counsel to give to every church. Be very careful not to entertain speculative ideas or to teach that which does not properly represent the truth for this time.

We are not to speculate regarding what will be in heaven. To pry into these mysteries and present fanciful theories regarding them is to do great harm. The people of God need to be aroused on this point. Suppositions regarding these mysteries are not to be received as truth. No one should dare to pry into subjects that God has not revealed.

I am instructed to bear a message of warning against the theory that in the new earth children will be born. There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. I have seen the archdeceiver tempting several of our ministers, teachers, and medical workers, presenting to them in the most subtle and charming manner, fanciful theories to wean

their affections from those whom they should love and cherish. He shows them charming pictures of women whom they have found congenial, suggesting that in the future life, they will be united to the one who is so congenial.

The enemy of souls has gained much when he can lead the imagination of Jehovah's watchmen to dwell upon the possibilities of association, in the world to come, with women whom they love, and of them raising up families. We need no such pleasing picture. All such views originate in the mind of the tempter.

We have the plain assurance of Christ that in the world to come, the redeemed "neither marry, nor are given in marriage." [Matthew 22:30.] To those who hold such views I bear the message: You need to be taught the first principles of the truth. You need to stand where you know that you are not departing from the faith and giving heed to seducing spirits. Break the spell that is upon you, and become teachable. Leave every false issue alone. We cannot do our seed sowing too carefully; for we are sowing for eternity.

We have no need for fanciful theories. What we need to understand is the plain, simple truth that Christ taught—the truth that concerns our eternal welfare. He knew what subjects to speak upon and what subjects to be silent upon. We are not to seek for fanciful theories to present, to satisfy the unsanctified desire for something new. The Word of God contains truth that will make us wise unto salvation. "Sanctify them through Thy truth," Christ prayed; "Thy word is truth." [John 17:17.] The Word of God, presented in love, and in love received and obeyed, is able to save the soul of the teacher and the souls of those who are instructed by his ministry.

The sixth chapter of John contains truths that we need to understand. We are to receive and assimilate the words of Christ. "It is the Spirit that quickeneth," He said; "the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [Verse 63.]

We are in great danger of becoming careless and walking and working away from Christ and the truth that He presented. I beg my ministering brethren to take heed how they hear. We must have the faith that is acceptable to God. Christ is the source of all power, as well as of the grace so essential to sanctification—the grace that men must have before they can conduct themselves as Christian gentlemen. Those who follow Christ's example will grow in grace and in a knowledge of the truth. They will understand God's will because they do His will and obey His Word.

A Weighty Responsibility

A weighty responsibility rests upon those who teach the Word of God. They are set as guides to the people. They should realize the responsibility and the difficulties of their work and should spend much time with God in prayer, that they may speak right words, true words, words that will produce the peaceable fruits of righteousness. Eternal consequences depend upon the use that is made of the talent of speech.

The teacher of truth is to walk humbly with God, guarding strictly against self-sufficiency. He who does this will have the Lord Jesus as his helper and will be blessed in his work. But he who strives to be first will be left to become the least of all in God's sight.

Knowledge and wisdom, discretion and meekness, and an earnest desire to study the Scriptures, to feast upon the bread of life—these the teacher of truth should possess. He is to treat his fellow men with kindness, courtesy, and respect. The obedience that is the result of love for God and faith in Christ leads men to respect those who are trying to honor God by keeping His commandments. The religion that does not soften and subdue the heart and govern the tongue, making men beneficent, compassionate, and humble cannot save the soul. Genuine Christlike love is the best guide for all who would teach others to obey God.

“Take My yoke upon you,” Christ says, “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.] Will you follow the prescription? If you will, you will find the rest that Christ alone can give.

May the Lord help us to come into close relationship with Himself. To each one I would say: Look to God for yourself. Be true to God and to yourself, that you may reveal the precious Saviour and thus help your fellow men. Be peaceable and unselfish. None of us need expect acceptance with God unless we walk as Christ walked, doing all in our power to promote peace and harmony. “Blessed are the peacemakers; for they shall be called the children of God.” [Matthew 5:9.] “Follow peace with all men, and holiness, without which no man shall see God.” [Hebrews 12:14.]

Lt 61, 1904

Brethren Bearing Responsibilities

“Elmshaven,” St. Helena, California

February 1, 1904

To my brethren bearing responsibilities,—

When God entrusts men with responsibilities, He expects them to obey His law. They are to deal justly, realizing that the Lord beholds all their dealings with their fellow men, and that He will punish every unjust, oppressive action. God gives men opportunities to become one with Christ and one with Him. Those who walk in the fear of God, meditating upon His character, will daily become more and more like Christ. Those who choose not to know God will be ostentatious and boastful.

There are many who put on what they think to be great dignity. But in God's sight they are fools. They have not looked into the divine mirror, and they do not know how ridiculous is their

pretension in the sight of a holy God. He who looks beneath the surface despises their self-sufficiency. They may hold positions of trust in the church or in the world, but so long as they continue to dishonor their Creator, making themselves the object of worship, they are an offense to Him.

God does not take pleasure in punishing those who walk contrary to Him, giving a false representation of His character. But unless they repent, the time will come when they must reap the sure reward of their course of action.

God says, “Say to My people, It is not for want of opportunities and privileges, not because there is no means of knowing My will, that sinners perish. They perish because of their unwillingness to come out from the world, and be separate from selfish practices, dealing with justice and mercy.” Every soul will be judged by the knowledge that has come to him. Those who turn from the presentation of truth and righteousness, refusing to follow God’s way, and taking their own way, will reap as they have sown. Saith the Lord, “Come out from among them, you that profess to know the truth, yet accept the world’s ways, and mingle the leaven of unrighteousness with your pretentious righteousness. Come out from among them, and be ye separate, and touch not the unclean, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.]

Those who profess to be Christians, yet do not the works of a Christian, will have no excuse to offer in the day when every case stands out as it is. The line of demarcation between the obedient and the disobedient, between those who serve God and those who serve Him not, is to be clear and distinct. Those who have entered into a covenant to serve God are to fear lest their lives be such that they will not show the contrast between truth and error. They are not to turn aside to vain visions and human conjectures and flatteries. The lives of the righteous are to put to shame those who refuse to offer their allegiance to God.

O that those who have a knowledge of the truth realized the result of failing to reach the Bible standard. God calls upon His people to walk before Him in all humility. He would have them reach higher and still higher in spiritual knowledge. He holds out every inducement to lead men to return to their allegiance to Him. The world would have seen the salvation of God, thousands upon thousands of souls would have been converted, if church members, instead of following the world, had consecrated their talents to the enlargement of Christ’s kingdom in the earth.

There is a great work to be done. My heart aches as I think of the many who are unready to meet their Lord and of the wasted time that has passed into eternity. “O God, have mercy upon Thy people,” is my prayer. Grown-up men and women are acting like little children. There is not a particle of excuse for the strife and alienation that exist among us.

No human, kingly power is to bear rule in any line of God’s work. There is but one supreme authority—the authority of God. Those occupying positions of trust are the ones, above all others, who should render perfect obedience to God.

God is seeking to lead men to humble themselves. He tries to guide them to place their feet in the steps of the great Medical Missionary. But the Redeemer is often disappointed and crucified afresh by those professing so much.

The Work of Our Physicians

If ever there were those who need to give their character building careful examination, it is our physicians. There has been on the part of many of them a gradual relaxation of piety, or self-control, or purity, of holiness, of watchfulness. An entire change of mind and spirit is needed before they can claim to be acceptable workers.

I know of what I am speaking. Satan is working with all the deceptive power that he possesses. He knows what it is to be a free, glorified being. He knows what happiness he enjoyed in his exalted position in the heavenly courts. He knows, too, that he has lost this happiness forever, and it is his desire to prevent others from enjoying it. He seeks to deceive and allure, if possible, the very elect.

That man only who daily and hourly lives a Christian life can perform aright the duties of a physician. Let our physicians seek to understand the solemn responsibilities of their profession and to realize how much is involved in dealing with those who are sick in body and mind. Often the life of the patient is in the hands of the physician. One false movement of the instrument in an operation, and the life would be sacrificed. How solemn the thought! How important that the physician shall be ever under the control of the divine Physician.

Let the one who is trying to prolong life look to Him to direct his every movement. If the physician knows that by his side is One who is life itself, One who can accomplish that which human beings cannot attempt, what confidence this knowledge will inspire! And what a blessing the physician can be in a sickroom if he has learned to trust constantly in Him to whom belong the souls of those to whom he ministers. The Saviour will give him tact and skill and dealing with difficult cases.

Before performing a critical operation, let the physician ask for the aid of the great Physician, and let him gain courage from the thought that Christ is a very present help in every time of need. Let him work as seeing Him who is invisible, the One who is faithfulness and truth. Let him assure the suffering one that God can bring him safely through the ordeal, that in all times of distress He is a sure refuge for those who cast their care upon Him.

When success is the result of the physician's efforts, let him give God the glory, telling the patient that his life has been saved because he was under the shadow of the heavenly Physician's protection. This acknowledgment of God's power will be of great benefit both to the physician and the patient.

Let physicians realize that they are to watch for souls as they that must give an account; that they

are to work for soul-saving as well as for body-saving. We are thankful that there are many physicians who, through faith in God, are qualified to minister to the soul as well as to the body. Many more souls would be won to the truth in our Sanitariums were all our physicians alive to the importance of their work as Christ's ambassadors. Let physicians make God their counselor. Let them never undertake a case without placing themselves under the direction of the only One who can rightfully claim kingship—He who is the Lord of body and soul.

Lt 63, 1904

Hall, L. M.

“Elmshaven,” St. Helena, California

February 5, 1904

Dear Sister Hall,—

I received your letter this morning and was pleased to hear from you. I have been surprised to hear of the severe cold and the heavy snowfall in various places throughout the East. So far, we have had the mildest winter I have ever passed through. The month of January, which I supposed would be the worst month of the winter, has been most pleasant. During the whole month, no snow has fallen, and no rain save one or two soft showers. The mornings have been cool, but as the sun has shone brightly all through the day, I have been able to go out riding every day.

Last Sunday, Brother and Sister Thorpe, and Sister Ings in the Sanitarium carriage, and Sara and I in our phaeton went over Howell mountain to visit a sawmill worked by some of our brethren. We enjoyed the ride and had a very pleasant visit. Brother Chapman, who for some time worked in the food factory here, is now working in this sawmill. He left the factory on account of his health, and with his wife and baby moved into the mountains. He has built a rough board shanty, consisting of one long room, and in this they are living. At one end is the cooking-stove, and at the other, the bed. The floor is covered with straw matting, and the room is as neat as wax.

Brother Thorpe took two boards and laid them on the top of some blocks to form a table, which we covered with a cloth and then spread out our lunch. All enjoyed the dinner. We then had a season of prayer, asking the Lord to bless the encampment. There are several of our people working in the mill, and they live in tents near Brother Chapman's.

Several times I thought of you, and of May and Addie, and wished that you could be with us. I was delighted with the beauty of the scenery. When you return to California, we shall take you up into these mountains.

Brother and Sister Chapman have made a wise move. The physical exercise to be found in hard work in the open air is strengthening to brain, bone, and muscle.

We thought it might be a blessing if some building could be put up at this place for those who

wish to live in the high mountain air. The fir, the hemlock, and the pine are full of fragrance.

In this neighborhood there is a large tract of unoccupied land. Some of our people who are living in the poisoned atmosphere of the cities might profitably secure a few acres of this land. They could support themselves by raising fruit and vegetables and poultry. The Sanitarium would gladly buy eggs and vegetables from them. I wish that some such enterprise as this might be started. A great blessing would come to parents and to children if they would leave the wicked, polluted cities and go into the country.

In order to enjoy good health, we must ask the Lord to bless us, and then do what we can to place ourselves under conditions the most favorable for health. We should exercise intelligent common sense in our habits of living.

Of late, my health has been very good. I have been freed from afflictions which for the past twenty-five years have caused me more or less suffering. Of course the burden upon my mind in regard to the condition of our churches has been severe indeed, but the Lord has been very gracious to me. Sometimes, as my heart has been drawn out to God in prayer, I have felt such a nearness to my Saviour that I have praised God aloud. At other times, as I have thought of how greatly my precious Saviour has been dishonored by those professing to love Him, such sorrow and anguish have filled my heart that I have been unable to sleep. How can men think that they love Jesus when they take a course that puts Him to open shame?

Night after night these things have been presented to me. I have had to write many things that have pained my heart. But after bearing a plain, straight testimony with my pen, I have felt some relief.

But I will not dwell on this. Often when offering prayer at family worship, I feel great peace and comfort, and I have the assurance that the Lord loves and sustains me.

I mean to devote all my energies to doing true gospel medical missionary work. I intend to give my forthcoming book *The Ministry of Healing* to our sanitarium work, as I gave *Object Lessons* to our educational work. I am trying to help in securing places where sanitariums can be established, in which the sick can be treated in accordance with the principles of health reform. A demonstration of the value of these principles will do much toward removing prejudice against our evangelistic work. Medical missionary work pioneers the work of the ministry. It prepares the way for the entrance of the gospel with its soul-winning power.

The great Physician, the originator of the medical missionary work, will bless every one who will go forward humbly, yet trustfully, seeking to plant the standard of truth in every place. I know that God lives and that He works with every one who loves Him and keeps His commandments.

You have probably heard me speak of the Potts Sanitarium, in Paradise Valley, near San Diego.

This property has recently been offered to us at a very low price, and I have been very anxious that we should secure it. The bargain has now been completed, and two hundred dollars have been paid on the place. Sister Gotzian and I have agreed to help in the purchase of this property. For a long time the medical work in Southern California has been at a standstill because of the unbelief of some, but now the time has come for us to move forward.

San Diego is a health resort, and every year thousands of people visit it. Something must be done to give them an opportunity to hear the truth. We have treatment rooms in the city, but only a few can be reached in this way. What we do must be done quickly; for soon we shall be unable to work as freely as we can at present. I shall continue to work in faith, borrowing money to invest in the Lord's work, till I am warned by God to stop. By the help of God I mean to invest all that I have in the work of proclaiming the glad tidings of salvation in every part of the world.

Sanitariums should be established in many places to stand as memorials of the testing truths for these last days. I know that the truth will reach the hearts of many who, but for the agency of these sanitariums, would never be enlightened by the brightness of the gospel message that God has given us to give to the world. Self-sacrificing gospel workers, who have faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantages, but because their hearts are filled with the burden of the message for this time. They are to be willing to sacrifice anything in order to save the souls ready to perish.

“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.] If the Majesty of heaven, the King of glory, condescended to come to our world to die for the guilty race, what should be our work, and how should we regard our calling? We are to practice the same self-sacrifice that led our Saviour to give Himself up to a shameful death, in order to make it possible for guilty human beings to be saved. By pen and voice, by the circulation of our literature, by the preaching of the Word, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward.

“We are laborers together with God.” Let us not forget that Word “together.” “Ye are God's husbandry; ye are God's building.” [1 Corinthians 3:9.] If God is working with us, qualifying us to be laborers together with Him, shall we not dismiss our unbelief, and show unwavering faith? Let us no longer act on the negative side, but on the affirmative side.

The work of God for these last days is to be carried forward in self-denial and sacrifice. “Whosoever will come after Me,” Christ said, “let him deny himself, and take up his cross, and follow Me.” [Mark 8:34.] The Majesty of heaven laid aside His royal robe and kingly crown and clothed His divinity with humanity. For our sake He became poor, that through His poverty we might be made rich, and throughout the eternal ages, be partakers of the far more exceeding and eternal weight of glory.

In all that we do or say, in all our outlay of means, we are to strive with firm purpose of heart to fulfil the purpose of Him who is the Alpha and Omega of medical missionary work. Our hearts are to be softened and subdued, bound up with the heart of Christ, that we may draw souls to Him. We are to sow beside all waters, winning souls to Christ by tender compassion and unselfish interest. When we seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence, they will open their hearts to us because of the kindness we show them. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine Word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ.

Our work is a great and solemn one, and in it are needed wise, unselfish men, men who understand what it means to give themselves to unselfish efforts to save souls. But there is no need for the service of men who are lukewarm; for such men Christ cannot endure. Men and women are needed whose hearts are touched with human suffering and woe, men and women whose lives give evidence that they are receiving and imparting light and life and grace, men and women who have heard a message from heaven.

We are not to bind ourselves up with any one whose only motive is to secure opportunities to benefit himself.

Men and women are needed who eat the flesh and drink the blood of the Son of God, receiving and living upon the Word of God. Christ says: "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." [John 6:56, 57.]

It will not be long before we shall see Him in whom our hopes of eternal life are centered. If I can only meet my Saviour, and enjoy His presence, all the trials and sufferings of this life will be as nothingness. Do not forget, Lucinda, that in the Lord we shall find our comfort and our joy.

Lt 64, 1904

Burden, Brother and Sister [J. A.]

"Elmshaven," St. Helena, California

February 9, 1904

Dear Brother and Sister Burden,—

[In Australia]

I had written some things to you, but I cannot now find them without considerable research. I will write you a few lines. We have had a most beautiful month in January. I am joyfully surprised December was remarkably pleasant, and we thought January would set in [in] full

earnest; but we had the most beautiful, gentle showers a portion of two days, and the whole month was very, very fine and much like summer. I wish you could have been here with us. We would have gone with you to the top of Howell Mountain. We made that trip one week ago, and it was beautiful.

We had secured a sanitarium in San Diego, or rather away from the city five miles. Paradise is the name of the location. We shall have a sanitarium fitted up as soon as we can obtain means. I have written Brother Irwin concerning the particulars, and he will let you know all in regard to it.

They have had in Baltimore a sample fire [such] as will be from time to time until the last days of this earth's history. It is stated that the largest marble and stone buildings melted down as snow. Fire engines were useless to stop the fire that was raging. Fireproof these buildings were pronounced to be, but they are described as melting away as snow. This is the most perfect sample of what we are to expect in the future in our large cities. I have given the warnings [of] just such representations [as] here presented before me, [that] the end of the world is come upon us, and we shall see strange things.

We have no time now, Brother Burden, to lose. We have a work to do for the Master; and if you cannot take hold with your brethren, go somewhere and lay hold. But you must never think you can do this work after your individual ideas, because they are not all perfect, and you will have to learn as all others. We must blend together. "Take My yoke upon you," says Christ, "for I am meek and lowly of heart and ye shall find rest unto your souls." [Matthew 11:29.] Rest will only come in perfect submission to Christ.

The Lord bless and strengthen you in wearing the yoke of Christ. There is much Christian faith that is not in exercise. The saving faith must be kept in motion. The believing ones must know how to confide in Jesus Christ, His atoning blood. The Lord would have you in a very different position from what you are today, and your lesson will have been learned only under the yoke of Christ. Thus I am conversing with you in the night seasons and seeking to encourage you. Have a correct view of matters.

But the call is, Letters must go. I will begin early next mail. I have deep interest for you and pray the Lord bless you and let you see everything in a true light.

I am sorry I cannot get this copied.

In much love to Brother and Sister Burden.

Lt 65, 1904

Harper, Walter

"Elmshaven," St. Helena, California

February 6, 1904

Mr. Walter Harper

My dear brother,—

The tithe money you placed in my hands was sent to Elder G. I. Butler to be used in the support of the colored ministers in the South.

As soon as I could, I sent you the letter I promised you. For some time, I was unable to write anything or to look over what I had written. My brain was very weary. After I regained my strength, matters were presented to me in a way that made things seem clearer, and I wrote to you and sent you also a letter written several months ago. I hope that ere this you have received these letters.

I also wrote to your wife, asking her to tell me her plans. I hope to meet your wife again sometime and have an interview with her. She needs counsel.

My brother, I sincerely hope that your married life in the future will be very different, in some respects, from what it has been in the past. In order for you to make your wife's life happy, you need an experience very different from the experience that you have gained. "Ye have need of patience." [Hebrews 10:36.] You must treat your wife in an entirely different manner, if you expect her to be willing to unite her life with yours. You need to change your attitude, and you need to realize that whether or not your wife shall consent to live with you depends wholly on you yourself.

You must change your attitude toward your wife. You are not to think that you are at liberty to manage her according to your impulses.

You must make your course of action less objectionable to her. At times your words are so arbitrary, so masterful, that they disgust her. Such words cannot strengthen love. Your habit of dictating to your wife has become so annoying to her that unless you change, she will not consent to link her life once more with yours. Your tendency to rebuke her, your perversity, if continued, will extinguish every spark of love she has for you.

You need to understand how to treat a wife. You are not to treat your wife as a child that does not know its own mind. You are not to suppose that you can control her. You need to be taught line upon line, precept upon precept, the right way of dealing with others.

In the married life of every man and woman there will be provocations that demand patience and self-control. There will be faults on both sides.

Many temptations come to a man to exercise authority. It is so easy, so natural, to take a harsh, dictatorial attitude entirely uncalled for. But, my brother, your wife will never submit to be treated as if your judgment were supreme. Many a man brings into his married life a power of dictation, a masterly authority, that alienates his wife's affections from him.

If you will take yourself in hand and bring yourself under control, I see no reason why you and your wife should not reunite your interests. But if you follow a course that makes you obnoxious to her, constantly censuring and finding fault, you will sever the last thread of the cord of love that binds her to you. You must let patience do its perfect work in your heart. Your wife is human, and she is not faultless. She is not always wise. But a noble, generous, Christlike husband could do almost anything with a character such as hers.

You must help each other. Do not look upon it as a virtue to hold fast the purse strings, refusing to give your wife money. Write to her. She says that she has written you letters that you have not answered. Please think candidly over what I have written, and write kindly to your wife.

I shall not write again to you till I hear from you.

Lt 67, 1904

White, Mabel

“Elmshaven,” St. Helena, California

February 6, 1904

My beloved granddaughter Mabel,—

I should be pleased to have you express yourself freely to me, and if I can write you anything that will be a help to you, I shall be so glad.

I can write you only a short letter. I have written very little since your father left. I have been so brain-weary that at times I staggered as I walked. For a while I slept only a little each night. I am now improving, though somewhat slowly. I cannot do much yet.

Please write me a few lines and tell me how you are getting on with your studies. Tell me anything that it would relieve your mind to write. I most earnestly desire that you shall have a constantly increasing experience in the things of God. Christ is your Helper. He loves you, and He will bless you if you will make Him your trust. He gave His life for you. You belong to Him, body, soul, and spirit. “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.]

Be of good courage in the Lord. The power of heavenly agencies is promised to those who try to be what the Lord expects them to be. Temptations will come. Go to the Lord for strength to resist them. Seek Him in humility. Learn to take everything to Him in prayer. Believe that He helps you. Express your gratitude by words of thanksgiving. Do not look on the dark side, but believe God’s promises, and walk by faith. Every day you are to be an overcomer.

My dear child, keep your mind stayed upon your Saviour, whose property you are. Tell Him all about your trials, and arm yourself with His promises. Commit His words to memory. Let these

words be your motto: “This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus.” [Philippians 3:13, 14.]

Let everyone see in you an example of consistency. Cherish unwavering faith and trust in Christ as your teacher, and be willing to be taught.

It is now bedtime, and I must close this letter.

In love,

Grandmother.

Lt 69, 1904

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

February 8, 1904

Dear children Edson and Emma,—

I am looking for a letter from you. I shall be glad to receive encouraging intelligence; for the instruction given me is that the cloud of darkness is lifting. But the progress of the cause of God depends on whether those who profess to be children of God walk and work with an eye single to His glory.

God has instructed me to say to His people, ministers and lay members: “Take your stand on higher ground. Move steadily onward and upward, in the path that Jesus trod. Do not trust in your own opinions. Sanctification through the truth is your only safety.”

The Lord God of Israel would have His people stand in His strength, and in His might, and in His grace, receiving to impart. He will uphold and sustain those who serve Him with mind and heart and strength. We must now understand what it means to put on Christ; what it means to have an experimental knowledge of the grace of Christ and a continually increasing faith.

Making Known the Wisdom of God

Speaking of the mystery “which from the beginning of the world hath been hid in God,” Paul says, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; ... to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God.” [Ephesians 3:8-10.] Not only to those living in this world, but to the principalities and powers in heavenly places is the church on this earth to reveal the glory of God.

A Royal Name

God chose from among the Gentiles a people for Himself and gave to them the name of Christian. This is a royal name given to those who join themselves to Christ. It is of this name that James is speaking when he says, “Do not rich men oppress you, and draw you before the judgment seats? Do they not blaspheme that worthy name by the which ye are called?” [James 2:6, 7.] And Peter says, “if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf.” “Rejoice, inasmuch as ye are partakers of Christ’s sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part He is evil spoken of; but on your part He is glorified.” [1 Peter 4:16, 13, 14.]

O that God’s people would take Him at His word, and lay hold of the wonderful treasure of knowledge opened to them. O that they could realize the simplicity of the faith and love that mean so much to them.

Words of Instruction

“The elders which are among you,” Peter continues, “I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed.” [1 Peter 5:1.] He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office.

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.” [Verses 2, 3.]

The teachers of the Word of God are first to learn of Christ, that in spirit and word and act they may represent Him.

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” [Verse 4.]

“Likewise ye younger, submit yourselves to the elder. Yea, all of you be subject one to another; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.” [Verses 5, 6.] You will sometimes feel that you are wronged, abused, misjudged, but looking to Jesus, remember the words, “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.]

Our Example and Our Rule

Over and over again the representation is given me that it is for our peace to learn of Christ and

to practice His meekness and lowliness. Hiding self in Christ, constantly beholding Him, we shall become like Him. By a meek and quiet spirit, by Christlike words and deeds, we are to draw others to Him.

We have before us the highest, holiest example—the example of Christ. In thought, word, and deed Jesus was sinless. Perfection marked all that He did. He points us to the path that He trod, saying, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” [Matthew 16:24.]

We have a perfect rule—the Word of the living God. This Word He has given us as our guide and counselor. The psalmist says, “Thy word have I hid in mine heart, that I might not sin against Thee.” [Psalm 119:11.] And in Timothy we read, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17.]

Christians, those who are to represent God in the world, are not to seek for doctrines that are new and strange. They are not to pry into the mysteries of the future life. Their part is to make their life in this world such as God can approve. They are to practice the lessons God has given.

Different Instrumentalities and Different Gifts

God has not given to any one man all the knowledge and wisdom. He entrusts to His servants the gifts they need for the accomplishment of the work He has placed in their hands.

When God gave Moses instruction regarding the building of the tabernacle, He said:

“See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God; in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. ... And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee.” [Exodus 31:2, 3, 6.]

A Revelation of God’s Glory

I have heard many praying for the Lord to reveal Himself to them. Such ones do not understand what they ask. After the law had been given from Sinai, God called Moses into the mount to give him additional precepts; for the minds of the people, blinded and debased by slavery, were not able to comprehend the law as it had been given. When these precepts had been given, God said to Moses, “Come up unto the Lord, thou, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel, and worship ye afar off.” [Exodus 24:1.] God could not reveal Himself fully to them. Moses only was to come near to the Lord.

Descending from the mountain, “Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, and said, All the words which the

Lord hath said will we do.” [Verse 3.]

Then followed the ratification of the covenant, and then Moses and Aaron, Nadab and Abihu, and the seventy elders went up into the mount. The seventy elders were to assist Moses in the government of Israel, and God put upon them His Spirit and honored them with a view of His power and greatness. “And they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.” [Verse 10.] They did not behold the Deity; for He dwells in the light “which no man can approach unto;” but they saw the glory of His presence. [1 Timothy 6:16.] Before this they could not have endured such a scene; but the exhibition of God’s power had awed them to repentance; they had been contemplating His glory, purity, and mercy, until they could approach nearer to Him who was the subject of their meditation.

“And upon the nobles of Israel He laid not His hand,” to destroy them in their humanity. “Also they saw God, and did eat and drink.” [Exodus 24:11.]

Moses was chosen to come into still closer touch with God. The Lord said to him:

“Come up to Me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God. And he said to the elders, Tarry ye here for us, until we come again unto you; and, behold, Aaron and Hur with you; if any man have any matters to do, let him come unto them.” [Verses 12-14.]

To Aaron and Hur, assisted by the elders who had been granted a revelation of God’s glory, was given the charge of the people in the absence of Moses. Aaron had long stood side by side with Moses, and Hur was a man who had been entrusted with weighty responsibilities. How carefully these men should have guarded the church in the wilderness while Moses was in the mount with God.

Apostasy

For forty days Moses was in the mount. While there he received directions for the building of a sanctuary in which the divine presence would be specially manifested. For the third time the observance of the Sabbath was enjoined. “It is a sign between Me and the children of Israel forever,” God declared, “that ye may know that I am Jehovah that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. ... Whosoever doeth any work therein, that soul shall be cut off from among his people.” [Exodus 31:17, 13, 14.]

The absence of Moses in the mount was a time of waiting and suspense to the people. They waited eagerly for his return. Day after day, week after week passed, and he did not come. Notwithstanding the cloud was still in view, it seemed to many in the camp that their leader had deserted them, or that he had been consumed by the devouring fire.

“When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.” [Exodus 32:1.]

Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above personal favor, personal safety, or life itself. But the present leader of Israel was not of this character. Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God; but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image-making as idolatry were set upon and roughly treated, and in the confusion and excitement they finally lost their life.

Aaron feared for his own safety, and instead of nobly standing for the honor of God, he yielded to the demands of the multitude. “Break off the golden earrings,” he said, “which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast for the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings, and the people sat down to eat and to drink, and rose up to play.” [Verses 2-6.]

Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice. They had stood trembling with terror before the mount, listening to the words of the Lord, “Thou shalt have no other gods before Me.” [Exodus 20:3.] The glory of God still hovered above Sinai in the sight of the congregation; but they turned away and asked for other gods. “They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox.” [Psalm 106:19, 20.] How could greater ingratitude have been shown, or a more daring insult offered, to Him who had revealed Himself to them as a tender Father and an all-powerful King.

Today as then, men of determination are needed—men who will stand stiffly for the truth at all times and under all circumstances, men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy.

Later

I will write further on this matter soon. I have overtaxed my brain power and will have to do but little until I have an increase of physical and mental strength. I am improving, though somewhat slowly.

Lt 71, 1904

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

February 6, 1904

Dear Brother and Sister Irwin,—

I am sorry that you were disappointed in not hearing from me. For weeks I have been able to do very little writing because of brain weariness. Then, too, in writing to so distant a field as Australia, I have to be very careful; for I find that the disposition to criticize words and statements is not dead. I must not write unless I know that what I write will not be misinterpreted, made to prove an injury rather than a blessing. I am unable to write as I might if some who receive my communications would not turn them to disadvantage.

I have to save my strength to meet the perplexities that I must meet from day to day. Many important meetings are held at different places in this country, and those carrying on these meetings beg me to furnish them something to be read to the people assembled.

Lately for some nights I have not been able to close my eyes in sleep until one o'clock. At last I reach the place where I am forced to stop work. My brain will not work. As soon as I begin to write, the blood rushes to my head. There have been days when I have scarcely dared to walk across the floor, for fear that I should fall headlong. I am just recovering from the results of a long period of overtaxation. The reaction from the heavy strain was so severe that I almost feared for my life.

Be assured that I shall never lose my interest in the work in Australia. But if you could know the perplexities that come to me from day to day, you would not wonder that I do not always find time to write to you. I am trying constantly to help souls tempted and tried by the enemy. Then there are ministers, men of superior talents, who are going back to the doctrines that we supposed they had left behind and bringing them into their discourses. My soul is filled with an agony of distress for these persons. If we do not watch for souls as they that must give an account, Satan will surely obtain the victory. This we cannot afford to allow him to do.

Thus it is. When a letter comes to me from such ones, I go over and over the matter with them in the night season, writing to them, pleading with them; for I know that Satan is playing the game of life for their souls.

We must have on the whole armor; for the very ones who ought to stand as strong men reveal that they are as weak as children. Thinking that they must magnify their own opinions, they are becoming weaker and weaker; Satan is obtaining victories over them which place them where they cannot be regarded as reliable in emergencies. They are losing continually, when they might

have the strength which God alone can give if they would learn of Christ to be meek and lowly. "My yoke is easy and My burden is light," He declares. [Matthew 11:30.] When men surrender their wills to His will, they yoke up with Him and gain victory in every conflict. His yoke is easy. But the yoke that men manufacture for themselves are heavy and galling.

I have to keep writing and praying. In the night season I plead: "O Lord, have compassion on me. Preserve my eyesight and give me clear spiritual discernment. Give me an unfaltering faith, which will never become confused or confounded."

The Lord is my strength and my consolation. In His strength I will go forward. He lives and reigns, and I will cling to His arm; for it never fails.

Lt 73, 1904

Irwin, Brother and Sister [G. A.]

"Elmshaven," St. Helena, California

February 9, 1904

Dear Brother and Sister Irwin,—

You have probably heard me speak of the Potts Sanitarium in Paradise Valley, five miles from San Diego. Some time ago this property, consisting of a large sanitarium building, a five-roomed cottage, and twenty-two acres of land was offered to us for twelve thousand dollars. It is said that the sanitarium building alone cost twenty-five thousand dollars. We did not feel that we could pay twelve thousand for the property. A few months later it was offered to us for eight thousand, and a little later for six thousand, but even then we did not take it. At last it was offered for four thousand, and when the letter was read in which Dr. Whitelock told of this offer, Sister Gotzian and I clasped hands across the table in my writing room in an agreement to purchase the place. I understand that the option price has been paid. Sister Gotzian is now in San Diego and will remain there until the business is settled.

Ten more acres of land which once belonged to the place, and a small cottage, were offered to us for four hundred dollars, and the offer was accepted.

This matter has cost me much anxiety. We dared not let the property pass out of our reach. I feared lest the backwardness of our brethren would cause us to lose this property. The building is indeed a fine one and was occupied for only about fifteen months. The Lord instructed me that buildings suitable for sanitarium work would be offered to us on very reasonable terms, and that we must not hesitate to take advantage of these opportunities.

I have borrowed two thousand dollars from the General Conference Association. With this I shall pay my part in the purchase of the property. When the royalty on my books comes in, I can return the money.

There are those who will take off our hands the property that we have bought adjoining the sanitarium building. But the building itself, and the land surrounding it, we shall keep, and we shall endeavor to build up sanitarium work there. Sanitarium work in Southern California has been greatly hindered because certain ones have kept their foot on the brake, allowing no advancement to be made. We now propose to make a decided change. I am sure that the thousands and thousands of people who every year come to Los Angeles and San Diego for their health ought to have an opportunity of hearing of the truth for this time. Medical missionary work must be carried forward; for it is the helping hand of the gospel.

Be of good courage, my dear brother and sister. Walk in the light as Christ is in the light. We are not to talk discouragement, pray discouragement, or act discouragement. And remember that God's workers are to harmonize with one another. We cannot follow Christ and at the same time follow our own independent judgment. "Press together" is the word given to me for you all. Press together. In unity there is strength; in disunion, weakness. One man's mind and one man's judgment is not to be the controlling influence in any place. God has given no such directions. We are ever to cultivate the meekness and lowliness of Christ, learning constantly of Him. Thus we obtain an education of the highest value. Christ says, "Without Me, ye can do nothing." [John 15:5.] He desires to blend heart with heart, mind with mind in harmony with the prayer that He offered for us just before His crucifixion.

Please write to us whenever you can, whether I write or not. We are much disappointed if we do not hear something from you in each mail.

With love to every member of the Sanitarium family.

Lt 75, 1904

Brunson, J. A.

"Elmshaven," St. Helena, California

February 8, 1904

Elder J. A. Brunson

My dear Brother,—

I received your letter and would have answered it before; but for some weeks I have been able to do very little writing. I overtaxed my head and have been so brain-weary that I have written only the letters that I felt compelled to write. I have ridden out as often as the weather would permit; for I think that being in the open air is good for me.

How I have wished that you could have the advantages that I have had this winter. I think that you would enjoy the climate of this place very much. So far the winter here has been the mildest that I have ever experienced. During the month of January the sun shone every day. No snow

fell, and no rain, except two or three slight showers. Some rain fell in December, and during the last week there have been soft, gentle showers, such as do the land so much good.

I wish that while we are here, you could be released from speaking and rest for a while at the St. Helena Sanitarium. We could often take you out riding. I am sure that you would enjoy the scenery; for it is beautiful. Then, too, I suppose you know of the medicinal properties of evergreen trees—the fir, the pine, and the spruce. How fragrant these trees are.

I am sure that a rest at the Sanitarium here would be a blessing to you. I should like to suggest that you try spending a winter in St. Helena, or in some place where the climate is mild. We cannot afford to lose one of our ministerial workers. We need every one of them. Exercise the faith that responds to the invitation, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” [Isaiah 27:5.]

If when the weather becomes warmer, you could live for a while in a tent on Howell Mountain, the mountain behind the Sanitarium, and have an entire rest, under Dr. Evans’ care, I am sure that you would improve in health. You could have the food best suited to your stomach; whereas now, travelling as you do from place to place, you often have to eat whatever is set before you.

You are the Lord’s child, the son of His care, and He wants you to place yourself where your worn-out organs can recuperate, so that you can do successful work for Him.

I want to help and encourage you, and this is why I write thus to you. If you will act the part of an invalid for a year, it will certainly be a blessing to you. You would get great benefit from working in the soil for a certain time each day. I know by experience the value that there is in out-of-door work.

There is one matter about which I wish to caution you. In addressing a congregation, do not speak for too long a time; for thus you put a heavy strain on the delicate organs brought into action. I have to pledge myself not to speak too long; for I know that if I do, stomach and lungs and kidneys will be overtaxed and suffering will result.

Another thing: Get from the druggist some pulverized charcoal, and use it freely. Mix it with sweet oil. Thus it can be taken with less difficulty than if mixed with water. I think that you would obtain benefit from the use of charcoal compresses—pulverized charcoal moistened, put into a flannel bag, and placed over the affected part. When my husband was sick, I had recourse to many remedies, and I know the value of charcoal as a healing agency. I have worked for my husband with marked success when his life was in grave peril. I did not want a physician for him; for I knew that I had tact and skill, and that with faith in God I could be his physician.

It is the positive duty of those who are suffering from physical difficulties to do what they can to obtain relief. Your wife is a physician, and she can do much for you. It is those who are most closely related to a sufferer by cords of sympathy who can do the most to help him. You and your

wife must place yourselves in right relation to God, where you can work out His purpose for you. Pray in faith for recovery, and then use every means He places within reach in an effort to regain your health.

The Lord wants you to act sensibly. You need entire rest—rest of mind and body. There are things that worry you, but I ask you and your wife to be determined to co-operate with the greatest Physician that the world has ever known. Lay hold of His strength. Have a deep, earnest, unchanging love for each other, and do all in your power to help each other. You can help each other as no one else can help you. I heard words spoken by the voice of God to both of you. It is the pleasure of the Lord that you make decided efforts to help each other. Give each other your best affections. Strengthen and build up each other in the most holy faith. Let nothing divert you from the work that it is possible for you to do for each other. By consecrating yourselves to God body, soul, and spirit, by placing yourselves on the altar of service, you can be a blessing to each other.

There is a moral danger threatening your prosperity. God knows the measure of every weight you carry. There must be no idolatry, even in the form of religion. God calls upon you both to draw near to Him. As you obey, He will draw near to you. He desires to be sought after by you, my brother and sister. He wants you to be as true as steel to principle, faithfully keeping His commandments. Take no burdens, place on yourselves no weight, that would hinder you from doing the will of the Lord. You are not your own; you have been bought with a price; and O, what a price.

“When sinners entice thee, consent thou not,” but as ministers of righteousness, put every talent to use in the Lord’s service. [Proverbs 1:10.] This you must do if you would endure His proving and be accepted by Him as faithful ambassadors. The Lord calls upon you to lay hold of the arm of infinite power. He is ever ready to come to the help of His children and by His gracious, healing power restore them to spiritual and physical health.

The Lord is looking upon you in love and compassion. He desires you to trust in Him. Let nothing interpose between your souls and God. The Lord will greatly bless you both if you will put your trust in Him. His arm is outstretched to save to the uttermost all who call upon Him.

Temptations and trials will come, but do not let this discourage you. Put your trust in God, and do not disappoint your Saviour. His truth will triumph gloriously. Do you not wish to triumph with it?

Paul says: “This know also, that in the last days perilous times shall come.” “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” [2 Timothy 3:1; 1 Timothy 4:1.] God desires human beings to be so closely united with Him that He can use them to counterwork the evil that Satan is seeking to bring in. He desires to use you, my dear brother and sister, to promote good and counteract evil. He calls upon Sister Brunson to become His gospel medical missionary, His helping hand,

working to uplift, to save, not to destroy. He calls upon her to keep her feet firmly planted on the platform of eternal truth.

How great is the watchfulness of the Deity! “Thou understandest my thought afar off,” David declares. “There is not a word in my tongue, but, lo, O God, Thou knowest it altogether.” “Thou tellest my wanderings; put Thou my tears in Thy bottle; are they not in Thy book?” [Psalm 139:2, 4; 56:8.]

The inhabitants of the heavenly universe stand in their appointed places to hear what the Lord shall say to them. They are ministering spirits sent forth to minister to those who shall be heirs of salvation. But not alone through them does God work. He has entrusted to human beings the work of making known His law to those who know it not. He accepts repentant sinners and through them works out His divine will and accomplishes His purposes.

We are directed to ask God for daily blessings, and we are assured that He delights to impart to us of His goodness, grace, and mercy. We are invited to cast all our care upon Him. He waits for us to come to Him, that He may carry our burdens for us. My brother, my sister, I long to see you both united with Christ as laborers together with God.

Let us not be found on the enemy’s side of the question. We can not afford to have his companionship. Let us strive in every way to lead souls to lay hold of the hope set before them in the gospel. Do we not desire to make it possible for Christ to say to us: “I know your works, your labor, your patience. I will strengthen your faith, enabling you to bear the trials that will come as you resist the enemy”? Looking to Jesus as our Redeemer, we shall develop patience, and patience will produce a true, well-grounded hope.

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.” [Hebrews 10:35-37.] Look up, my brother, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. Heed the encouragement in the words, “Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.” [James 5:7, 8.]

Let us be found “rejoicing in hope, patient in tribulation, continuing instant in prayer.” [Romans 12:12.] The Lord has made every provision that we shall have strong hope. If we are true to our covenant with God, the blessing is certain, as certain as God’s oath can make it. And so great is the blessing that it will be a full and sufficient reward for the self-denial and the self-sacrifice that for Christ’s sake we have shown here below.

Then, my dear brother and sister, keep your eyes uplifted. “Think it not strange concerning the

fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." [1 Peter 4:12, 13.] If we now suffer for Christ and with Christ, in the world to come we shall share in His glory. May God help us to watch and wait and pray, and to help those who need help.

Dr. Jean Whitney has just called to see me. She thinks that she ought to go to Battle Creek to see her mother who has not been at all well this winter. I tell her that St. Helena is the place for her mother to rest in. It will cost no more for Sister Whitney to come to California than for her daughter to go to Battle Creek, and Sister Whitney can spend the rest of the winter in a mild climate. If you are in Battle Creek when this letter reaches you, encourage Sister Whitney to come to California; for she needs a change.

I must close now, but I want to tell you that my heart is full of joy and peace, and of praise to God.

Lt 77, 1904

White, W. C.

"Elmshaven," St. Helena, California

February 12, 1904

My dear son Willie,—

This morning I found under my door your letter to May, sent from Washington. She sent it over last night after she had read it. Thank you for keeping us so faithfully informed in regard to the different stages of your journey. I have prayed the Lord to direct your way so that no accident or harm should come to you. I have prayed that God would be with you at every point of your journey, and I have had special assurance that He would bless and preserve you.

On the morning of the tenth we saw in the sky tokens of rain, and at two o'clock the next night I woke with so much pain in the right arm, shoulders, chest, and heart that I felt somewhat discouraged. The words, "Commit your case to the Lord in faith and trust, and He will be your Physician and Healer," were distinctly impressed on my mind. I went from my sleeping room to my office, praying all the time for the Lord's healing power. I committed myself to Him, knowing that He knew just what to do for me. The pain left me. Some slight indications of rheumatic difficulty remained, but I was able to go right on with my work. As we read the morning lesson at family worship, such a sense of gratitude came over me as I thought of the evidence which I had received of the love of my Redeemer and of His pitiful tenderness, that my tears flowed freely. I was kept in peace and happiness all day long.

What I must have is a personal connection with my Saviour. Important decisions are to be made

at every step, and while we must go forward, we must be sure to place our feet in the footprints of Christ. We must say, "Nearer, my God, to Thee, nearer to Thee, E'en though it be a cross that raiseth me."

Later. I have just come up from breakfast and will add a few lines to your letter. Yesterday I received a long letter from Brother Butler. I was much interested in this letter and shall answer it as soon as I can. There are many subjects that I wish to complete, but Elder Butler's letter must have a response.

We have stern responsibilities to meet, and the subjects that concern the advancement of the work of God should be of the greatest interest to every believer. We are to accept no speculative theories. We are to carry out no plans that God can not approve. All that we do should bring to us a stronger sense of the presence of God with us. We are to wear Christ's yoke and learn of Him His meekness and lowliness. We shall be rewarded by finding the rest that His abiding presence brings. Walking and working in the light of His life, we shall reveal to the world, to the church, and to heavenly intelligences clearer and more intelligent views of the things of God. A recognition of the fact that the Lord God is to us all and in all, first and last and best in everything, will bring refreshing to our minds. The evidence that we are partakers of the divine nature will fill the soul with meekness and humility.

Thus we are made laborers together with God. We work out our own salvation with a holy boldness, and yet with fear and trembling lest we should spoil the pattern. And God works in us, to will and to do of His good pleasure. O that we could realize the greatness of the responsibility resting on us as those chosen by God to save our own souls by drawing nearer and still nearer to His light, that we may be illuminated by the radiance of His presence. He invites us to follow Him. He will not spurn our efforts, but will encourage every step of advance. If our lives are hidden with Christ in God, we shall work in a way that will accomplish His purpose for us.

I wish to tell you, my son, to move very carefully in your preparations for moving. I have no certain knowledge that I ought to break up my home here. I have no assurance that the Lord would have me do this. I have never been so favorably situated to do my work. Everything is very convenient for me. To enter upon the confusion of travel and attending meetings means much. And the matter does not rest there. When I stand before the people, I am responsible to God. If I could bear my message and then let the matter rest, the burden would not be so heavy; but I cannot. I must explain and explain, and even then interpretations are made and reports carried that bear no likeness to what I have said. The contention, the self-uplifting of those who do not know themselves is very painful to me.

As in Christ's day, the people hear with unsanctified ears and interpret with unsanctified minds and hearts. They lose the real meaning of the truths presented, and my labor seems to be in vain.

Why not allow me to remain here quietly with my workers and bring out the instruction that I wish to present? Must I again go through the experience that I went through at the Conference

held in Battle Creek in 1901, and again at the Conference recently held in Oakland? During these meetings I carried on my soul burdens the weight of which the Lord only knows. I do indeed dread the thought of another such experience. If I could labor among those who have not had so much light as our people have had, if I could speak before unbelievers, I should labor in faith and hope. But many of those who profess to know the truth are not sanctified through the truth. To them are applicable the words spoken by Christ to those who were satisfied with their own religious understanding and refused to accept the representation held up before them by One who knew their true spiritual condition:

“Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of the light.

“These things spake Jesus, and departed, and did hide Himself from them.” “Though He had done so many miracles before them, yet they believed not on Him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” [John 12:35-40.] The course that they themselves followed brought darkness upon them. Every refusal to receive the light of life made their hearts harder and more unimpressible.

If I can be saved from meeting the people as I have done at Battle [Creek] and at other places, I shall be spared the intensity of feeling that comes over me when I stand before those who profess to believe the truth, while war and falsehood are in their hearts. So heavy is the burden that this feeling brings upon me that it seems as if it would wear my life away. Will it pay? Ask the brethren if it will pay. Let me prepare my books in the quiet of my home, removed from those who have blinded their eyes and hardened their hearts, lest they should see, and understand, and be converted, and God should heal them.

With all the powers of mind and heart, I am considering the question of going East for fear that you and I may move injudiciously. I must know the will of God in this matter before I can consent to place myself where my burdens will be heavier, with no equivalent results to balance the matter. Give me this summer to myself. I have much to write, and I want to be left quiet to do this writing.

You may say, “We have encouraged our people to hope that you would spend some time in the East this year, and if you do not, they will be greatly disappointed.” I know that some would be disappointed, but there are many who would have but little appreciation of the messages that I might bear them. They would not hear to a good purpose.

I shall go if the Lord requires it. But it seems to me that such a journey costs too much money, too much time, and too much hard, trying work, and that the results would not be equivalent to

the effort put forth.

I must close this letter now, that it may go in the noon mail. I have tried to state the case as it appears to me.

Lt 79, 1904

Whitelock, T. S.

“Elmshaven,” St. Helena, California

February 12, 1904

Dr. T. S. Whitelock

Dear Brother,—

I have been waiting to hear something further from you and hope to receive a letter by the next mail. It is mentioned that Mrs. Potts is not pleased to have the property sold so cheaply. Please let me know whether steps have now been taken so the property is secured to us. Have arrangements been made to secure the Grainger property? Have you anything to propose in regard to furnishing the building? I would be glad to know what your plans are for paying for the property. If it is necessary to make sure of holding the property, I can hire some money from the bank.

We have received a letter from W. C. White, stating that he reached Washington safely. He is well, but feels the need of a rest.

I am somewhat doubtful in regard to our breaking up and going to Washington. Our work in preparing matter for publication will be hindered by such a move. I am seeking to know the will of the Lord.

Lt 81, 1904

Those Connected with the Potts Sanitarium

“Elmshaven,” St. Helena, California

February 15, 1904

To those connected with the Potts Sanitarium Enterprise

My dear Brethren and Sisters,—

I hope that you will look to God for counsel, and that you will endeavor to carry out the plans that were decided upon before Willie left for the East. Work steadily to the point. Show tact and skill in devising and promptitude in action. You will have to exercise your own judgment; for we

may be called away from California. It may be that the Lord will impress me that it is my duty to spend some time in Washington. And I may be directed to remain here with my workers.

But whatever we do, you are to move forward carefully and intelligently in building up the sanitarium work in San Diego. Do not fold your hands, thinking that your strength lies in doing nothing. You are to do the Lord's will. Are not the souls of those whom Christ has redeemed worth saving?

God desires His workers to take counsel together. Be subject one to another, but do not hold back in weakness and indecision, failing to do what needs to be done. Do not act an undecided, indefinite part. Make up your minds what needs to be done, and move steadily forward in the doing of it. Do not take one backward step. Show those with whom you come in contact that they are to work out their own salvation with holy boldness, and at the same time with fear and trembling, lest they fail to fulfil God's purpose for them.

Be prompt minutemen. Do not delay in carrying out the plans that have been decided upon. I have just read Dr. Whitelock's last letter again, and I can hardly understand why there should be any hesitation in taking steps to secure the property that I thought we had decided to purchase.

I understand that the ten acres of land adjoining the sanitarium property, and hitherto used as a chicken ranch, were offered to us for four hundred dollars and that they have been secured.

You are on the ground, and as business men, you should know what steps to take. I will do my part. If a crisis comes, and you are in need of funds, send to me, and I will borrow some money from the bank and send it to you.

Sister Gotzian has pledged herself to share with me the purchase of the property. Let all the business connected with the purchase of the property be conducted with the utmost care. Be sure that the papers are drawn up correctly. Let everything be made secure. If attention is not given to this matter, we shall meet with disappointment.

In a short time, about four weeks, I think, a meeting of the Pacific Union Conference will be held. This will be an important meeting, and at it I wish to be able to show that something has been done toward establishing sanitarium work in San Diego. If the arrangements for the purchase of the Potts Sanitarium have not been completed, see that this is done without delay. And the Grainger property should also be secured, I think.

Will you please let me know just how matters stand, that I may understand what I must do to fulfil the pledge that I made with Sister Gotzian. We promised each other to share equally in the financial burden of purchasing this property. I am anxious to help all I can. If you need means to make the purchase of the Granger property secure, please let me know.

I hope and pray that you will work disinterestedly to secure the sanitarium property and the property adjoining it. Do your best, and success will attend your efforts.

I may spend some time in Washington, but I do not know definitely in regard to this. It may be that I shall go to San Diego. I shall wait and watch and pray, asking the Lord for guidance.

Lt 83, 1904

Daniells, A. G.; Prescott, W. W.; Hare, Dr.

“Elmshaven,” St. Helena, California

February 15, 1904

Elders Daniells and Prescott and Dr. Hare

My dear Brethren,—

The instruction that has been given me in regard to the buildings to be erected in Washington is that it is not the Lord’s will for an imposing display to be made. The buildings are to show, to believers and to those not of our faith, that not one dollar has been invested in needless display. Every part of the buildings is to bear witness that we realize that there is before us a great, unworked missionary field, and that the truth is to be established in many places.

If the buildings erected correspond to the truth that we are proclaiming, a telling influence will be exerted on minds. Actions speak louder than words. Say frankly, “God has charged us not to invest a large amount of means in one place, and He has charged us also not to invest means in gratifying the desire for display.” The principles that we are to follow in our work are exemplified in the life of Christ. He was the Majesty of heaven, and yet He worked at a carpenter’s bench. And however lowly His task, it was done with the utmost exactitude.

When I was last in New York, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves, “How can we best glorify God, that we may enjoy Him forever?” God was not in their thoughts.

I thought: “O that those who are thus investing their means could see that this display does not give them one iota of advantage with God. They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind what they may do to glorify God, that they may enjoy Him forever. They have lost sight of this, the first duty of man.”

As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in glorifying self and in provoking the envy of their neighbors.

Much of the money that they thus invested had been obtained through exaction, through grinding the faces of the poor. In the books of heaven an account of every business transaction is kept.

There every unjust deal, every fraudulent act is recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

The scene that next passed before me was an alarm of fire. Men looked at lofty and supposedly fireproof buildings and said, "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their insolence and their disregard of His law.

The Word of God plainly marks out the course of action that all are to follow. Those who give no heed to this Word, but press on in the path of transgression, paying no attention to the commandments of God, must at last suffering the punishment of their sin. God bears long with those who disregard the laws of His kingdom. He gives them greater and still greater opportunities to repent. Nothing is left undone to lead them to acknowledge that "man's chief end is to glorify God, and enjoy Him forever." The Lord's longsuffering mercy ought to lead them to repentance. But because sin does not meet with immediate retribution, sinners become bold and defiant in transgression. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.]

The love that God has shown in sending Christ to this world to die for us is an argument sufficiently strong to lead men to be reconciled to God. Those who, notwithstanding the great price paid for their salvation, continue in sin will reach at last the boundary line of mercy. Then the Lord will show Himself strong to punish. He forbears till He sees that forbearance will be of no avail.

A few words more in regard to buildings. In reference to the question of building with wood, or brick, or stone, the instruction given me in the past is that brick buildings are not the most healthful, and that wooden buildings, properly put up, are preferable to brick or stone buildings. And while we are under the keeping power of God, a wooden building is as safe from fire as a stone building.

In planning for the erection of the buildings that you propose to put up, do not follow the counsel of those who would invest means for the sake of display. Do not launch out into expensive investments. In laying plans for the sanitarium building, remember that this is to be a building for the sick and suffering. To those who plead for buildings of brick or stone, say, "We believe that the Lord is soon to come, and we cannot consent to launch out into the erection of expensive

buildings.” For years the erection of such buildings has borne the rebuke of God, but His warnings were not heeded, and at last He permitted His judgments to fall upon the Sanitarium and the publishing house in Battle Creek.

The buildings that you erect must be solid and well constructed. No haphazard work is to be done. The buildings are to be thoroughly presentable, but no extravagance is to be seen. We are not to make it possible for worldlings to say that we do not believe what we preach—that the end of all things is at hand.

The buildings should be put up at as little cost as possible. No money is to be spent on them merely for show. We are living in a time of fearful depravity. The whole world has thrown off the restraints of religion. Worldlings and church members are making void the law of God. We are to bend every energy to the proclamation of the message of warning.

There are many other places where memorials for God are to be established, many other places in which sanitarium work is to be started. In many countries gospel medical missionary work is to be done. God’s agencies are to act their appointed part. In all that is done, in all the institutions that are established, the example of economy that Christ has set in His life is to be followed.

On no account is the course followed in the erection of the Boulder Sanitarium to be followed in the erection of the Washington Sanitarium. If this course were followed, places in which sanitariums should be established would be left destitute.

My brethren, in your work at the capital of the nation, let the principles of unselfishness revealed in Christ’s life be carried out. Remember that in many other places, as well as in Washington, gospel medical missionary work is needed to open doors for the entrance of the truth.

Lt 85, 1904

White, W. C.

“Elmshaven,” St. Helena, California

February 16, 1904

My dear Son Willie,—

I was pleased to receive your letter of February 9, which came yesterday, also the copy of your letter to Elder Knox, dated February 10.

I shall not worry over the purchase of the sanitarium property in San Diego. I have felt so grieved by the way in which some of the brethren in Southern California have held back in regard to this matter, that I am willing, in connection with you, to take all the responsibility in regard to the Potts Sanitarium. Elder Healey and Elder Santee need have no part nor lot in the matter. I know that we can manage the business without them. I have written to Dr. Whitelock to

move steadily forward in carrying out the plans decided upon before you left, and my mind is now at rest; for I have done all that I possibly can.

I am determined to carry the work forward in accordance with the will of the Lord. I believe that He would have the matter stand where neither Elder Healey nor Elder Santee will have the control or the management of the sanitarium. Those who are merely figuring for themselves may do it outside of the work that we are trying to carry forward upon a higher plane than they are prepared to stand on.

I think that Sister Gotzian and I will harmonize in regard to the business matters. You need not worry. You may leave the burden of the work with me. In your absence I will take it and will do the best I can.

I cannot finish your letter today, or the one that I have written to Elders Daniells and Prescott in regard to the work in Washington, but I will send what I have.

Last night I sent you a letter in which I said something about the work in Washington. I had hoped, Willie, that I should not again be brought in connection with Sister Rousseau and Sister Tuxford, for whom I have had many testimonies. I hope that these sisters, who have never studied economy, but have spent their means largely for themselves, will not be allowed to influence the plans laid for the buildings to be put up. They are not prepared to work on economical lines. They have not learned to produce as well as to consume. They are both in need of reconversion, and the thought of their being connected with the work in Washington brings a shivering dread over me.

I shall take special pains to give all the instruction that we are to be producers as well as consumers. We are not to encourage a large expenditure of money for dress. Sister Tuxford and Sister Rousseau, and especially the latter, are inclined to spend much for dress. Far better might they spend less in this way, and use the money thus saved in helping those who need help. We cannot afford to speak as the world speaks or to dress as the world dresses. We cannot afford to encourage extravagance in the furnishing of our institutions. It is not the outward apparel that determines the value of God's children. He asks whether they have the inward adorning, even the ornament of a meek and quiet spirit; and He says plainly that women are to clothe themselves in modest apparel, with shamefacedness and sobriety.

I am afraid of Sister Rousseau's influence. I am afraid of her words or her display. I fear that she will lead others into wrong paths.

We need so much to study the words of the divine Teacher. We need so much to walk humbly with God. I must say of these sisters that unless they undergo a most thorough transformation of character, they will fall short of the standard that Christ has set before them and will lead others into false paths, causing them to make shipwreck of the faith.

Sister Rousseau and Sister Tuxford have been long in the truth, and they ought to have learned the lessons of self-denial, which is so essential for all. They ought to have heeded the warnings and directions of God's Word and obtained the garment which all who are saved must have—the robe of Christ's righteousness. "If any man will come after Me," Christ says, "let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] "So shall he be my disciple." [See John 15:8.] Let the work of purification begin in the heart and extend outward till the whole being is sanctified, cleansed, and refined.

I have been given this message to bear. We might just as well deal with the real merits of the case first as last. It must be plainly understood that those who live in an atmosphere of pride and display are not to be connected with the institutions to be established in Washington. The work in this place must be begun right, in accordance with the principles of God's Word.

I write this because I know that the influence exerted by Sister Rousseau and Sister Tuxford is misleading and needs to be changed. I do not want to place any burden on you, but I wish to tell you that you are at liberty to make known, to whomsoever you may see fit, that which I have written you regarding Sister Rousseau and Sister Tuxford. If you think best, you may let these sisters see what I have written.

In love.

Lt 87, 1904

White, W. C.

"Elmshaven," St. Helena, California

February 15, 1904

My dear son Willie,—

I miss you every day. I should be so glad to see you coming to my room again with your hands full of letters to talk over matters of interest with me. But I will not complain. I feel so thankful for this refuge. My room is worth a great deal to me.

Brother Cady came to St. Helena on the morning train yesterday, and I had some talk with him before dinner. He told me that I had told him to keep his eyes open, as he traveled from place to place, for a favorable place in which to establish the school, and that he had found one place that seemed suitable. It is six or seven miles from Sebastopol, and there are one hundred and fifty acres of excellent land.

The property is owned by a lady who bought it for a health resort. She has had as many as one hundred and fifty people there at one time. The house on the place is not an expensive building, yet every room is commodious.

There are thirty acres of orchard, and the trees are in bearing. There are forty acres of forest land covered with oak, pine, and other kinds of trees.

The lady would like to sell part of the land to meet a mortgage on the property. Brother Cady asked her if she would like to sell the whole property, and she very decidedly said No. Afterward he received a letter from her, saying that she would sell the property for fifteen thousand dollars. He wrote and asked her if this was the lowest price that she would take, but he has not yet received a reply. Brother Cady is very favorably impressed with the place. There would be ample room from agricultural work to be carried on by the students. There is an abundant supply of water and no frost. He thinks that oranges would grow there.

When you come home again, you must go to see this place.

Elder Loughborough came today, bringing with him the manuscript for his new book. He wishes to call my attention to some points. I could do nothing about the matter today, but will try to go over the points with him tomorrow. He took dinner with us. He seems to be in good spirits.

I wrote to Dr. Whitelock today in regard to the purchase of the Potts Sanitarium and the property adjoining it. From a letter that I received from Dr. Whitelock, I gathered that they do not clearly understand whether the Grainger property is to be purchased or not. Dr. Whitelock said in his letter that ten acres of the Grainger property had already been sold, and that the rest was offered for ten thousand dollars.

I wrote to him to secure the property before any more of it is sold. I thought that this would be your judgment. The Grainger property should be secured if the Potts Sanitarium is purchased.

I told them that if they got into financial straits, I could borrow money from the bank and send them some. The two thousand dollars loaned me by the General Conference Association I have placed in the bank, with the exception of five hundred dollars, which I sent to Dr. Whitelock.

Dr. Whitelock asked me to telegraph in regard to the Grainger property, and I sent them a message, telling them to follow their best judgment. Sister Gotzian is there, and Dr. Whitelock said that he had written for Brother Ballenger to come, that they might counsel with him. I think that I have done all that I can do, and I shall let the matter rest with those who have taken the responsibility.

We are all well. I am writing some important matter which I hope to get off in a few days. I am sleeping in my office room now, and the rheumatism does not trouble me nearly so much.

Just a few words in regard to the work in Washington. I do not look with favor upon the prospect of Sister Rousseau and Sister Tuxford being connected with this work. Neither of them understands how to economize, and their expenditure of means, in such an institution as a sanitarium, would not have the best influence. This is the light given me. If they were connected with the sanitarium to be established, or with the restaurant, needless expense would be incurred.

The thought of these women being connected with the work in Washington is painful to me. They have not the experience that would fit them for such work. I know that what I am saying is true. At every step economy must be studied and practiced. We can not afford to follow the counsel of those who do not know the meaning of self-denial or self-sacrifice. Every inclination to display is to be guarded against.

In the past this matter has been presented to me as I now present it to you, and I write you this that you may know what steps to take. The sisters I have mentioned would better connect with some other work. We cannot run the risk of having them connect with the work in Washington.

Your family are all well. I have not yet taken treatment, but I am preparing to. I hope that you will guard your health carefully.

In much love.

Lt 89, 1904

Ballenger, E. S.

“Elmshaven,” St. Helena, California

February 18, 1904

Dear Brother Ballenger,—

I am not certain that in my letters to Dr. Whitelock I have mentioned the matter of <you and> your father’s connection with the Potts Sanitarium enterprise. I am pleased to know that you are willing to share the responsibility of this enterprise. I have confidence in you and your father as men of sound judgment, and I believe that you will be a help to the enterprise. I trust that you will do what you can to secure both the Potts Sanitarium and the Grainger property. The Grainger property should be secured as a place where homes may be built for those connected with the institution.

We shall seek to co-operate with those who have been given the responsibility of purchasing the property. And we wish you and Dr. Whitelock and others who are interested in this enterprise to unite with us in trying to interest others to assist us in paying for the property.

The securing of this property seems to me to be in harmony with the instruction given me that places in the country, on which are buildings suitable for our work, will be offered to us at low prices, and we should improve these opportunities.

Let us have faith in God. Let us ask Him to overrule all things to His name’s glory and to guide in the selection of the proper persons to make the necessary preparations, that as soon as possible, sanitarium work may be started. Consecrated men and women are needed who are able and willing to make a success of sanitarium work.

We do not want to move according to human wisdom, but according to the wisdom of God. Move as rapidly as possible in securing the places mentioned. And please let us hear from you in regard to what you have done. I have written to Dr. Whitelock, and for several days have been looking for a reply, but it has not come as yet. We hope soon to hear that the property has been secured.

May the Lord lead you and open right ways before you is my most earnest prayer.

Lt 91, 1904

White, W. C.

“Elmshaven,” St. Helena, California

February 18, 1904

My dear son Willie,—

We have been blessed with continuous rain so far this month. The rain has been steady, but gentle. Yesterday was a beautiful day, just like summer. The day before was very wet. Today the sun shines brightly. Yesterday I drove with Brother James to Dr. Burke’s place to see the black calf. I went more for the ride than for anything else, and yet I wanted to see the calf, to know if she were faring well after the long rain. But I could not get into the pasture, because so much rain has fallen. Brother James walked from the road to where the calf is. He says that the cow must be brought home. She will need care for the next two months, and then we shall have two cows to milk, besides the old black cow that we are now milking.

Your letter dated February 12 was placed in my hand at dinner time yesterday, and I read it with much interest. May called in to see me yesterday, and we had quite a long conversation. She asked me if Dores could stay with them till your return, to conduct family worship. Of course I consented. She was much pleased. She is very much pleased, also, that Nora is teaching the children. This takes a heavy burden off her. We shall do all that we can to supply your place while you are away, and to keep May from feeling lonely.

May and the children are well. We feel very thankful to the Lord that none of us are sick. We praise Him for His goodness and mercy. As I write I have a deep sense of gratitude for the loving watchcare of our Saviour over us all. As I read the Word of God and kneel in prayer, I am so impressed with the goodness and mercy of God that I cannot offer my petition without weeping. My heart is subdued and broken as I think of my heavenly Father’s goodness and love. I hunger and thirst for more and still more of Jesus in this life. Christ was crucified for me, and shall I complain if I am crucified with Christ?

I never felt a more earnest longing for righteousness than at the present time. In the waking hours of the night my prayer is, “Lord, teach Thy people how to seek and save the lost sheep.”

We know not what is before us, and our only safety is in walking with Christ, our hand in His, our hearts filled with perfect trust. Has He not said, "Let him take hold of My strength, that he may make peace with Me, and He shall make peace with Me"? [Isaiah 27:5.] Let us keep close to the Saviour. Let us walk humbly with Him, filled with His meekness. Let self be hid with Him in God.

I had hoped to receive some word from San Diego before this time, but nothing comes. All we can do is to trust in God, leaving every matter in His hands.

I have written much today. My heart is drawn out in prayer to the great Physician. I am asking Him to let His healing power rest on my eyes and to give me clearness of comprehension. I cast myself, with all my infirmities, on the One who has given to all who are weary and heavy laden 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. For My yoke is easy and My burden is light." [Matthew 11:28-30.] All who respond to this invitation will find rest in Christ.

Those who cherish and flatter self, fostering pride and vanity, giving to dress and appearance the time and attention that ought to be given to the Master's work, are incurring a fearful loss. Many who are clothed in beautiful outward garments know nothing of the inward adorning that is in the sight of God of great price. Their fine clothing covers a heart that is sinful and diseased, full of vanity and pride. They know not what it means to "seek those things which are above, where Christ sitteth on the right hand of God." [Colossians 3:1.]

I long to be filled day by day with the Spirit of Christ. The treasure of His grace is of more value to me than gold or silver or costly array. When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self. God will be the object of their supreme regard.

My heart aches as I am shown how many there are who make self their idol. Christ has paid the redemption price for them. To Him belongs the service of all their powers. But their hearts are filled with self-love and the desire for self-adorning. They give no thought to the words, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." [Mark 8:34.] Self-gratification is hiding Christ from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus. They are not praying that they may be changed into His likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in thither not having on a wedding garment?" he could answer nothing. [Matthew 22:12.] He was speechless; for he was self-condemned.

Many who profess to be Christians are such only in name. They are not converted. They keep

self prominent. They do not sit at the feet of Jesus, as Mary did, to learn of Him. They are not ready for Christ's coming.

In the night season I was in a company of people whose hearts were filled with vanity and conceit. Christ was hid from their eyes. Suddenly, in loud, clear accents, the words were heard, "Jesus is coming to take to Himself those who on this earth have loved and served Him, to be with Him in His kingdom forever." Many of those in the company went forth in their costly apparel to meet Him. They kept looking at their dress. But when they saw His glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments.

When Christ took His chosen ones, they were left; for they were not ready. In their lives self had been given the first place, and when the Saviour came, they were not prepared to meet Him.

I awoke with the picture of their agonized countenances stamped on my mind. I cannot efface the impression. I wish I could describe the scene as it was presented to me. Oh, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God." [Colossians 3:3.]

There are many professing Christians who know not Christ by an experimental knowledge. O how my heart aches for these poor, deceived, unprepared souls. As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are not preparing themselves to do acceptable work for Christ, and to meet Him in peace, I am so burdened that I cannot sleep. I ask myself, What can I say to these souls that will arouse them to a sense of their true condition? Self is the all-absorbing theme of their life. I long to reveal Christ so plainly that they will behold Him and cease to center their attention on self.

Those who are connected with our institutions need the sanctifying grace of Christ. This they must have in order to reveal His meekness and lowliness. He is the example of what God expects all Christians to be.

Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious and who apparently have lived Christian lives. But self is woven into all they do. They pride themselves on their morality, their influence, their ability to stand in a higher position than others, [and] their knowledge of the truth, for they think that these will win for them the commendation of Christ. "Lord," they plead, "we have eaten and drunk in Thy presence, and Thou hast taught in our streets." [Luke 13:26.] "Have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" [Matthew 7:22.]

But Christ says, "I tell you, I know you not whence ye are; depart from Me." [Luke 13:27.] "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that

doeth the will of My Father which is in heaven.” [Matthew 7:21.]

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship.

“Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built a house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” [Verses 24-27.]

Lt 93, 1904

White, W. C.

“Elmshaven,” St. Helena, California

February 21, 1904

My dear son Willie,—

I thank you very much for your letters, which are so full of news, and also for the copies of letters that you send from time to time.

I have no objection to Brother E. R. Palmer’s connecting with and acting a part in the sanitarium at San Diego. I feel very tender toward him.

With regard to the brethren Ross, I am inclined to think that you would better write them further before deciding to have them connect with the institution. I am not well enough acquainted with them to be able to speak intelligently in regard to this. I was pleased with what I saw of them in Indianapolis. The slight acquaintance that I have with them is pleasant. But it would be impossible for me to say what would be just the right thing to do in regard to asking them to connect with the sanitarium. We must look to God for wisdom at every step. If the furniture that you speak of can be secured at a reasonable price, I think that it might be well to purchase it. It will be no small matter to furnish the building at San Diego for sanitarium work.

In regard to the sale of your house, I advise you to dispose of it if you can. Then a smaller house can be built for you on any site that you may choose on my property, on this side or the other side of the road. But this will be a consideration for the future. I wish to say, my son, that my family and yours could not possibly occupy one house, here or in any other place. Noise and bustle I cannot bear. This must be understood. Our families could never occupy one house, but we must be near together, so that you can work with me.

In regard to moving our goods to Washington, I would say that it is doubtful whether I shall go to

Washington. I obtain no light on the question, except the words, "I have a refuge for you." The instruction that has been given me is that my strength is not to be exhausted in public effort for our churches or in traveling for long distances.

I fear that I shall not be able to go to Washington, even for a short time. I must spend the winters in a warm climate. During December and January, and especially January, we had the most beautiful weather for winter that I have ever experienced. During this month much rain has fallen, but it has been soft and gentle. Two weeks ago, the road just below Napa bridge was covered with water to a depth of three feet.

I had an appointment to speak in the St. Helena church last Sabbath. When Sabbath came, the morning was foggy, and the sky became cloudy. We feared that it might rain, but I kept my appointment, and we had a very good meeting. I spoke with freedom from the first chapter of Second Peter, and those present were much interested. There were many young men and women and children in the congregation. I was glad that I went.

I took a little cold, although I thought that I had taken every precaution against this. I have not been able to write at all since Sabbath. I have had to make myself write these few lines to you.

I have not yet recovered from the ill turn that I had the morning after you left. My head has been dizzy the greater part of the time since. I have not been able to use it.

My son, you must not plan to move our family. I see no light in this, but much that looks forbidding. The light that has been given me in the past is: "You must not place yourself under circumstances that will imperil your health. You have a work to do in preparing books, and you must not place yourself where additional burdens will fall on you."

I am warned that we cannot foresee and read just circumstances, and that I positively must have rest and quiet. The troubles of the church must not be brought upon me. I think that if I had to pass again through the experience that I passed through while attending the Oakland General Conference, it would cost me my life. So painful was this experience that I can never again risk going through such another.

Those who cause so much trouble and such acute suffering will in the future have to carry their own burdens. It is possible for a few so to manage matters that the enemy will work through them to wound and bruise my soul and destroy my life. "Keep away from all contention," my Instructor said. "Leave the burdens on the ones who have created them. Do your work, not for a few, but for the many. Your voice must be heard by those not of our faith. The less you see of and suffer over the wrong course of those who have not heeded the light that has come to them again and again, and who, by their refusal to repent of their evil course, are bringing confusion and perplexity and heart-agony, the more strength and light and counsel you can give to those who will appreciate the light and who will not follow a course that will wear out your life. Until the end of time there will be some who will persist in following a wrong course and in regarding

their own wisdom as sufficient. Such ones will be unprepared to meet the Lord.”

The Scriptures often speak of the stubborn resistance of the children of Israel to the light given them. Satan stands ready to control all who will allow him to lead them.

The Lord does not desire me to carry on my soul the burden of men and women who have been warned and corrected personally, but who have gone directly contrary to the counsel given them. Many do not follow on to know the Lord. Many have had all the evidence that they will ever receive. They do not need further counsel; they need to appreciate and follow out the counsel already given them, from which they have turned away, because it is not in harmony with the ideas that the author of all evil has suggested to their minds.

Many have said, “the temple of the Lord, the temple of the Lord, are we.” [Jeremiah 7:4.] But they have accumulated so much worldly business upon their hands that they have no time to set their hearts in order. There is great danger that they will become so absorbed in the bustle and hurry of their business that they will have no time to examine themselves in the light of God’s Word. They have become confused in regard to what constitutes true Christian service.

Let those who attend the council meetings held follow our Lord into the solitude of Olivet. Let them look to their example—Jesus, the author and finisher of their faith. They may themselves devise plans which would keep the church continually employed, but which would retard rather than advance the cause of God. Men are in great danger of accepting the false for the true. Satan is greatly pleased when strength of mind and body is employed in hindering the work that should be moving forward unto perfection.

Let us work with all humility of mind, working out our own salvation with fear and trembling. Mere hurry and bustle do not advance the work of soul-purification. We shall be judged, not according to our activity, but according to the faithfulness we have shown in following God’s directions.

Man must co-operate with God, for He it is that “worketh in you both to will and do of His good pleasure.” [Philippians 2:13.] Remember the words spoken to Zerubbabel, “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” [Zechariah 4:6.]

“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.]

Well, I had no idea that I could write so much. I must stop now, with just a few more words about our going to Washington. Willie, I cannot spend time moving from place to place. And

besides taking time, this unfits me for work.

I am very favorably situated for my work. I have excellent helpers who earnestly co-operate with me in the work of the Lord. I think of the books that ought now to be in circulation, and are not yet prepared. If I can keep my peace of mind and heart, I can write, I can write much valuable instruction. The books that ought to have been prepared long ago can be prepared.

I might have had more books prepared by this time, had I not tried to help so much in other lines. The Lord has wrought through me, but church members, ministers, and physicians, and others in responsible places have made my work much harder. By their unsanctified will and unsanctified ways they have hurt themselves and me. Their condition, unsanctified and unbelieving, makes me so sad that I cannot rest. The churches have not heeded the Word of the Lord, and the work that might have been done is not done.

At my age, I must take time to rest. I must not be kept continually in affliction of soul over those who are not helped by the messages that God sends. Because they do not heed these messages, they are in a worse condition than if the message had never come to them. The Lord's Spirit is resisted, and disbelief is cherished. They think and talk unbelief, and grow more and more like those spoken of in the message to the Laodicean church. They profess much, yet their works deny their profession.

Last night I slept only three hours, from eight to eleven. O how my soul longs to see the people of God zealous in repentance. I entreat them to prepare to meet their God. Can they not see in the rapid growth of trades-unions the fulfilling of the signs of the times? Those forming the labor unions are determined to have their own way. Violence and death mean nothing to them if their unions are opposed. The Spirit is working in those who profess to believe the truth, but who, because they do not live the truth, are always in contention.

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble which is to increase until the end is already in the world.

Lt 95, 1904

Whitelock, T. S.

"Elmshaven," St. Helena, California

February 22, 1904

Dear Brother Whitelock,—

Your letter which arrived yesterday noon has greatly relieved my mind. I am sure that it is best for us to go deep and lay our foundation upon solid rock. You are doing right to move slowly and surely.

If the Lord desires us to secure the Potts Sanitarium, which seems to be a suitable place for our sanitarium work, He will surely help us to secure it. If it is not His will that we should purchase this property, then we do not want it. But I believe the Lord desires us to have this place, and that He will work for us in the matter of securing it. Even if for some reason the price of the property is raised, we know that it is worth far more than the sum for which it has been offered to us, provided the papers show clearly that the place is free from mortgage.

The less we say publicly about our desire to secure the property the better, for if those who are interested in its sale think that we are very anxious to secure it, they may raise their price.

I have recently received letters from W. C. White, and he has sent me a copy of what he wrote to you.

I have no idea of moving with my family to Washington. I see no light in such a move. It means too much for me to break up my work here. I may go for a few weeks, but not to stay. If I should go anywhere, I would prefer to go to San Diego. When the purchase of the sanitarium is completed, and the work of the institution is organized, I would like to visit you. We shall await developments.

Lt 97, 1904

Hall, L. M.

“Elmshaven,” St. Helena, California

February 23, 1904

Dear Sister Hall,—

This morning I awoke at three o'clock. Last Sunday night I did not sleep after half-past eleven. I will now write you a few lines.

A few days ago I was surprised to learn that Dr. Jean Whitney was here at the Sanitarium, stopping off on her way from Portland to Battle Creek where she was going to see her mother who has been sick for some months. I know that the Michigan climate is not suited for you or for me or for Sister Whitney. I asked Dr. Whitney to wait here and to write to her mother, asking her to come to California. The money that would be required to pay Dr. Whitney's fare to Battle Creek would bring her mother to California, where she would be in a more favorable climate. While Dr. Whitney is waiting, she can help at the Sanitarium here.

Last night I received a letter from Sister Whitney, saying that she would come to California and would leave Battle Creek the 28th of this month. Can you not come with her? We shall indeed be pleased if you can. But if you feel that you should remain longer in Battle Creek, it will be all right. I wish you to follow your own judgment.

I wish you could have spent this winter with us in California. I think it has been the most beautiful winter I have ever passed through. In December we had one very gentle rain which lasted for a few days. Very little rain fell in January. We had some frost in the mornings, but the days were beautiful—almost like summer days.

I will send you a copy of a letter that I have written to Willie concerning my plans. Willie has thought we might all go to Washington. This letter will explain my views regarding such a move.

We are much interested in the matter of purchasing the Potts Sanitarium property near San Diego, which originally cost about twenty-eight thousand dollars, but is now offered to us for a very low price. It will take at least three thousand dollars to repair the building, which has not been occupied for about fifteen years. If the papers clearly show that the property is free from mortgage, we have decided that we will purchase the sanitarium. We are also thinking of buying the Grainger property lying just across the road from the sanitarium. The Grainger place consists of ninety acres of land on which are three houses. Part of the land is set out with orange and lemon trees.

Sister Gotzian and I clasped hands in an agreement to unite in helping to purchase the Potts Sanitarium, provided the deeds of the property are secure. There seem to be some complications, but the legal status of the property is being thoroughly investigated. The Grainger property is offered to us for ten thousand dollars. I borrowed five hundred dollars from the bank and sent it to pay for an option on the place for three months.

Dr. Whitelock, Brother E. S. Ballenger and his father, and Sister Gotzian are now on the ground and are taking the steps necessary to complete the purchase. Matters move slowly, for some of those who are interested in the sale are in New York and Chicago.

We are praying the Lord to guide us in this movement, that only those things may be done that will tend to His name's glory. We are waiting, trusting in Him to work for us if it is His will that we should secure these two places.

Last Sabbath I spoke in the St. Helena church. There was a good attendance, and all present seemed interested.

Night after the Sabbath it began to rain, and rain has been falling gently most of the time since then. All are rejoiced to see the rain, for at this season of the year rain is as precious as gold.

Do you know if any clover tops were gathered and dried for me in Battle Creek? If so, will you please send them to me.

Lt 99, 1904

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

February 23, 1904

Dear children Edson and Emma,—

Yesterday I received a short letter from you, and this morning I found another under the door of my office room.

You ask in regard to the work of Brother Rogers. The light that has been given me is that, with good helpers, Brother Rogers would be an excellent man to work out the Huntsville school problem. But there is a great lack of genuine workers, and the question comes, Can Brother Rogers be spared for Huntsville? I wish we had many such men—men who would fear God and glorify His name. I can see light in Brother Rogers' being connected with the Huntsville school as a general helper. But it often happens that men filling such positions are depended on to do the work, while those who are more closely connected with the school fail to do their utmost to improve their capabilities, to make steady advancement, holding every inch they gain.

The Lord has a man somewhere to take charge of the Huntsville school. The position is a difficult one to fill. It requires a man who will work patiently and kindly, yet firmly, exercising authority, yet without harshness and severity. God would have some one begin in the right way at Huntsville and put his ingenuity to the tax to make the work a success.

Keep repeating the words, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance." [John 14:26.] We must be more diligent students of the Word of God. We must eat the Word, as represented in the sixth chapter of John, making its divine principles a part of the life.

Are we not inclined to look on the dark side and to talk unbelief? The Lord wants us to help one another, to build one another up in the most holy faith. Many may talk discouragingly in regard to the Huntsville school, but do not let this lead you to look at the school in their light. There is a bright side to the picture. Try to find it. In a humble, prayerful, consecrated spirit, talk the matter over together, and light will come in.

I have no definite instruction to give you in regard to Brother Rogers. I dare not speak definitely in regard to matters that I do not understand. The Lord will guide you in counsel if you will seek Him with the whole heart. But there is one thing that I am able to say. It would hardly do to confine Brother Rogers to the Huntsville school, when he is able to fill a wider sphere of usefulness.

I believe that the Lord will help you to adjust these matters. Cast your souls upon Him in faith, and you will see a way out. Seek counsel of Him, and He will surely bless you.

There is a great work before us. The enemy has succeeded in occupying the minds of those who believe the truth for this time, and hindrance after hindrance has been placed in the way of the advancement of God's work. The work in the Southern field should be fifteen years in advance

of what it now is. Warning after warning has been given, saying that the time to work the Southern field was fast passing, and that soon this field would be much more difficult to work. It will be more difficult in the future than it is today. Satanic agencies are becoming more determined in their rebellion against God. The trades-unions will be the cause of the most terrible violence that has ever been seen among human beings.

The Spirit of God is being withdrawn from the earth, and unrepentant sinners are being left to the control of the enemy, to the destiny that they themselves have chosen. Those who persist in violating the holy Sabbath of the Lord, set apart by Him as a day of rest, will soon see that God will punish the transgressors of His law. Men are to reap as they have sown.

God stands at the helm. He is calling upon His people to come into harmony, to remain no longer in strife and disunion.

A few minutes ago, while searching for a manuscript, I found a letter written to you nearly a year ago, but never sent. I have come across several such letters. I suppose that while writing them, I was called away, and the letters, laid aside, were forgotten. I have given the letter to Maggie to be copied, and it will be sent you tomorrow.

I must close this letter now; for I have important matter to write for the Omaha meeting. May the Lord help you all at that meeting, is my prayer. Always do the best you can.

How is Emma? I do not hear a word from her. Is she at home, or with her mother? Write and tell me.

May the Lord God of Israel be with you. At the family altar I pray for you and Emma, for Elder Butler, for Elder Haskell and his wife, and for all the other workers in the Lord's vineyard. I remember Brother Palmer in prayer by name and entreat the Lord in his behalf.

In love to yourself and Emma.

Lt 101, 1904

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

September 30, 1903

Dear son Edson and daughter Emma,—

I have recently received two letters from you, also a copy of your letter to Elder Daniells.

By this time you have probably received the draft I sent to you for one thousand dollars. I

questioned as to whether I should send this money, for I have not a penny in the bank. But after talking to Willie about it, I decided to send it, although we need every dollar we can hold. I received two hundred dollars from Review and Herald today, but this is due to my workers. I shall have to borrow one thousand dollars from the bank, for which I must pay eight per cent interest.

Last week I went to Healdsburg, where I spoke twice in council meetings and once on Sabbath. The Lord gave me a message for the people. When I am called upon to speak to a congregation, I find that the Lord gives me words to speak that are right to the point.

You have been represented to me as speaking in public when angels of God stood by your side to help you in presenting the message with earnestness. Self was submerged in Jesus. Your words were spoken and impressively, and the tone of voice was not harsh. Your heart and the hearts of those who listened were softened to tenderness. When you spoke in regard to the atonement, your speech was subdued, and the words were such as to impress the soul.

God would have every minister cultivate the voice. Speaking is a science. It will profit every minister so to discipline and train his powers of speech that his words may have the very best effect possible. He should not speak so rapidly that it will be difficult to distinguish one word from another. But it is most important that he receive the training that comes from the Spirit of God within the heart. Those who engage in a work of teaching others need first themselves to be taught as little children the first principles of truth—love to God and love to their neighbor.

The Lord desires His ministering servants to be kept free from anxiety. Never give occasion for reproach that your religion makes you gloomy. Let not your brethren gather from your influence a spirit of despondency. The religion of Jesus presents hope—the only real hope there is in this world. Then be cheerful, full of faith and courage. While avoiding a cheap and trifling spirit, you may adorn the gospel of Christ by manifesting cheerfulness at all times. God would have every soul rejoice in His grace.

“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

“Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

“Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, show us the Father?” [John 14:1-9.]

Christ is the express image of His Father's person, the brightness of His Father's glory. Hence those who know Christ have a more perfect knowledge of God through their acquaintance with Him whom God sent into the world as His representative.

The fourteenth chapter of John is full of marrow and fatness. What a positive statement is made in verse 21:

“He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.”

“Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.”
[Verses 22-26.]

Christ reproved His disciples for their slowness of heart in comprehending His statements to them. Many of the truths He taught them were but imperfectly understood. But He promised them that the Holy Spirit would recall to their mind His sayings as truths that they had not before understood. At His meeting with the disciples after the resurrection, He said, “These are the things which I spake unto you, while I was yet with you. ... Then opened He their understanding, that they might understand the Scripture.” [Luke 24:44, 45.]

“Whatsoever ye shall ask in My name, that will I do, that My Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments.” [John 14:13-15.]

Perfect obedience to His commandments is the sign that distinguishes those who love God. To live the truth is the very best way to preach the gospel. True believers in Christ will not be satisfied with a limited knowledge of the truth. Truth, received and practiced, will expand and will transform the receiver into the likeness of its divine Originator. The reception of truth insures constant light. They who ever look to the Pattern become partakers of the divine nature and grow to be like Him in character.

I feel so thankful to our heavenly Father that He has given Christ to our world. We should ever rejoice with true piety for this unspeakable Gift. In Christ is infinite grace, truth, life, and light for all who keep His commandments. And He has plainly revealed what we must do in order to receive His blessings.

Why, I ask, is the church so slow in comprehending sanctifying truth? Nothing short of perfect

obedience to the commandments of God will prepare men for those mansions which Christ is preparing for those who love Him. We need in our hearts Christ's love for one another. We need to learn His meekness and lowliness. "Take My yoke upon you," He says, "and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:29, 30.]

All who realize their need of a divine Helper, and take hold upon Christ, will receive power to perfect righteousness. They will not put their Saviour to open shame by doing mean and selfish actions.

There are many who make their boast that they are "rich and increased with goods, and have need of nothing." But Christ testifies of them, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." "Thou knowest not that thou art wretched and miserable and poor and blind and naked." The church is in dire spiritual poverty and know not their true condition. Will they not heed the admonition of Christ: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see"? [Revelation 3:15, 17, 18.]

"As many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door and knock. If any man will hear My voice, and open the door, I will come in to him, and sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father on His throne." [Verses 19-21.]

Let no one seek to spiritualize this message away, or to say, These words do not describe my condition. This message is given for every one who is not awake to see his defects of character. Christ, the faithful and the true Witness, says of His church today that in their self-sufficiency, they know not their poverty of soul, but think that they are rich and increased with goods. Unless they shall change, Christ will spew them out of His mouth. Then is it not time that church members should awake out of their sleep of ignorance?

As a people we need to profit by the record of the children of Israel. Through unbelief they failed again and again, but we are admonished not to fall as many of them fell in unbelief and perished in impenitence. The Lord bears long with His backsliding people and continues to call them to repentance. But if they persist in resisting the Spirit of God, they will soon be left to the results of their own course.

We are living in the great day of atonement. Shall we as a church heed the counsel of Christ, or shall we stand in our <own> light, and refuse to humble our hearts before God? Our only hope of salvation is to repent, while it is called today. "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." [Proverbs 29:1.] There is peril in delay.

I call upon our people to arouse from their self-complacency. God has given us many messages of warning, even as He sent repeated warnings to Israel; and many today, like the children of

Israel, have “feared not God, nor regarded His warnings.”

Is it not for the interest of every church that the members cease their murmuring and complaining against one another and examine their own hearts? Let them cease to push and crowd one another. Let those who are placed in positions of responsibility remember that God knows their works. He calls upon all to repent of their deeds which have wounded the Son of God afresh and put Him to open shame.

Many have lost their bearings. They know not what is truth. Their own pride and self-exaltation, their envy and a desire to be first are characteristics of those who are under the banner of Satan.

Satan is preparing for every soul his delusions, clothed with fascinating attractions. The fanciful doctrines that tend to confuse minds are from Satan. His deceptions are manifold. Many are taken captive by him, and some seem to have no power to go from the snare.

God has spoken to His people by testimonies, by words of reproof and warning. These have been misrepresented, sneered at, misinterpreted, and rejected by many. The Lord then spoke by fire, and two of our largest institutions were swept away by fire. These things were not taken to heart as they should have been. Some have done all in their power to remove the impression that their own course of action was in any way responsible for the judgments of God by fire. What will God do next to make them understand that He is in earnest with them? Will they not now seek the Lord, and humble their hearts before Him in repentance, while it is not too late for wrongs to be righted?

Lt 103, 1904

Craw, Hiram A.

“Elmshaven,” St. Helena, California

February 24, 1904

Dear Brother Craw,—

I write to ask you if you can lend me one or two thousand dollars at a low rate of interest. If you can, it will be a great accommodation to me. I am trying to prepare for publication many things that the people should have. I desire to complete manuscripts on both Old and New Testament history, that this matter may, as soon as possible, be put into circulation in book form.

I invest in the work of God all the means that I can possibly spare. I sent one thousand dollars to Elder Haskell to help in beginning the work in New York City. He and his wife have done faithful work in this large city. They are able to explain the Word with such simplicity that those who desire to understand the truth are enlightened. As a result of their labors in New York, many have accepted the truth and have founded their house so firmly on the Rock that the storm and tempest of error cannot move them.

I wish that I had money to invest in other places like Greater New York. Many cities in the South should be worked. We who know the truth should do what we can to proclaim the truth in new places, to carry the light to those who are in the darkness of error. Those who have never heard the truth for this time are to be given an opportunity of understanding it. But it requires money to carry the truth to new fields.

When I urge our brethren to begin the work in new places, they often say, "We are doing all that we can with the means that we have at our command." Unless we can raise the necessary money, it will be impossible for us to enter our large cities with the gospel message. I appeal to all our people to do what they can with the means they have received from the Lord, to help in fulfilling the commission that Christ gave to His disciples just before He left them:

"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.]

To us is committed the most solemn message ever committed to mortals. Every delay is a loss of most precious time.

Can you influence any of those whom you know to be entrusted by the Lord with the talent of means to lend me money, with or without interest, to be used in the work of the Lord? I will give my note for whatever sums I may receive. In the past some have lent me money without interest. And no one has ever asked me for the return of his money without receiving it.

If our brethren will now lend me money, with or without interest, I will invest it in various parts of the field to help carry forward the work that needs to be done.

It was thus that I helped in the advancement of the work in Australia. I should like to write particulars, but cannot do so now. I borrowed money for the erection of meetinghouses and to provide facilities for tent meetings. After a time Elder Haskell came to Australia, and he was a great help to us. He interested some of our brethren in Africa in the work that was being started, and they sent us two thousand dollars to invest in the work in Australia. I used the royalties on my books to help in starting a school in Melbourne, and then I borrowed money from those who were interested in the work. After the work was started in Victoria, we went to New South Wales, which was then a new field, and there the Lord wrought for us at every step. The work has advanced rapidly, and now we have an excellent work established. I hope sometime to publish an account of our labors in starting the work in Australia.

We realize that the truths of the Word of God must be carried to all the world, and we are doing the best we can. I have helped the work in Europe as much as possible. It cost me over three thousand dollars to have my books translated into the foreign languages. All the royalty on my books sold in Europe I have given to the work in that field. This has amounted to several thousand dollars. Elder Conradi has been doing a noble work in the different countries of Europe.

A few weeks ago Elder Conradi sent me five hundred dollars of my royalty, hearing that I was pressed for means. As soon as I receive sufficient money from the sale of my books, I shall return this five hundred dollars.

Besides what I have invested in Australia and in Europe, I have also made donations to the Southern field. I have borrowed money to send to them when they were in strait places. I shall continue to do all I can to help the needy fields. Time is short, and I wish to see the money of our people that is tied up in banks put into circulation where it can help the work of God. When I receive what I have invested in my books, I hope to have money sufficient to repay what I have borrowed and to have more of my own money to use.

My brother, you are acquainted with my early experience. You understand how the Spirit of the Lord has led and instructed me. You have seen the manifestation of the Spirit and have believed the testimonies. I am glad to address you as one who has held fast his confidence.

Will you place a copy of this letter in the hands of those whom you think might be sufficiently interested in the work of God to make me their agent, and entrust me with their means, either as a loan or a gift? Let us do all we can to help advance the work. The Southern field needs help; Washington, the capital city of our nation, needs help; Brother Magan needs help at Berrien Springs. For lack of means, the school at Berrien Springs has not buildings suitable for their work. The health of teachers and students is imperilled. I have been surprised that they can get along as they have done, with such poor facilities.

My soul is in distress as I see souls perishing out of Christ. I long to see them coming into the truth. I see many places where means is greatly needed, that a beginning may be made.

The medical missionary work is the pioneer work of the gospel. Work for the sick and suffering tends to remove prejudice against the evangelical work. The hearts of those for whom medical missionary work is done are often, by this means, opened to the truth. By this work wealthy people may be reached, who with their means will assist in the work. This has been demonstrated in Australia.

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfilment. Much of the history that has taken place in fulfilment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

“And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” [Verses 30-36.]

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds, who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“At that time shall Michael stand up, the great Prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” [Daniel 12:1-4.]

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord’s entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed.

Lt 105, 1904

White, J. E.

“Elmshaven,” St. Helena, California

March 1, 1904

My dear son Edson,—

I should be very much pleased to see you. I should like to visit you in your own home.

Edson, I do not want you to censure your brother in any way in regard to my going to Washington. You must not do this: for it is not right. Do not blame him at all; for I gave him encouragement to think that I would make the trip. Willie is very desirous that the work in

Washington shall be established on right lines, that it may prove to be a complete success. And I have received letters saying that if I could make my home in Washington for a time, the confidence of our people would be established in the work there.

But I cannot expect that my life will last long, and I cannot think of following out the plan that we had made. At first it was thought that I would go East, leaving my family here. Then the plan grew, and we talked of taking my workers and spending a year in the East. But, I am free to say that the Lord does not call upon me to take upon myself the burden of doing pioneer work in a place where there have been Sabbathkeepers for years, and where there are two classes of believers, white and colored. We had some experiences at St. Louis that I can never think of without a feeling of dread.

It will be impossible to adjust all matters regarding the color question in accordance with the Lord's order until those who believe the truth are so closely united with Christ that they are one with Him. Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated, they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy.

I wish you to understand that at first I favored the idea of making a visit to the East, and of visiting Boston, Melrose, Washington, Portland, and other places. I wished particularly to visit Nashville, and this I was planning to do.

We planned to spend about a year in the Eastern states, making Washington our headquarters. This I desired to do, and as I said nothing against the plan, Willie thought that my silence was consent.

One day I was praying about the matter, and presentations were made that I could not but understand. I could then see plainly that to move my family to Washington would be unwise and expensive and would greatly retard the work that I so greatly desired to do—to gather up the writings that contain instruction correcting the errors of ministers, physicians, and church members, and put them in such form that the people can have them.

I now have round me a family of workers who do not burden me at all. We labor in unity, and with W. C. White to act in his father's stead in selecting from the copied testimonies that which is most suitable for publication for our people, we can accomplish much. The great majority of our people are ignorant of the light that has been given to our different institutions—the instruction by which he has sought to lead in straight paths those connected with these institutions.

For years these testimonies have not been published, because both you and Willie were called away from me to attend important meetings, and without help I was unable to do what needed to

be done in getting the matter into proper shape. The churches have become confused through the lowering of the standard by those chosen to carry responsibilities in our publishing work and in the medical missionary work. Commercial matters have been mingled with the medical missionary work, which has not exerted the pure, holy, uplifting influence that its name signifies should be exerted.

Testimonies clearly specifying existing errors have been sent to the men occupying responsible positions in our institutions. Definite instruction has been given concerning the part that the medical missionary workers are to act in the work of God. They are to stand as God's witnesses, to represent the work of the great Medical Missionary, Jesus Christ—God's Gift to our world to save men from the very mistakes that have brought the rebuke of God upon this people. Not a thread of selfishness is to be woven into the web. But some occupying positions of responsibility, by their transgression of God's law in their business dealings, and by the wrong spirit they have manifested toward the apprentices placed in their care, have demonstrated that they are not fitted to deal with human minds. Their own characters are warped, and they are unsafe guardians of the young.

In response to the messages sent by the Spirit of God, some have realized the evil of their course and have made efforts to repent and change their policy. Others have been obstinate, determined to carry out their worldly plans. They have despised and rejected all the reproofs and warnings that God has sent them. What more could the Lord do than He has done to show that He cannot justify the works that He has so often condemned? Again and again the warning was given that unless an entire change should take place in the lives of the managers of our institutions, the Lord could not approve of or prosper them. But they persisted in walking in their own ways, and the Lord sent His fires to purify His institutions.

Instead of a large number of buildings being erected in Battle Creek, the work of our institutions there should have been divided and subdivided. Small plants should have been made in many places where they could have been as lights in the world. This counsel has been often repeated.

The instruction that has been given should be placed in the hands of the people. Many of our people have no idea of how the Lord has sent message after message to His institutions.

Our work was begun by self-sacrificing effort amidst hardship and privation. But as buildings multiplied, they were established according to their money value, and the love of God began to leave the hearts of the workers. A spirit of rivalry, a feeling of superiority, began to come in, which did not rightly represent the truth.

The printing office failed to train the youth connected with it by patient effort to work in missionary lines in different parts of the world. The Spirit of God was grieved, and Satan exulted in the course of men whose lives were an offense to God. The Lord God of heaven was dishonored as worldly policy was mingled with His work.

The Lord desires those connected with His work to seek Him with the whole heart. He will be to them a present help in every time of need.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” [Ephesians 1:3, 4.] This should be the condition of the men whom God has placed in His churches and institutions.

“Having foreordained us unto adoption as sons through Christ Jesus unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved: in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence, making known unto us the mystery of His will, according to His good pleasure which He purposed in Him unto a dispensation of the fulness of the times, to sum up all things in Christ; the things in the heavens, and the things upon the earth; in Him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will; to the end that we should be to the praise of His glory, we who had before hoped in Christ: in whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God’s own possession, unto the praise of His glory.

“For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come.” [Verses 5-21.]

My Instructor read the second chapter of Ephesians and then made a strong appeal that every effort should be made to guard against connecting with the institutions, to be established in Washington, men who have not a deep and thorough knowledge of the truth. There is danger of bringing in men who seem to be well qualified for some lines of work, but who, before they are placed in important positions in the work of God, need to show in their lives an entire reformation of character. In every business transaction there is to be a strict observance of the Word of God, “Thou shalt love thy neighbor as thyself.” [Leviticus 19:18.]

“And you did He make alive, when ye were dead through your trespasses and sins, ... doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” [Ephesians 2:1, 3.] This evil spirit will reveal itself in every one who has not been made alive through the power of Christ. But we cannot allow this influence to work as leaven in any of our educational centers.

We have seen enough of the work of men who are neither cold nor hot. There is more hope for acknowledged unbelievers than for such men. Through those who have a form of godliness, but who have not submitted to Christ, Satan works to discourage souls that are seeking to do God’s service. Such men are just as surely doing the work of Satan as is the most open sinner. If given an opportunity, they will, in the institutions at Washington, repeat the history of the past.

I feel sad as I see how many have not the qualifications demanded by Christ. 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.] When Christ is received in the heart, self is completely humbled.

“Ye are the salt of the earth,” Christ says to His disciples: “but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” [Matthew 5:13.]

Lt 107, 1904

Butler, G. I.

“Elmshaven,” St. Helena, California

February 28, 1904

Dear Brother Butler,—

I hear, through a letter from Edson, that you have been sick. He tells me that you went North to attend some meetings, and to try to raise some means for the work in the South, but that you did not receive the encouragement or the means for which you hoped. Well, my brother, you did your duty, did you not? You presented before the people the needs of the Southern field. The journey was not one that you would have chosen to take for pleasure. Travelling at this season of the year is not very enjoyable. You went to do the will of God. If the response made by the people had been proportionate to the necessities of the case, how little you would have cared for the disagreeable experiences connected with the performance of your duty. It does indeed seem as if your appeals ought to have met with a heartier response; and yet, we do not know all the circumstances.

Do not become discouraged. Gain courage from the experience of the apostle Paul. He had many

trials. He was an unwearied worker and traveled constantly, sometimes through inhospitable regions, sometimes on the water, in storm and tempest. Far harder than ours was his lot; for traveling then had not the conveniences that it has now. But Paul allowed nothing to hinder him from his work. He was the servant of God and must carry out His will. By word of mouth and by letter, he bore a message that ever since has brought help and strength to the church of God. To us living on the eve of the close of this earth's history, the message that he bore speaks plainly of the dangers that will threaten the church and of the false doctrines that the people of God will have to meet.

Paul was a tentmaker, and he supported himself by working at his trade. While working thus, he spoke of the gospel to those with whom he came in contact and turned many souls from error to truth. He lost no opportunity of speaking of the Saviour or of helping those in trouble.

Paul went from place to place, from city to city, preaching the gospel of Christ and establishing churches. Wherever he could find a hearing, he labored to counterwork error and to turn the feet of men and women into the path of right.

Those who by his labors in a place were led to accept Christ as their Saviour he organized into a church. No matter how few in number they might be, this was done. These souls were to help one another, remembering the promise, "Where two or three are gathered together in My name, there am I in the midst of them." [Matthew 18:20.]

And Paul did not forget the churches thus established. However small a church might be, it was the object of his care and interest. He watched the smaller churches carefully, regarding them as in special need of care, that the members might become thoroughly established in the truth and taught to put forth earnest, unselfish efforts for those around them.

From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most effective and devoted workers. Suddenly arrested in his career of persecution, he was given a view of the Saviour, and a complete transformation took place in him. Henceforth his life was wholly devoted to the Crucified One. Afterward, when engaged in service for Christ, he would relate, in the power of the Spirit, the way in which he had been converted. So impressive were his words that those only who were filled with the bitterest hatred against the Christian religion could withstand them.

Paul was a safe expositor of doctrine. He was often in vision, yet he did not relate what he saw, but worked it out in his life.

Paul's calling demanded from him service of varied kinds—working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." [Philippians 3:13.] One thing he kept steadfastly before him in all his work—to be faithful to Christ who, when he was blaspheming His name and using every means in his power to make

others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose.

Writing to the Philippians, he describes this experience before and after his conversion. “If any man thinketh that he hath whereof he might trust in the flesh,” he says, “I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless.” [Verses 4-6.]

But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed Himself to him. Henceforth his testimony was:

“Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith.” [Verses 8, 9.]

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was: “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 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.” [Verses 10-14.]

To know Christ and the power of His resurrection, and the fellowship of His suffering—this was the one aim and purpose of his life.

“Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction,” whose god is indulgence of appetite, “whose glory is their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.” [Verses 15-21.]

The Christian life is a battle and a march. The warfare is unceasing. With earnest, determined effort we must constantly oppose the forces of the enemy.

I am in earnest, Brother Butler, in urging you not to become discouraged. Move steadily forward in the path of duty, and leave the consequences with God. The enemy is working in the hearts of some who profess to be Christians. Some who have been connected with our institutions have failed to meet the requirements of God. But as you bear your testimony and preach the Word, you must not keep your eyes fastened on the things that are seen. Look to the things that are not seen. Keep your eyes fixed on Jesus, the Author and Finisher of your faith.

Because circumstances change and disappointment comes, because you did not receive as much help as you hoped to receive for the building up of the work that has been so long delayed, you are not to become disheartened. Take it to the Lord in prayer. I know that you have done this in sincerity of heart, and yet I know how deeply you must feel the lack of comprehension on the part of the churches. I know that the lack of hearty co-operation makes you heartsick and makes your burdens much heavier. But all that you can do is to press toward the mark for the prize of the high calling of God in Christ Jesus.

Mark one thing, my brother. Never fail to show that there is a marked difference between the one who serves God and the one who serves Him not. The "no difference" doctrine has not the slightest foundation in the Word of God. There is a decided difference between Christ's disciples and worldlings. Satan comes with the merciful story that God is love. Yes; God is love, but He will not excuse wilful disregard of His commands. His word is Yea and Amen. He declares that He will honor those who honor Him, exalting Him by a faithful observance of the day which He has set apart as holy.

God has not left His requirements indefinite. The enactments of His government are such that men do not escape, even in this life, the consequences of disloyalty. His government takes cognizance of the whole of a man's life. Man's conduct in this world decides his eternal destiny. As he has sown, so he must reap. Sooner or later after the sowing comes the reaping. Even in this life men receive good or evil, according to their deeds. Cause must be followed by effect.

At the great day of judgment every case will be forever decided. God will so present the justice of heaven's laws that the nothingness of man's false theories will be plainly seen. To every deed done there are unseen, heavenly witnesses. Men will be judged according to the light and the privileges they have had and will be rewarded or punished according to their works. Men may reason and make assertions, but this will not change anything that is written in the books of heaven.

The things which God commissioned John to send to the churches are not to be set aside as idle tales while speculations regarding what will be in the future life are brought in. God has never revealed just what will be in the future life, neither has He authorized any one to bring in theories regarding this subject. The salvation of souls does not depend on such theories. Yet precious time

is given to the discussion of such subjects as whether children will be born in the new earth, while vital, important truths are passed over and neglected. Let our people remember that on subjects regarding which God has not spoken, silence is eloquence. "What think ye of Christ?" [Matthew 22:42.] This is the all-important question for every one to answer. Do you receive Him as a personal Saviour? To all who receive Him He gives power to become sons of God.

Lt 109, 1904

White, W. C.

"Elmshaven," St. Helena, California

March 3, 1904

My dear son Willie,—

Thank you for your letter which came in the noon mail today. I am always glad to get a letter from you, even though it be only a few lines.

I shall make no comments on your business arrangements; for I could not speak intelligently. My prayer is that the Lord will direct you at every step. Remember that the sanitarium to be established will be one of the most effective means of breaking down prejudice. It will be well, therefore, for this work to be set in operation as soon as possible.

I have not written much of late. I overtaxed my brain by writing so continuously and by bearing constantly on my brain so many burdens, and recently I have had considerable difficulty with my head.

A week ago last Sabbath I spoke to the St. Helena church. I had freedom in speaking, but the air in the room was not good. I took every care, after reaching home, to guard against catching cold, and I was much pleased at my supposed success. But in a day or two a heavy cold settled on me, and I have not been able to do much writing since. I want to write; for I have much on my mind. I have taken some treatment, and I think that I am better. I am guarding myself carefully and hope to be quite well again in a few days. It is my head that will not work, and though I long to be able to lay off the burden by writing out what is in my mind, I have to give up. I have written some on the days that I felt best.

We shall see you again soon, I hope. I may not be able to go to the Healdsburg meeting; for nothing could induce me, in my present condition of health, to run any risks. But I am making every arrangement to go and hope to be able to.

But unless I have clear light, I shall not move to Washington to take up burdens. I am quite settled on this point. It will be best for me to stay here until I am thoroughly rested.

When people come to me with their difficulties, I point them higher, to the One who has 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 soul. For My yoke is easy and My burden is light.” [Matthew 11:28-30.] The invitation stands out clear and distinct and positive. I shall not dishonor my Lord by encouraging people to come to me for counsel when they have a standing invitation to go to the One who is able to carry them and all their burdens.

My interest in the work in Washington is not in the slightest degree lessened. But I desire my brethren to know that their strength lies in taking their burdens to the great Burden Bearer. God confers honor on those who come to Him and ask Him for help, in faith believing that they will receive. Human help is feeble. But we may unite in seeking the Lord for His help and favor. Divine power is infallible. Let us come to God, soliciting the guidance of His Spirit. Let our united prayers ascend to the throne of grace. Let our requests be mingled with praise and thanksgiving.

We have a divine audience to which to present our requests. Then let nothing prevent us from offering our petitions in the name of Jesus, believing with unwavering faith that God hears us and that He will answer us. Let us carry our difficulties to God, humbling ourselves before Him. There is a great work to be done, and while we may counsel together, we must be very sure to counsel with God; for He will never mislead us. We are not to make flesh our arm. If we do, depending upon human help, human guidance, unbelief will steal in, and faith will die.

It is almost dark, and I must stop writing just where I am. All through February, and thus far in March, the weather has been cloudy and wet. Today a gentle mist has been falling, but there has been no rain.

My heart is filled with thankfulness that I am here in my quiet home, not tortured by the strife of tongues and human opinions. Looking unto Jesus, the author and finisher of our faith, I am happy and at peace. I will praise the Lord; I will give glory to His holy name.

May God bless you abundantly, is my prayer.

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Lt 111, 1904

Butler, G. I.

“Elmshaven,” St. Helena, California

March 13, 1904

Dear Brother Butler,—

I write to you as one whom I know the Lord will lead and bless. I wish to tell you that the fewer

burdens you take upon yourself regarding the work in Battle Creek, the better. Neither you nor I is called to bear the burdens of the work there. Some of those at the head of the work in Battle Creek seem to think that the apparent prosperity of the work there is a contradiction of the testimonies that have been given. They seem to think that the need for these testimonies has been flatly denied by the recent revival among the young people there.

Let me tell you how the matter was presented to me before the Oakland General Conference. I saw that those who came to Battle Creek to connect with the work there knew little regarding the general situation of affairs. They did not know of the beginnings which have brought about the things which have taken place.

I was instructed by the Lord that we must furnish ministerial help for the work in Battle Creek, that the youth there might not be drawn into the snare of the enemy. Workers of the best talent possible should be sent there—men prepared to understand the situation and to realize the peril of working away from the truth as it is in Jesus. Men who were as firm as a rock to principle were to put on the armor and go to work in Battle Creek, in humility and contrition, and in the love and fear of God, presenting the Word of the Lord so distinctly that, notwithstanding the forbidding features of the situation, those assembled at Battle Creek should receive instruction in the truth for this time, line upon line, precept upon precept, here a little and there a little. The youth were to be given every spiritual advantage possible. Notwithstanding the mistakes made by those who have not worked out God's appointed plan, a true knowledge of the word was now to be presented, not as a dead letter, but as a living reality.

All would be helped by ministerial labor, by the opening of the Scriptures. Advantage must be taken of circumstances. Tact must be shown, that those in Battle Creek might be interested and impressed. A simple, heartfelt exposition of truth will reach hearts, exerting a powerful influence for good. I saw that if all worked wisely, great good would be done, and the enemy would be defeated. Christ says, "Without Me ye can do nothing." [John 15:5.] But with Him as our helper, we can gain the victory over the enemy. His promise is, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

In every place the shepherds of the Lord are to look perseveringly after the sheep of His pasture. If they are humble, contrite men, the Lord will certainly be with them as they do their all-important work, pointing out the pillars of our faith, and calling upon the people to take a firm stand upon the Rock of Ages, the only foundation that will endure.

Scripture is the key that unlocks Scripture. The suppositions of men are worthless. Great care is to be exercised, lest human fallacies be brought in. Every student is to be educated to give a clear exposition of the Word, according to the example Christ has given in His teaching. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that

relate to the conduct of life and that unite man with eternity. We read that the common people heard Him gladly. The people “were astonished at His teaching; for His word was with power.” [Luke 4:32.]

We need not tax our minds for some far-fetched explanation of the words of Scripture. Thus the Jewish teachers did. They quoted the ideas and traditions of the rabbis, confusing the minds of their hearers. They taught for doctrine the commandments of men. We are not to seek for revelations that have not been made in the Word of God. In the simplicity of Christ we are to present the plain teaching of the Bible. Men in high positions of trust in the world will be charmed by a plain, straightforward, scriptural statement of truth.

I have been instructed that the churches have not been advancing in a knowledge of the truth for this time, but that if the teachers of truth will take up the work clearly marked out in the Scriptures, the feet of many will be planted firmly on the platform of eternal truth. Many will know more than ever before of the truth that has been given for these last days.

Some time ago I wrote in my diary the following:

“We seemed to be assembled in a meeting. One of authority was present. He said: ‘Say to ministers and evangelists, Carry the work forward with true spirituality. Make the application that is made in the Word of God, that the result may not be merely a sympathetic stirring of the feelings—a result that will fade away into nothingness when the impression is removed.’ I am commissioned to say that all who see their need can be helped. Let every step taken be a step of advancement toward genuine conversion, toward unreserved consecration of heart, mind, soul, and strength to the service of the Lord. Let all that is done tend to genuine reformation in thought, in word, in deed, in character building. Let the true be discerned from the false. Do not allow the enemy to lead you to weave wrong figures into the pattern. Keep the love of Christ prominent before the children and youth. Repeat to them often His simple lessons.”

I have written this out more clearly in one of my diaries, but I cannot go through them now to find it. But let me tell you, I have been watching for the sign of genuine repentance among those whose faith, by their own course of action, has been almost extinguished. I have been waiting for them to be reconverted. O that the message that has reached the youth might reach those whose feet have been standing in slippery places. Will these men, whose course of action has been often reprovved, and who have hardened their hearts, make no sign of humiliation and repentance and true conversion? Will they stand where they are until another test and proving shall come? Much of the experience with which they have been carrying on their character building is not to the praise and glory of God.

I am bidden to say, Unless those who by hardening their hearts have made it necessary for God to speak by fire shall repent and be converted, they will be found wanting. They need to reveal in their lives that they have 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.] God cannot accept them unless they learn Christ’s meekness and lowliness. They need to have an experimental knowledge that Christ’s yoke is easy and His burden is light.

The Touch of Faith

“If I may but touch His garment, I shall be whole.” [Matthew 9:21.]

It was a poor woman who uttered these words—a woman who for twelve years had suffered from a disease that made her life a burden. We do not know that this poor woman had any special culture, but we do know that for a long time she had been refined in the furnace of affliction.

She had spent all her means upon physicians and remedies, only to be pronounced incurable. But her hopes revived as she heard of the great Healer, and she thought, “If only I could get near enough [to] Him to speak to Him, I might be healed.” She had genuine faith, and the result shows.

Christ was on His way to the home of the Jewish rabbi who had entreated Him to come and heal his daughter. The heart-broken petition, “My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands on her, that she may be healed; and she shall live,” had touched the tender, sympathetic heart of Christ, and He had at once set out with the ruler for his home. [Mark 5:23, 24.]

They advanced but slowly; for the crowd pressed Christ on every side. In making His way through the multitude, the Saviour came near to where the afflicted woman was standing. Again and again she had tried to get near to Him, but had failed. Now her golden opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. She would not, in the presence of the multitude, speak a word to arrest His attention. But she had heard that healing came from a touch of His garments. Fearful of losing her one chance of relief, she pressed forward, saying to herself, “If I may but touch His garment, I shall be whole.” [Matthew 9:21.]

Christ knew every thought of her mind, and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith and hope.

As He was passing, she reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. Her faith was centered not in the robe, but in Him who wore the robe. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fibre of her being. There came over her a sensation of perfect health. “Straightway ... she felt in her body that she was healed of the plague.” [Mark 5:29.]

She desired to express her thanks to the One mighty to save, whose virtue had done more for her in one touch than the physicians had done in twelve long years; but she dared not. With a grateful

heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and turning round, He asked, "Who touched Me?" Looking at Him with amazement, Peter answered, "Master, the multitude throng Thee, and press Thee, and sayest Thou, Who touched Me?" Jesus answered, "Somebody hath touched Me; for I perceive that virtue is gone out of Me." [Luke 8:45, 46.] He could distinguish the touch of faith from the casual contact of the careless throng. Some one had touched Him with a deep purpose and had received answer.

Christ did not ask the question for His own information. He had a lesson for the people, for the disciples, and for the woman. He wished to inspire the afflicted with faith and hope. He sought to show that it was faith which had brought the healing power. The record of this miracle was to come down through the ages to show that He honors the act of faith.

Christ wished to let the woman know that He did not impart His healing virtue unconsciously. Her trust should not be passed by without comment. God must be glorified by her grateful confession.

Looking toward the woman, Jesus insisted on knowing who had touched Him. Finding concealment vain, she came forward tremblingly, and cast herself at His feet. With grateful tears she told Him, before all the people, why she had mingled with the crowd, why she had touched His garment, and how she had been immediately healed.

She feared that perhaps her act in touching His garment had been one of presumption, but no word of censure came from Christ's lips. He spoke only words of approval. They came from a heart of love, filled with sympathy for human woe. "Daughter," He said gently, "be of good comfort; thy faith hath made thee whole; go in peace." [Verse 48.]

How precious were His words to her! Now no fear that she had given offense embittered her joy. Christ desired her to understand that He approved her act of faith. He would not have her depart with a half blessing only. She was not to remain in ignorance of His knowledge of her suffering, in ignorance of His compassionate love, and of His approval of her faith in His power to save to the uttermost all who come to Him.

O precious Redeemer! Whenever Thou art received, decided changes take place in the life. Let us pray for the healing power of the greatest missionary that the world has ever known. O that the Saviour were formed within the hearts of those who in this their day do not know the meaning of entire consecration and sanctification of body, soul, and spirit.

During all His life on this earth, from childhood to manhood, Christ's mission was to bring light and joy and grace to others. It was His desire that the hearts of all should be filled with His joy. His days were filled with deeds of mercy and compassion. He was often weary. His human nature called for rest. But he had little opportunity to rest. The children of sorrow and affliction thronged His steps. They would not be deterred, knowing that if they could come to where He was, they would not seek in vain for help. Had not He Himself given them their lesson? Had He

not said:

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?” [Matthew 7:7-11.]

Those who are humble and contrite, those who cultivate a spirit of tender compassion, will understand what it means to be one with Christ in God.

Lt 111a, 1904

Butler, G. I.

May 9, 1904

Elder G. I. Butler,—

The time has come when we must not give our consent for our young people to be called to Battle Creek. They should receive a different spiritual discipline from that which they would receive in Battle Creek. Satan's working in Eden is ever before me. Unless we follow a firm, straightforward course, souls will be lost.

There is in this age a growing knowledge that is dangerous to piety and to faith in the truth. There are various phases of truth that do not decidedly affect the salvation of the soul. Whether a man accepts them or not is of little account. One views them in one way and one in another. But there are truths which declare what every one must do in order to be saved. Men may know the truth in theory and yet, neglecting to practice it, may be lost. Only those who have an experimental knowledge of the truth can be saved.

I have confidence in you, my brother, and I do not want you to take the wrong side on questions that mean so much just now. As you come to the meeting at Berrien Springs, come leaning on no man's judgment, but on the Word of the living God.

Brother Butler, let us—you and Brother and Sister Haskell, Brother Daniells and Brother Prescott, and I—unite to strengthen one another. If those at the head of the work will unite to fulfil the requirements of God, to be one in all matters of truth, God will greatly bless them.

Brother Daniells made a mistake at Nashville, but he has acknowledged this mistake. If we keep this error in our minds, more ready to judge and condemn our brother than to strengthen and help him, we shall hinder the cause of God. We must not be suspicious when we know—and I do know—that the Lord has chosen Brother Daniells and Brother Prescott as men of opportunity to do His work in certain lines. These men have in their hearts to love and strengthen and support

you and Brother and Sister Haskell. I hear nothing but good words from their lips about you and Edson and Brother and Sister Haskell.

If you will all pull together, the blessing of God will certainly be with you, to cheer and uplift. You are to hold fast to Christ and to your brethren. Do not judge Elder Daniells by appearances or by what you think he ought to do. Put yourself in his place. A great many letters come to him, telling of the needs of different places. He has to consider prayerfully the necessities of each case and send help first to the place where the need is greatest. Were you in his place, you might not do as well as he has done to answer the many calls that come for means and workers.

Men should be appointed to visit our churches and camp-meetings and solicit means for the enterprises needing help. Elder Daniells can not do this work. It belongs to other men.

Let not God's workers watch for faults in their fellow men. All ye are brethren. Many times I have known brethren experienced and highly esteemed, when making a mistake, to be spoken to thus: "I told you so, and now, you see, the matter is working out as I said it would." But the one who had made the mistake needed encouragement, not censure. He may feel very deeply over the blunder he has made. The Lord loves him and pardons him. The mistakes of the one who blames him may be far greater than his. We are to love as brethren. A brother's mistake is [not] always to have a place in our minds, to be thought of [as a] triumph, [for] that brings no strength to the soul.

I know how Elder Daniells and Elder Prescott stand. I know they have many trials and difficulties to meet. I have confidence in them because when they have been reproved for their mistakes, they have acknowledged them. At one time Elder Daniells did hinder the work by a lack of faith, but we went right on doing our best and did not refer to the blunder. Afterward, when Elder Daniells saw his mistake, he referred to it with great regret. Once he said, "You saved my soul by not saying anything to me of my error before I righted myself. I was so sore over my error that if you had said anything, I fear I should not have taken it kindly. O how grateful I felt to you for your patience and your words of encouragement."

Brother Butler, let us—you and Brother Haskell and I—grow old gracefully. [God] desires you to stand for Him as a light-bearer. Let us encourage one another. I am given messages to bear to the erring, but because of this, I do not lose my interest in the one reproved, but continue to encourage him.

"Love as brethren, be pitiful, be courteous." [1 Peter 3:8.] We need now, just now, the impartation of the Holy Spirit. The Lord Jesus has much to bear in dealing with us. He is hurt when we hurt one another. "Inasmuch as ye have done it unto one of the least of these My brethren," He says, "ye have done it unto Me." [Matthew 25:40.]

I have a message to bear for my ministering brethren. The Lord calls upon you to love one another as Christ has loved you. Cease your censuring and draw together in harmony. Respond to

the invitation, “Take My yoke upon you, and learn of Me.” [Matthew 11:29.] Christ has pledged Himself to renovate the soul through the influence of sacred truth. This truth, received into the heart, will soften and subdue, refine and purify. The outworking of this truth in the life gives evidence of the transforming power of the grace of Christ. It brings a wisdom that is divine in its healing strength. This is life eternal—to know God and Jesus Christ, whom He has sent. All other knowledge is inferior to this.

Christ is working continually to help and strengthen His ministers. By His Spirit He seeks to change the heart and bring the powers of the whole man into harmony with His will. To all who receive Him, He gives power to become the sons of God.

My brother, shall we not be laborers together with God? That we may accomplish the work given us, He promises us power that we can scarcely comprehend it. He promises to bring us from darkness into light. Until this is done, the soul is not free. He will change enmity to love and impurity to purity. By taking the things of heaven and showing them to the soul, He will make men and women sons and daughters of God.

This world, then, is our school, in which we are to prepare for heaven. Even when we are old and grey-haired, we are given lessons to learn. By beholding Christ, we are to be changed into His image. We shall not be pronounced complete until the whole being is conformed to the likeness of the perfect pattern.

“If ye abide in me, ... whatsoever I command you.” [John 15:7, 14.] This is the science of salvation. May God help us to make it a part of our lives, that we may grow in grace and in a knowledge of the truth.

Let us keep contention and envy and evil surmising out of our hearts. It is these things that keep so many of our church members in bondage. They allow their thoughts to dwell upon the defects of others and magnify little matters to great proportions. Let us educate ourselves to praise God instead of censuring our fellow beings. The Lord is pleased and glorified when He sees His children controlled by the Holy Spirit. Then shall we not cast Satan out of our hearts. Shall not the followers of Christ rejoice in Him? When the Holy Spirit was poured out on the day of Pentecost, the whole church was filled with light. Praise and thanksgiving to God ascended from every heart. Today Christ is to be the chief object in all our thoughts; all our words and deeds are to express our thanksgiving for His love and mercy.

The Saviour’s life is before us. It is our pattern. In all that we do, we are to seek the good of others. We are not to speak ill, but well of one another. When mistakes are made, these are not to be made the object of general conversation. Christ’s direction is, “Tell him his fault between thee and him alone.” [Matthew 18:15.] “Confess your faults one to another, and pray for one another, and ye shall be healed.” [James 5:16.]

Christ looks with sadness upon the church in which bickering and strife find place. The spirit of

the enemy is harbored, and the Spirit of God cannot enter. Satan has his workshop in heart and mind, and the words that are spoken dishonor God.

Shall we not dismiss the enemy and let the peace of God rule in our hearts? We need to enter more deeply into the meaning of the science of Christianity. We need to make an entire consecration of body, soul, and spirit to God. Then we shall be able to work in a way that will honor Him. In the place of complaining and finding fault, let us offer to God the prayer, "Teach me Thy way." [Psalm 27:11.] Let each one submit to the cleansing of the Holy Spirit. Let those who have given way to evil thinking and evil speaking show sincere repentance. God cannot use those who find fault and criticize others.

In the Scriptures, Christ is represented as walking in the midst of His churches. The divine presence is in our churches everywhere. Christ is ministering to His servants. The truth for this time is to be proclaimed by lips touched with a live coal from the divine altar. Our church members, reconverted, are to help the ministers. God's servants have their appointed work, and those who criticize and censure them know not what they are doing. They bear the message of heaven, and they are to be helped by the prayers and faith of God's people.

The aged ministers are to be carefully and tenderly treated. We cannot spare one of them. The Lord would have them help one another and rejoice in Him. These tried warriors are to strengthen the faith of the people of God by relating their experience in connection with the building up of His work.

Lt 113, 1904

Butler, G. I.

"Elmshaven," St. Helena, California

March 14, 1904

Dear Brother Butler,—

Christ has linked you to Himself. He has given you a testimony for His people. But you must not overwork. I know how you feel. You see so much to be done that you desire to arouse every soul to meet the emergency. I have the same desire, and my endeavors to do what I have seen needed to be done have nearly killed me. Do not despond, but take your burdens to the great Physician, the Healer of soul and body.

I have written more today than I have for two or three weeks. I have written the letter of ten pages that I am sending you and a letter of six pages to Edson. But for several weeks my mind has seemed to be almost locked up. My overburdened brain has refused to bear the least taxation. As I have seen how many are in the Laodicean state, I have been so keenly disappointed, and my heart has been so greatly pained, that I have feared for my life.

I have words of comfort for you, my brother. The Lord is acquainted with your intense, earnest desire to see the work of God advancing in right lines. But you can only do your work. You cannot make another do that which he has no sense of his need of doing. You cannot make those who are neither cold nor hot heed the message that God has sent them. Bear your message, and then lay your burdens at the feet of Jesus, saying, "I can do no more." I say to you now, "Arise in the strength of God, and Christ will give you His joy, that your joy may be full. Talk courage, talk faith, and never, never become discouraged. Look to the mighty Healer. His touch and His words of courage are for you."

May the Lord make you of good courage and fill your heart with hope and joy, is my prayer.

Lt 115, 1904

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

March 14, 1904

My dear children Edson and Emma,—

I should very much like to see you, but at present this cannot be. I should like to hear from Emma.

I have just been reading *The Watchman*. I am much interested in the experiences of those who are working in the Southern field. We hope that all such experiences will be used in the paper. Those in charge of the paper should make the most of them.

Be of good courage, my children. The Lord is a present help in every time of need. I know that in the Southern field there are many perplexities. But you have a Helper who sees and knows all about the working of the enemy.

We must do our work with cheerfulness and hopefulness. We are in no case to become discouraged. Let us keep our eyes off the disagreeable parts of our experience, and let our words be full of good cheer. We can surround ourselves with a sunny atmosphere or with an atmosphere charged with gloom. Let us educate ourselves to talk courage. Let us learn lessons from the example of Christ. Not even His terrible humiliation at the hands of the Jews and the Roman soldiers—His mock trial and the cruel treatment that He received—caused Him to become discouraged.

After His resurrection, Christ met with His disciples in Galilee. At the time appointed, about five hundred disciples were assembled on the mountainside. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him, they worshiped Him.

But some doubted. So it will ever be. There are those who find it hard to exercise faith, and they place themselves on the doubting side. These lose much because of their unbelief. If they would control their feelings, and refuse to allow doubt to bring a shadow over their own minds and the minds of others, how much happier and more helpful they would be. They close the door to many blessings that they might enjoy if they would refuse to place themselves on the doubting side and would, instead, talk hope and courage.

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.” [Matthew 28:18.] The conditions of the atonement had been fulfilled; the work for which Christ came to this world had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. Clothed with boundless authority, He gave His commission to the disciples, “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.” [Verses 19, 20.]

Do we believe these words? If we do, let us show our faith in them. Let us never forget the words, “All power is given unto Me in heaven and in earth.” [Verse 18.] Shall we act as if we had been left orphans in this world? Shall we not, rather, take God at His word, in every perplexity looking to Him for aid? Shall we not show our faith by our works? We have a right to claim the legacy that Christ has left us. He has promised power to every soul who works in faith and love and truth, believing the promise.

When the time came for Christ to ascend to His Father, He led the disciples out as far as Bethany. Here He paused, and they gathered about Him. With hands outstretched in blessings, and as if in assurance of His protecting care, He slowly ascended from among them. “It came to pass, while He blessed them, He was parted from them, and carried up into heaven.” [Luke 24:51.]

“And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.” [Verses 52, 53.]

Read the account of Christ’s ascension as given in the book of Acts. It is full of encouragement for us.

“Being assembled together” with the disciples, Christ “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And, while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” [Acts 1:4-11.]

“Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day’s journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.” [Verses 12-14.]

“And with His brethren.” [Verse 14.] These had lost much because of their unbelief. They had been among the number who doubted when Jesus appeared in Galilee. But they now firmly believed that Jesus was the Son of God, the promised Messiah. Their faith was established.

Notice particularly the sixth and seventh verses. “It is not for you to know the times or the seasons, which the Father hath put in His own power.” It was not necessary for them to see further into the future than the revelations of Christ enabled them to see. They were to proclaim the gospel message. But neither they nor those to whom they ministered would receive any benefit from dwelling on speculative theories.

“Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” [Verse 8.]

These words, in all their solemn importance, come sounding down along the line to our time. God’s people today are to seek for power from on high, that they may understand the breadth of their mission. May God help us to realize that the burden of our work is to bear witness to the truth. But the teachers of truth can do their work acceptably only as self is crucified and selfishness is purged from their hearts. They are to purify themselves even as Christ is pure. When they understand fully the meaning of the prayer recorded in the seventeenth chapter of John, they will be so closely united with Christ that there will be no place in their minds for the speculative theories that spring out of nothingness and end in nothingness.

Our workers are not to spend their time in teaching what will be in the new earth. Let them devote every capability and power to the question, “What shall I do that I may inherit eternal life?” [Mark 10:17.] Let them discard the cheap, foolish ideas which arise from curiosity, which Satan places in minds to lead to spiritual adultery.

White, J. E.

“Elmshaven,” St. Helena, California

March 15, 1904

My dear Son Edson,—

Yesterday my brain permitted me to write. I wrote twenty pages. There were other things that I hoped to write you, but I cannot do much today, so that the letter I am sending you is not completed. You may use any portions of the letters that I send you in The Watchman.

Please have The Watchman sent, at my expense, to the following names:

Mrs. Mary P. Foss, Harrison, Maine, c/o Mrs. Allen Atkin.

Mr. John Foss, West Minot, Maine.

Mr. Iram James, Sanitarium, California.

Mr. Leininger, St. Helena, California.

I cannot write more tonight. Will write again soon.

Lt 119, 1904

Wessels, J. J.

“Elmshaven,” St. Helena, California

March 1, 1904

Mr. J. J. Wessels

My dear Brother,—

I received your letter some time ago. It found me so brain-weary that I could not write without overtaxing my head. I will now try to answer your letter.

My brother, I pray that the Lord may help you to help your mother's family. Do not allow your interest in them to lessen. When you are perplexed and troubled, remember that the way through which to receive help is always open. Take your troubles to the Lord in prayer. Daily receive light and grace from Him who knows all about the temptations that beset human beings. Let the light that shines upon you shine forth from you to all with whom you associate.

You are not to be blended with the world, molded after its similitude. You can so rest your soul on the Saviour, in complete submission, that you will grow in grace and the love of God to the

full stature of a man in Christ. Do not allow yourself to be drawn away from Jesus into temptation. Learn constantly of Him—this is your safeguard, your assurance, your happiness. He came to this world that you might have peace and joy in Him, that you might rest in the realization of His power to save to the uttermost all who come to Him.

Christ declares, “I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” [John 15:5, 6.]

Abiding in Christ, then, is the condition of fruit-bearing. Only as we are united with Him can we accomplish any good work. Without Him, separate from Him, we can do nothing good. In order to have success in the Christian life, it is essential that we realize our continual dependence on the vital current that comes from Christ. We are habitually to adhere to Him and daily to derive from Him the nourishment that will give us spiritual life. It is our privilege to abide in Him, giving diligent heed to His words. These words are spirit and light and life. They make the children of God joyful in Him.

Mark the following words; for they mean much to you and to those with whom you associate:

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” [Verse 7.]

Is not this a positive promise, upon which you may rely? Bring these words into your daily experience, and your faith in Jesus will be a living reality. There is no reason why you should not receive, hour by hour, the fulfilment of this promise.

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.” [Verse 8.] Neither you nor your mother and brothers and sisters need misunderstand these words. Let your hearts practice them in the daily life, and you will enjoy the blessing that always comes from obedience to them. Hold the beginning of your confidence firm unto the end. Then, day by day, you will realize the fulfilment of the promises made by the great Teacher. Hear, and receive, and obey. Let the words of Christ enter into the intents and purposes of your hearts.

“As the Father hath loved Me, so have I loved you; continue ye in My love. 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.” [Verses 9, 10.] Who could misunderstand the terms of salvation here given. Where could you find simpler, clearer, more valuable knowledge than is here revealed? My brother, these precious words are spoken to you and to the other members of the Wessels family. You need not fail of comprehending them.

“These things have I spoken unto you that My joy might remain in you, and that your joy might be full.” [Verse 11.] The joy that comes from any other source than Christ is valueless. It is a

pretense, an emotion that brings no abiding satisfaction.

“This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you.” [Verses 12-16.]

We are to trust in the virtue of Christ’s merits. He has purchased us with His sinless life, and we are to appreciate the gift that the Father has bestowed on us in giving us His only begotten Son. We are to claim His promises and rest by faith in the knowledge of His sacrifice in our behalf. We must surrender unreservedly to Him; for His merits alone are of sufficient value to save the soul of the repenting, believing sinner.

Christ’s will is to become our will. Then the fruit that we bear in words and deeds will glorify God. We shall give evidence of our discipleship. The proof that we are children of God will be clearly seen. We shall be molded and fashioned in accordance with the divine similitude. But unless we place ourselves wholly under Christ’s control, we cannot bear evidence of a change of character.

As Christ’s disciples we are to be lights in the world, that men, by seeing our good works, may glorify our heavenly Father. As worldlings see the change from a life of sin to a life of holiness, they will be led to acknowledge the power of Christ’s grace.

Union with Christ is a noble principle, productive of all good through constant growth in grace.

Let church members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not be ashamed. Day by day they are to build their characters in accordance with Christ’s directions. They are to abide in Him, constantly exercising faith in Him. Thus they will grow up to the full stature of wholesome, cheerful, grateful Christians led by God step by step into clearer and still clearer light.

I have a message for the members of the Wessels family. Our God is watching over the broad field of the world, and He calls upon the Wessels family to do their heaven-appointed work without delay. If they do not, they will be among the multitude whose voices will soon be raised in the bitter lamentation: “The harvest is past, the summer is ended, and my soul is not saved. Why did I not flee to the stronghold for refuge! Why have I trifled with my soul’s salvation, and done despite to the spirit of grace!” [See Jeremiah 8:20; Hebrews 10:29.]

Those who have bowed to the idols of the world will gain no comfort from them in that great day

when every one is rewarded or punished according to his works. But Omnipotence will deal justly. Those who have made Christ their refuge will find that He lives and that He is conqueror. He will be their defense.

God calls upon all to take a decided stand for the right. The Spirit of God is striving with the members of the Wessels family, encouraging those who will listen to His voice to work in an opposite direction from that in which they have been working. But conformity to the world is placing some of them where, unless they change, they will receive a heavier condemnation than if they had never received the message of present truth. I call upon them to awake and turn from worldly ambition and selfish indulgence. The Saviour is still inviting them: "Come unto Me, and I will give you rest and peace and light." Will they heed His voice, or will they dally, and at last perish with the wicked? I entreat them to come out from the world and be separate.

"Behold, I come quickly," Christ says, "and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:12-14, 16, 17.]

My brethren, will you not act like sensible men who realize what is soon to come on the world? Do not say, "Lord, what shall this man do?" [John 21:21.] Let every one seek the Lord for himself. Eternity is before us. You cannot afford to let another day pass without taking your position on the Lord's side. Will you not act the part that God has appointed you to act in the closing scenes of this earth's history?

It is impossible to give any idea of the experience of the people of God who will be alive on the earth when past woes and celestial glory will be blended. They will walk in the light proceeding from the throne of God. By the means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles; for Satan would counterfeit any miracle that might be worked. God's tried and tested people will find their power in the sign spoken of in Exodus 31:13-18. They are to take their stand on the living Word—"It is written." This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without hope and without God in the world.

The worshipers of God will be especially distinguished by their regard for the fourth commandment—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the

Creator's memorial, to exalt the institution of Rome. In the issue of the contest, all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel “all, both small and great, rich and poor, free and bond” to receive the mark of the beast, yet the people of God will not receive it. [Revelation 13:16.] The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” and singing the song of Moses and the Lamb. [Revelation 15:2, 3.]

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God's chosen people will stand unmoved. Satan and his angels cannot destroy them; for angels that excel in strength will protect them.

“After this, I beheld,” John writes, “and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.” [Revelation 7:9, 10.]

“And one of the elders answered saying unto me, What are these which are arrayed in white robes; and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” [Verses 13-17.]

Lt 121, 1904

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

March 29, 1904

My dear Edson and Emma,—

I returned from Healdsburg yesterday and was in the train nearly all day. We did not dare to drive over; for there has been so much rain that the road from here to Healdsburg is almost impassible. There has been no travel over the direct road for the past two weeks. All through the month of March we have had continuous rain, with the exception of one or two bright days.

I did not feel able to attend the Healdsburg meeting, but I went, nevertheless. We left home for

Healdsburg Friday, March eighteen.

I spoke in the Healdsburg church Sabbath morning. I will send you a copy of the report of the sermon. The meeting house was crowded, and I had much freedom in speaking. All seemed to appreciate the words spoken. But the church is not well ventilated; it is impossible to obtain that thorough purification of the air that is essential to health. I felt while speaking that I was being injured by the poison of the many breaths, and I feared that I should not be able to carry my discourse through to the end. But I did, and I was blessed in the effort.

I took cold after speaking, and during the week my head ached, and I coughed a great deal. I took heavy treatment several times, and at the end of the week I was somewhat better.

The citizens of Healdsburg made the request that I should speak on Sunday afternoon, March 27, that they might hear me once more. Rain had fallen continuously through the week, and Sunday was rainy and disagreeable. I had been sick and under vigorous treatment ever since the Sabbath before; but I ventured out, though so weak that I could scarcely stand on my feet without assistance. As I looked at the large congregation gathered in the church, I felt fearful that I could not make them all hear. But the Lord strengthened me, and I spoke for over an hour from the first two chapters of Revelation. Those present were much interested and expressed themselves as being greatly benefited by the discourse. I saw tears running down more than one face.

Well, Sunday night I did not sleep after eleven o'clock. On Monday morning we left Healdsburg for St. Helena and passed safely through the many changes that must be made in coming from Healdsburg to St. Helena by way of Oakland. We reached home about eight o'clock. I took a hot bath and went to bed, but I did not sleep after eleven o'clock, and I rose at one.

There were some things that I meant to say concerning the work in the South during the meeting at Healdsburg, but I could not say them; for my head was so weary all the time. I only attended the two meetings of which I have spoken.

I had some talk with Elders Daniells and Prescott in regard to my visiting Washington, D.C. I told them that it had been a serious question with me whether I should leave home to make this trip. I told them also that should I go, I would not wish to spend more than a few months there unless, after seeing the situation, I should change my mind. If we decide to go, we shall be on our way in about two weeks.

In answer to your letter, I would say, Do not take up any new methods in connection with the company that you mention. Those whom you have named as the ones who would compose this company are not in that pure, holy, sanctified state that would give assurance of success. Wait patiently. If we decide to go to Washington, we shall attend the Lake Union Conference, which is to be held, I believe, at Berrien Springs. I hope to see you there. I hope that at this meeting, most earnest work will be done to set right many things.

The Lord has appointed Elder Butler and Elder Haskell and his wife to labor in the South, and there should be a proper union between you and them. Brother Wales would not be the best man for the work you mention. I hope that he and Brother Palmer will in the future have a more sanctified experience than they have had in the past. If they do not, neither of them will be conquerors.

I hope, Edson, that until clearer light is given, you will not carry out the plans spoken of in your letter to me. I am bidden not to encourage you to take this step; for you would deeply regret it if you did. Were I in your place, I would positively refuse to link up with the persons you have named. Will you not counsel with Brother Haskell and Brother Butler.

I have a word more to say to you. Will you not sign a pledge that you will no longer weaken or deface the Lord's temple by working when you ought to rest. In order to have proper thoughts and in order to speak proper words, you must give your brain rest. You do not take sufficient time to rest. The weary brain and tired nerves would be invigorated if you would make a change in this respect. I wish that you and Emma could spend the summer with us here at St. Helena.

We must study to discipline ourselves carefully, refusing to do that which would weaken the physical, mental, and moral strength. You need a clear, patient mind, which will endure all that may arise. You need a strong hold from above. Exercise faith, and leave the results with God. When you have done your best, be of good courage. Believe, believe, and hold fast. The enemy will try to get you to make some move which means defeat, but you cannot afford to do this. You cannot afford to make uncertain movements. You need the influence that you will gain by revealing wisdom and discretion. The time will come when you will make movements similar to the one you propose, but it has not come yet.

Edson, the Lord does not want you to worry and fret over a state of things that you cannot help. He wants you to go on from strength to strength, and this you will do if you trustingly do your best. Learn a lesson of trust from the miracle of feeding the multitude with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had; yet there were gathered up, after all had been satisfied, twelve baskets full of fragments.

Edson and Emma, you must have Christ formed within, the hope of glory. Then that which before seemed to you but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning the lesson of meekness and lowliness. Thus your heart will become a temple for the Holy Spirit, and nothing but God alone can fill a temple where God dwells.

Do not, I beg of you, look on the dark side. When the Israelites were content with the portion of manna that God gave, they found that it was sweet and full of nourishment for both [body] and soul. When they were dissatisfied, there were worms in the manna. Contentment is a blessing and discontent a curse.

My son, you need the peace of Christ. God is your Father. He would have you take more time to rest, that you may have a healthy spiritual experience. He loves you with a deep and tender love. O children, there are great things before us. Edson, do not allow your mind to become in any way diseased. God wants your mind to be clear, your temper sweet, and your love abounding. Then the peace that passeth knowledge will flow forth from you to bless all with whom you come into contact. The atmosphere surrounding your soul will be refreshing. Your words will be fragrant.

You need spiritual life. This life would give vigor to your soul and to your body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. You will have to say oftener than you have ever said, "Be still, and know that I am God." [Psalm 46:10.] This will give your soul the needed rest. It will give you contentment in doing the very best you can.

Spiritual life—what is it? It is the contemplation of Him who loved us and gave Himself for us that our lives might be sweet and fragrant, that we might have power to perfect an unselfish Christian experience, and that from us others might learn to do good.

The work given you is to represent Christ. He came to this world to shed upon you His own brightness and peace. Close the windows of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk light and faith.

Be affable and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the reflection of a pure, healthy religious life. In the outworking of the inner life there will be wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, though He was rich, yet for our sake became poor, that through His poverty we might be made rich in the grace of heaven. As you rise above despondency into the clear sunlight of the presence of Christ, you will reveal the glory of God.

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. Do we do it? Oh, what an illustrious example we have in the life that Christ lived on this earth. He has shown us what we can accomplish through co-operation with Him. We are to seek for the union with Him of which He speaks when He says, "Abide in Me, and I in you." [John 15:4.] This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every one in weakness, sorrow, or distress.

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and

suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must believe and press forward in order to make it possible for them to gain eternal life.

Christ's life on this earth is a perfect reflection of the divine law. In Him is life and hope and light. Behold Him, and you will become changed into the same likeness, from character to character.

Lt 123, 1904

White, J. E.

"Elmshaven," St. Helena, California

March 29, 1904

My dear son Edson,—

Your letter is received. I have just had a conversation with Elder J. A. Burden, who has recently returned from Australia, and I will not read your letter till the morning; for I am weary. Meanwhile, I assure you that I am united with you in desiring to see the work in the South moving forward rapidly. Be careful not to make any move that will retard this work. There is much to be done; but the Lord would not have you or me fret our lives away and lose our faith and courage, because this work does not move as fast as we think it ought to. The Lord will help us if we will keep the word of His patience. I sometimes ask myself whether it can be my duty to go on writing the same things over and over again, just because our people will not heed what is already written. I do not wish to overtax myself and unbalance my mind by trying to perform impossibilities.

Let us encourage our hearts in hope. Let us pray much and quietly wait for the Lord to do His work. Let us do what we can in simplicity and with the grace of Christ, not exercising our powers in things too high for us.

April 1

Sara went to Oakland this morning to spend a few days with her sisters. Early this morning Walter Harper called, requesting an interview with me. I was obliged to refuse; for I had had an ill turn, and I felt that I must give my brain rest. Later in the day Willie told me that he was going to drive to St. Helena to hire some money from the bank to send to San Diego, and I said that I would drive down with him.

I think I have told you before about the sanitarium property about five miles out of San Diego, which we are trying to secure. We feel sure that sanitarium work ought to be established in this part of Southern California. For some time bath-room work was carried on in a small building in San Diego, which was once used as a saloon. A very good work was done, but the building was

too small and the facilities too few for the work to be done that ought to be done. The sanitarium property that we are thinking of purchasing consists of a building of fifty rooms and twenty acres of land. The building was erected for sanitarium purposes, but has not been in use for several years. About two years ago it was offered to us for twelve thousand dollars; a year ago it was offered for eight thousand; and now Sister Gotzian and I are arranging to purchase it for five thousand dollars. We shall hold it ourselves only until we can arrange to place it in the hands of our brethren. We are also trying to secure an option on some property just across the road from the sanitarium. We think that when sanitarium work is established, this property can be divided up and sold at profitable prices. Thus we could obtain means for the furnishing of the sanitarium.

We shall move very quietly and very surely, and we shall be certain that the business arrangements made are such as will stand.

While we were driving to St. Helena, we met Brother Harper, and we asked him to ride with us. He showed me a check for one hundred and twenty-five dollars, which he said he was going to send you on the sale of your books. Some time ago Brother Harper sent me ten dollars for the work. The other day I received ten dollars from a sister and one dollar from another sister. This makes twenty-one dollars. This money we have sent to you. I intend that all money coming into my hands in this way shall go to the Southern field; for I regard it as the most needy.

Resting in God's Promises

Let us have a revival of our faith. My son, let us, you and me, set an example of doing our best to clear the King's highway; and after we have done this, let us place everything in the hands of God, saying, "Lord, I have done my part. I believe Thy promises. Wilt Thou not now give evidence of Thy working?" He will hear and answer.

Blessed Jesus! It is Thou who hast unlocked to Thy people the gates of prayer. Without Thy wonderful humiliation, Thy wonderful sacrifice, they would have remained forever closed. There is indeed enough in the Word of God to encourage us, to strengthen us to believe and hold fast to the arm of God's power. It was the Saviour's atoning sacrifice that set ajar for us the gates of hope. He invites all who are weary and heavy laden, and this means you and me, to come to Him and find rest. "Take My yoke upon you," He says, "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.]

Christ's sacrifice has opened for us the heaven He desires us to reach, and His patience, forbearance, and grace keep it open. The comforting assurance is still for us, "My yoke is easy, and My burden is light." [Verse 30.]

I greatly fear that we are in danger, by worrying, of manufacturing yokes for our necks. Let us not worry; for thus we make the yoke severe and the burden heavy. Let us do all we can without worrying, trusting in Christ. Study His words, "All things, whatsoever ye shall ask in prayer,

believing, ye shall receive.” [Matthew 21:22.] These words are the pledge that all that an omnipotent Saviour can bestow will be given to those who trust in Him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before Him, trying in our own strength to bring about that which we desire. In His name we are to ask, and then we are to act as if we believed in His efficiency.

I am confident that we lose many precious blessings by failing to bring our needs and cares and sorrows to our Saviour. He is the wonderful Counsellor. He looks upon His church with intense interest and with a heart full of tender sympathy. He enters into the depth of our necessities. But our ways are not always His ways. He sees the result of every action, and He asks us to trust patiently in His wisdom, not in the supposedly wise plans of our own making.

Do not cease to pray. If the answer tarry, wait for it. Lay all your plans at the feet of the Redeemer. Let your importunate prayers ascend to God. If it be for His name’s glory, the soothing words will be spoken, “Be it unto thee according to thy word.” [See Exodus 8:10.]

Faith and Courage

We can never weary Christ by earnest supplication. We do not depend on God as we should. Let us leave unsaid every word of complaint. Talk faith and courage, while waiting for God. Praise the Lord, my children, praise the Lord. Be afraid to doubt, lest this become a habit that will destroy faith. The dealing of the heavenly Father may seem dark and mysterious and unexplainable; nevertheless we are to trust in Him. I am determined, with the help of God, to look on the bright side. I am determined to let my light shine forth in cheerful, encouraging words.

Let God see in you, my son, a meek and quiet spirit. Do what you can in the grace and spirit of Christ, and stop when another spirit comes in. Speak gently. Speak words of kindness, words of uplifting; for this is the fruit borne upon the Christian tree. Overcome all harshness. Rash speeches do much harm to the souls of those who utter them and to the souls of those who hear. Eternity alone will reveal how greatly those who made these speeches needed to humble their hearts and make confession to God.

The New Commandment

Just before Christ left His disciples, to enter upon His great conflict with the powers of darkness, He said to them, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.” [John 13:34, 35.]

Have our church members learned the science of this love? Do they love one another as Christ has loved them? I tell you that there are very many who would be found wanting on the point of Christian love, were they weighed in the balances of the sanctuary. We need now to guard the

spiritual soundness of our faith in Christ and treat the soul most carefully, lest we catch the coldness of worldly influences. God bids His people watch and pray always, lest they enter into temptation, breaking away from the heavenly current of life. Those who live in accordance with the ways of the world, speaking the words and following the customs of the worldling, cannot possibly observe the laws of heavenly origin.

There is spiritual life for every church member. We all need to apply the Word of God most earnestly to ourselves. We need to live in a higher, purer atmosphere. If we have the faith that works by love and purifies the soul, we shall be partakers of the divine nature. Then we shall have spirit and life and health. When the Word of God is brought into the daily life, there will be spiritual soundness. The powers of the soul will be exercised unto righteousness and godliness. Christ will dwell in our hearts, and the presence of His Spirit will be revealed by a healthy spiritual growth.

Deceptive Theories

How untiringly God has kept guard over His church. Shall we not act our part, that He may give us the grace that will enable us to attain to perfection of Christian character? Do not allow yourself to be led to think that you will live in heaven while in this fallen world. Those who think this keep their minds on the strain for some wonderful experience that will waft their souls into a refined, spiritual atmosphere. But this is not the true science of Christian experience. When they suppose they have reached spiritual heights of refinement, Satan, in the garb of an angel of light, presents to them indulgences in which he makes it appear there is no sin. I would warn you against these apparently refined doctrines which say that sin is not sin and teach the possibility of living a spiritualistic life above the grossness of sin. I write this because there are minds entering into temptation in regard to this refined science of spiritualistic attainments. You will meet this science, and you will hardly know how to handle it.

We have reached the perils of the last days, when some, yes, many, shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Be cautious in regard to what you read and how you hear. Take not a particle of interest in spiritualistic theories. Satan is waiting to steal a march upon every one who allows himself to be deceived by his hypnotism. He begins to exert his power over them just as soon as they begin to investigate his theories.

In the book *Living Temple*, there were threads drawn into the pattern that are the subtlety of the serpent's charm. I could bear a more decided testimony, but I do not wish unbelievers to know all that I know to be true in regard to the book. I supposed, after I had spoken so plainly in my testimonies, that every copy would be withdrawn. When I learned that many copies were still being circulated, I said: "Dr. Kellogg is still in the grasp of Satan's specious snare. He is blind to the working of the enemy. He has linked his arm in the arm of Satan, and the enemy's sentiments have come to look spiritually beautiful to him and have been reproduced by him. The weak and the spiritually ignorant are led blindfold into bye- and forbidden paths by smooth, beautiful,

deceptive spiritualistic ideas. ...

I wish to warn you plainly, my son, against the deceptive charm of the serpent. Keep entirely free from all spiritualistic presentations; for they mean a departure from right. We are to keep the truth in righteousness. Never are we to step over the line that God has made on to Satan's ground. He will fascinate the senses of those who do this, leading them to choose evil in the place of good.

Living for Christ

One thing we must not forget; that in order for our character building to be pleasing to God, we must constantly advance in spirituality. We must regard as worthless anything that lessens faith and confidence in our Redeemer. The more light there is shining into our souls, the greater the demand upon us to reflect that light to others. God desires you to let your light shine forth to the world. He will be glorified in our individual reflection of His character.

I greatly desire that you shall have an ambition to live a life that will make others better—a life which will show that Christ is formed within, the hope of glory. I greatly desire that you shall be able to say with the apostle Paul, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.] In perfect content, resting in the love of Christ, trusting the Redeemer and Life-giver to work out for you the salvation of your soul, you will know, as you draw nearer and still nearer to Him, what it means to endure the seeing of Him who is invisible. God desires us to rest content in His love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones.

Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. I am trying to catch the very words and expressions that were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind. I want you to understand me. Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Let the holy oil, which comes from the two olive branches, burn with a holy radiance upon the altar of your soul. The work of these olive branches represents the richest impartation of the Holy Spirit. Zechariah says:

"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." [Zechariah 4:11-14.]

"Then I turned," the prophet continues, "and lifted up mine eyes, and looked, and behold, a flying roll. And He said unto me, What seest thou? And I answered, I see a flying roll; the length

thereof is twenty cubits, and the breadth thereof ten cubits. Then said He unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name; and it shall remain in the midst of his house, and it shall consume it with the timber thereof and the stones thereof.” [Zechariah 5:1-4.] Every evil worker will receive at God’s hand according to his works.

I want your ambition to be a sanctified ambition, so that angels of God can inspire your heart with holy zeal, leading you to move forward steadily and solidly and making you a bright and shining light. Your perceptive faculties will increase in power and soundness if your whole being, body, soul, and spirit is consecrated to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to attain to the high standard set before you. You can be perfect in your sphere as God is perfect in His sphere. Has not Christ declared, “Be ye therefore perfect, even as your Father in heaven is perfect”? [Matthew 5:48.]

You are not to regard yourself as merely a passive recipient of the grace of our Lord Jesus Christ. God has entrusted to you precious talents, and He requires the improvement of these talents. Interest from the principal lent is His due. You are to be a worker together with Him. Submitting your will to His will, you will improve in speech and in spiritual conceptions. You will be enabled to give the people, through your prayerful efforts, that which God has given you.

You are carefully to guard the powers of the mind. Your thoughts are to be kept under the control of the Holy Spirit. You are never to forget the words, “We are laborers together with God. Ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] It is your work to advance toward perfection, making constant improvement, until at last you are pronounced worthy to receive immortal life. And even then the work of progression will not cease, but will continue throughout eternity.

Danger from Overwork

There are before you grand possibilities. But your ambition and ardor must be bound up with the will of Christ; then they will not be intemperately exercised. You will realize that you are the Lord’s purchased possession and that you are not to injure His property. You will use the powers of mind and body wisely in such a way that will enable you to do a work that will endure through all eternity.

Never forget that you are not your own, that you have been bought with a price, and that you are, therefore, to glorify God in all that you say and do. You dishonor your Creator when you allow the powers He has entrusted to you to be overtaxed. You may have much enthusiasm. You may have a strong desire to see the work advancing; but because of this you are not to treat yourself as you have done. Seek wisdom from God. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him.” [James 1:5.] Your work is to gain

perfection of character by receiving and imparting the grace of Christ. But with many other laborers, you have overdrawn your bank account of strength. Then you are obliged to pay the penalty in a wearied brain and feeble nerve power.

But how easy it is, when you know that God is lifting with you, to perform your work with peace and joy, with His grace in your heart. How easily the work is done when you realize that Christ is by your side. How uplifting and strengthening the influence of His Spirit! Every line of the work seems to move in harmony.

Allow me, for you are my son, to speak plainly. You have longed for greater opportunities to do the great work God has given you. You have felt unreconciled to be hedged in by lack of means and facilities. Keep your energies carefully trained, prepared for the doing of the work you long to do. Listen to the counsel of God. Do your best, calmly, and under the control of the grace of Christ. You have felt keenly desirous of seeing many lines of work established in the South; for you have felt that this would be an honor to God. But your trials are many and hard to bear. It is difficult for you to control your feelings when you see an unwillingness on the part of some to do the work that ought to be done. Again and again you resolve not to be easily provoked, not to fret over imaginary vexations. But trials come in the form of severe disappointments. In the effort to reach your expectations, you strain every nerve and muscle to improve the opportunities that come. You are grieved because there are those who do not do their part; and under the influence of the strain that you have placed upon yourself, you lose your self-control and speak unadvisedly.

Thus you lessen your influence for good.

You must hold firmly to the One who has all power in heaven and in earth; and although you often fail to reveal patience and calmness, you are by no means to give up the struggle. You are to resolve again, this time more firmly, to be an example of Christian patience under every provocation. And you are never to take your eyes off your divine Example.

Faithful in That Which is Least

It is by faithfulness in the little things that we become trustworthy sentinels. Guard carefully against the little irritations, not allowing them to harass your soul, and you will gain many victories. And when greater troubles come, you will be prepared to resist the enemy manfully and nobly.

I often think of the case of Naaman. He wished a great blessing, even cleansing from leprosy. Hearing of the power of Elisha the prophet, he went to him, to know what he might do to be healed. And Elisha sent him the message, "Go wash in Jordan seven times, and thy flesh shall come to thee again, and thou shalt be clean.

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to

me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage.

“And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he said to thee, Wash, and be clean?

“Then went he down, and dipped himself in Jordan, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean.” [2 Kings 5:10-14.]

Each soul inherits certain unchristlike traits of character. It is the grand and noble work of a lifetime to keep under control these tendencies to wrong. It is the little things that cross our path that are likely to cause us to lose our power of self-control.

The Lord will honor those who in this life have been faithful in the little things. He declared, “He that is faithful in that which is least is faithful also in much.” [Luke 16:10.] He will not be found wanting when the greater tests come to him. Those who honor God in the smaller duties of the daily life will develop into men and women of sound judgment. Whatever trial may come to them, they will stand firm for the right.

God will understand you as you open your heart to Him. He knows what discipline each one needs. If you ask Him, He will surely give you power to resist evil. Your faith will be increased, and you will give evidence to others of the keeping power of God.

Your strength and growth in grace come only from one source. If when you are tempted and tried you stand bravely for the right, victory is yours. You are one step nearer to perfection of Christian character. A holy light from heaven fills the chambers of your soul, and you are surrounded by a pure, fragrant atmosphere.

We have a special work to do, and heaven desires that we shall perform this work in the fear and love of God, constantly growing in grace and in a knowledge of the truth. My son, I ask you not to labor imprudently. Give your brain periods of rest. I write this because I may never see you again, although I hope to; and if the Lord will, we shall see you not many weeks hence. But in case my life should not be spared till then, I write you this letter, that you may have my words to study and repeat to others. Stop overworking. In the end you gain nothing by it. You are mortal, and you must guard your strength.

Right Thinking

The power of right thought is more precious than the golden wedge of Ophir. I know that if all our church members were right thinkers, we should be spared many church trials. We need to place a high value upon the right control of our thoughts; for such control prepares the mind and soul to labor harmoniously for the Master. It is necessary for our peace and happiness in this life

that our thoughts center in Christ. As a man thinketh, so is he.

Our improvement in moral purity depends on right thinking and right acting. “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. ... For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man.” [Matthew 15:11, 19, 20.]

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace cannot reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God’s control.

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true; for the only security for any soul is right thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with His mind. His truth will sanctify us, body and soul and spirit, and we shall be enabled to rise above temptation. The words that we speak will be wise words.

April 3

I began this letter several days ago, but was called away to something else and finished it on Sabbath. I hope to see you ere long, and I ask you not to enter into any new enterprise without the counsel of your brethren. The men that you have chosen are not prepared for such work. I have no evidence that labor of this kind would give them the right experience. Work of this nature needs men who are sound in the truth, men who are not easily tempted. There is a picture before me that I cannot efface—a picture of the gospel wagon and the influence that was exerted by its work. Wait for a little while, and see what the Lord will do for us.

This morning I read a letter just received from Dr. Paulson, and I rejoice to tell you that he is coming out all straight. I am so thankful. I hope that he will wholly recover himself from the snare of the enemy. I will send you a copy of what he has written. O what a wide swath Satan thought he could cut in our ranks through the sentiments contained in *The Living Temple*. Dr. Kellogg did not know what he was doing when he gave expression to those sentiments. For years he has brought so little of true Bible teaching into his life that he has been as a man blindfolded. It made me heartsick to think that men like Dr. Paulson and others should be led astray by these sentiments. But I know that the Lord will care for His own.

Lt 125, 1904

Craw, Hiram A.

Healdsburg, California

March 2, 1904

Dear Brother Crow,—

I have received and read your letter. Thank you for writing. I feel that I but fulfilled my duty in asking you to use the Master's entrusted capital in His own work. I have often asked our brethren to invest means in this way. When brought into strait places for want of money with which to advance the work, I have borrowed money from my brethren and gone to work. Thus we labored in Australia, and those brought into the truth by this means are now bringing in their tithe to support the work in new fields. Thus the Lord's money is kept in circulation, and the gospel message is proclaimed to those waiting to hear it. The knowledge of the truth makes them happy, and instead of speculating with their means, or purchasing land and houses, they invest it in the work of soul-saving.

The Lord desires His people to increase in spirituality, in self-denial, in self-sacrifice. Beside all waters they are to sow the seeds of truth, remembering that it is God who gives the increase. Wherever they are, whatever they are doing, they are to exemplify in their lives the truth that brings salvation, that they may be a praise in the earth.

There are those who are willing to take the burden of presenting the truth to the people. But it is necessary that means be furnished, that the willing hearts and hands may be employed in co-operation with God. Thus the work of the Lord is to be carried forward. It is not to stand still or go backward.

God has given to every man his work. His laborers are to be a pure, holy, sanctified people. By an unselfish use of their means and by earnest efforts, they are to let the light of truth shine forth to those in darkness. Our publications are to be circulated, and the message of truth is to be proclaimed from the pulpit and from house to house. Thus converts will be added to the church, and the working forces will be strengthened.

If those who profess to be saved through the sacrifice of Christ were indeed workers together with God, they would reach a much higher standard. They would become partakers of the divine nature and would leave the lowlands of selfishness and worldliness for the heights of spiritual power that God desires them to reach. By co-operation with Christ they would gather a rich harvest of souls.

Just before His ascension Christ gave His disciples their commission. "Go ye therefore," He said, "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.] This commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, raising up churches in every place. They were not to wait for the people to come to them; they were to go to them. They were to use every means in their power to gather in other workers.

We today are to labor as earnestly as the disciples labored for the salvation of perishing souls. This is our day of trust. The work entrusted to those who profess to believe the truth means much, very much, to them. We are God's instrumentalities. Upon those who have had greatest light, the greatest opportunities rest the heaviest obligations. Their light, their opportunities, their gifts are to be used constantly in the service of the Master. They are to put their entrusted means out to usury by investing it in the work of soul-saving, bringing to Christ those who in turn will consecrate their means and their abilities to Him.

Do we realize that all we have is lent us by God. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are His." [1 Corinthians 6:19, 20.] All that we have is the Lord's; it has been lent to us for wise investment. Were it our own, we might be justified in exercising a discretionary power as to its use. But it belongs to God, and to Him we are accountable for the way in which it is used.

God calls upon all, from those in the most lowly station to those occupying conspicuous places in His service, to remember that He holds them responsible for the use they make of their entrusted gifts. They are to work for Him, withholding nothing, trading diligently on the pence and pounds placed in their hands, putting forth unwearied and successful effort.

Who will venture to trifle with his responsibilities? Who will venture to squander or hoard his means? God expects every believer to do his best. Christ has a right to the service of those whom He has redeemed. We are His stewards saved by grace and entrusted with talents to be increased and returned to the Lord. According to the amount bestowed will be the returns expected.

I am not writing this for you alone. I wish you to read it to others. Let it be read in the church of which you are a member. It may be that some who hear will be led to come up to the help of the Lord—to give something for the advancement of His work.

My brother, I have no desire to specify your duty. Go to the Word for yourself, and learn from it the relation in which you stand to God and His work. Ask yourself how you are using His entrusted gifts. I do not want to press you to do something which you have no light that you should do. But my work has been outlined before me. One phase of this work is to present before our church members their obligations to God. When a new field is to be opened, I am to present to those who have means the needs of this field, asking them to help. I was referred to you as one who might have some money to lend, and therefore I wrote to you. I will not urge you to lend me money, but will just lay the facts before you, and will ask you to do what the Lord impresses you to do. I must follow the directions given me. I must call for means for the advancement of the Lord's work.

I desire to call your attention to the work to be established in Washington. I must see the work started there. No extravagance must be seen in the establishment of the carrying forward of this work. There is to be no needless display in the buildings erected. In every respect these buildings are to be in harmony with our faith.

Will you not read this letter, and the one already sent you, to the believers within your reach, asking them to help in establishing the work in Washington? Will you not unite with me in collecting means for this work?

I am at present attending the Pacific Union Conference meetings. I am suffering from a severe cold, but last Sabbath the Lord gave me freedom in speaking to a large congregation in the church here. I hope to be able to speak several times before the meeting closes.

Hoping to hear from you soon, I am

Your sister in Christ.

Lt 127, 1904

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

April 11, 1904

Dear Brother and Sister Irwin,—

I have received and read your letters. Thank you for writing. I have much to say in regard to Dr. Caro, but will be able to say only a little in this mail. Dr. Caro's experience in connection with the work in Australia has clearly shown that he is not to be placed in the responsible positions that he once held, until he has fully proven that he has learned his lesson at the foot of the cross. I am sending you a copy of a letter that I have written to Dr. Caro and Brother Sharp. The night before your letter came, I seemed to be in several places, speaking in regard to the solemn, important work to be done by the Wahroonga Sanitarium. I said that should Dr. Caro and Brother Sharp unite in conducting a sanitarium, that institution would not be successful; for it would not be conducted in the Lord's way. They would devise many plans for carrying forward the work of the institution, but the Holy Spirit would not be honored, and God would not be glorified.

It is time that Dr. Kress had a helper, a physician who is soundly converted and who could unite with him in making the institution what God designs it shall be—a place where the weary and heavy laden shall find rest. With two gentlemen physicians in the institution, one could spend part of his time attending the general meetings held, calling the attention of our people to the work and needs of the Sanitarium.

The danger of going to extremes in diet must be guarded against in the Sanitarium. We cannot expect worldlings to accept at once that which our people have been years in learning. Even now there are many of our ministers who do not practice health reform, notwithstanding the light they have had. We cannot expect those who do not realize the need of abstemiousness in diet, who have had no practical experience on this subject, to take at once the wide step between self-indulgence in eating and the most strenuous diet of health reform.

Those who come to the Sanitarium must be provided with wholesome food prepared in the most palatable way consistent with right principles. We cannot expect them to live just as we live. The change would be too great. And there are very few throughout our ranks who live so abstemiously as Dr. Kress has thought it wise to live. Changes must not be made abruptly, when the patients are not prepared for them.

The food placed before the patients should be such as to make a favorable impression on them. Eggs can be prepared in a variety of ways. Lemon pie should not be forbidden.

Too little thought and painstaking effort have been given to making the food tasty and nourishing. We do not want that the Sanitarium shall be destitute of patients. We cannot convert men and women from the error of their ways unless we treat them wisely.

Get the best cook possible, and do not limit the food to that which would suit the taste of some who are rigid health reformers. Were the patients given this food only, they would become disgusted, because it would taste so insipid. It is not thus that souls are to be won to the truth in our sanitariums. Let the cautions that the Lord has given Brother and Sister Kress in regard to extremes in diet be heeded. I was instructed that Dr. Kress must change his diet and eat more nourishing food. It is possible to avoid rich cooking, and yet make the food palatable. I know that every extreme in diet that is brought into the Sanitarium will hurt the reputation of the institution.

On my way home from the General Conference held in Battle Creek, I visited the College View Sanitarium. The meal that I took there was not such as I would have chosen to set before patients.

There is a way of combining and preparing food that will make it both wholesome and nourishing. Those in charge of the cooking in our sanitariums should understand how to do this. The matter should be treated from a Bible standpoint. There is such a thing as robbing the body of nutrition. The preparation of food in the best manner possible is to become a science.

I eat the most simple food, prepared in the most simple way. For months my principal diet has been vermicelli and canned tomatoes cooked together. This I eat with zwieback. Then I have also stewed fruit of some kind and sometimes lemon pie. Dried corn, cooked with milk or a little cream, is another dish that I sometimes use.

But the other members of my family do not eat the same things that I do. I do not hold myself up as a criterion for them. I leave each one to follow his own ideas as to what is best for him. I bind no one else's conscience by my own. One person cannot be a criterion for another in the matter of eating. It is impossible to make one rule for all to follow. There are those in family who are very fond of beans, while to me beans are poison. Butter is never placed on my table, but if the members of my family choose to use a little butter away from the table, they are at liberty to do so. Our table is set twice a day, but if there are those who desire something to eat in the evening, there is no rule that forbids them from getting it. No one complains or goes from our table

dissatisfied. A variety of food that is simple, wholesome, and palatable is always provided.

I do not think, Brother Irwin, that Brother and Sister Starr should leave for England at the present time. I was glad when they connected with the Sanitarium; for their influence was needed, and it is needed still.

I am praying that the Lord will help and bless and strengthen the workers in the Wahroonga Sanitarium. I am heart and soul with you all in the work. Do not stumble over the things that I have written. I hope that wise, experienced helpers will be found to unite with you.

Lt 129, 1904

Irwin, G. A.; Starr, G. B.

“Elmshaven,” St. Helena, California

April 12, 1904

Dear Brother Irwin and Brother Starr,—

I shall be able to write you only a very short letter in this mail. For some weeks I have not been well in mind or body. In five days I shall leave my pleasant home to make a visit to Washington, D.C. Our cherry trees are now in full bloom, and they look very beautiful. We have the promise of a large crop of prunes; the trees are now laden with their white blossoms. To leave home at this time is a trial, but the Lord will be my strength, my frontguard and rearward.

Brother Starr, do not be in too great haste to leave Australia. You can be a blessing to the working forces in New South Wales if you will just walk and work humbly with God. Cling to the mighty arm that never fails any soul that leans trustingly upon it. I should be very much pleased to see you, but your time to leave Australia has not yet come.

I hope that a physician will be found who can connect with Brother and Sister Kress, helping them to share the burdens of the Sanitarium. But never, never, never should Brother Sharp and Dr. Caro unite their forces in the Sanitarium. I fear that some will try to bring this about; and I would say that the same objections, which have in the past forbidden the connection of Dr. Caro with the Sanitarium, exist today. He has gained no special wisdom since he went to New Zealand to work. He has not gained the wisdom that would entitle him to a place in the Sanitarium.

I have written to Dr. Caro and Brother Sharp, telling them that for them to be associated together would not be for the spiritual good of either. We need at this time spiritual discernment. We must have clear conceptions of the will of God.

I have spoken in regard to securing another physician in the Sanitarium because I know that if possible Dr. Caro will seek to get standing room in the institution. But this must not be allowed until he gives evidence of thorough conversion. The way in which the matter is presented to me

is that Dr. Caro must have a higher spiritual experience and a clearer conception of what is meant by true righteousness before he can be given work in the Sanitarium. When the record of his past experience is presented to me, I am instructed that he has not changed for the better.

It is thought by some that the difficulty all lies with Dr. Caro's wife; but this is a mistake. Dr. Caro does not give his wife the time and attention that he ought. He does not seek to save her soul as well as his own by a judicious course of action. If he would do his whole duty, he could be a great help to his wife. But there is a work to be done for Dr. Caro that no one can do but himself. He is to make strenuous efforts to undo the wrong he has done his wife in leading her into friendship with the world. He has made her an excuse for his own defective religious experience; but God looks upon him reprovably because of his failure to lead and guide his wife in the right way.

God calls upon both of them to prepare to meet their Lord. Neither of them is qualified to give the right mold to the work in the Sanitarium. The impressions made on the patients in this institution are to be in accordance with Bible truth; and therefore it will be best for Dr. Caro and his wife not to have any connection with the Sanitarium. When another physician is chosen, it must be a man who has a knowledge of present truth, and who brings the principles of this truth into his daily practice.

I write this because I know that the enemy will seek to do his best to control matters, but we must forestall him. Let all be of good courage in the Lord. Trust in the God of our salvation. I am praying that the rich blessing of God will rest upon the Sanitarium. You will be able to carry the work forward if you can secure faithful, God-fearing, thoroughgoing helpers; but helpers who are anything short of this would only be a hindrance. Move carefully and prayerfully. May God help you, is my prayer. Hold fast to the promises. Walk humbly with God, and He will show you His way.

Lt 131, 1904

Sharp, Brother; Caro, E. R.

"Elmshaven," St. Helena, California

April 11, 1904

Dear Brethren Sharp and Caro,—

I have had some opportunity of talking with Brother Burden since his return to America. I have met him both at St. Helena and at Healdsburg. But we did not have time to dwell upon all the matters of which I desired to speak to him. I had hoped that I might have had another interview with him.

I told Brother Burden that I could not free my mind from some of the burdens that I have been

carrying in reference to the work in Australia until I have written some things to Brother Sharp and Dr. Caro.

It was a mistake to remove Brother Sharp from the responsibilities he was bearing so well in connection with the food work and to encourage him to confine himself to the work of bookkeeping. For his own good, he should be engaged in a more active life. A competent woman should be employed as bookkeeper at the Sanitarium.

In the night season of April 10, I was bearing a decided testimony in regard to the sacredness of the work in which we are engaged. I had a message of warning for Brother Sharp, emphasizing the necessity of walking out by faith.

Brother Sharp, will you study carefully the eleventh chapter of the book of Hebrews? Read the sixth verse:

“Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is rewarder of them that diligently seek Him.”

Will you bear this in mind? Every physician, and every other worker in any line of the work of God, must cultivate that unselfish faith which works by love and purifies the soul.

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” [Verse 7.]

Brother Sharp, God has a special interest in you, and He would have you in a position where no outward influence shall affect your judgment or your course of action. Do not walk according to worldly wisdom. You should expect to be instructed of God as verily as was Noah. You have a family to save. Do not place your children where they will be molded by worldly influences. Step out by faith, and let the world see that you believe the truth. Do all in your power to separate your children from every wrong influence. Your eldest son should be placed where he will obtain an education, line upon line, precept upon precept, an education that will not have to be laid aside before he can enter the heavenly city. He may now receive an education that he can take with him in the future life.

Place your children where they may receive an education that will fit them to be members of the royal family. They should have the advantages of the Avondale school. The Lord has wonderfully wrought in the establishment of this institution. In giving an all-round education and Christian training, it is far above worldly colleges. Our people in Australasia should seek most earnestly to place their children where they may obtain a knowledge that will enable them to answer aright the question, “What must I do to inherit eternal life?” Those who have received the light of present truth should make constant improvement in knowledge, moving steadily onward and upward toward that city whose builder and maker is God.

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. ...

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared them a city.” [Verses 8-10, 13-16.]

My brother, I am instructed to say to you that you need to live by faith, even as did these faithful representatives of their time. Your faith needs to be stripped of some of its human elements, that it may lay hold of invisible things. You need a deeper religious experience.

It would not be for your spiritual advancement to be closely connected with Dr. Caro. This has been tried, and the result was not beneficial either to yourself or to the doctor.

Many things have been done in the past of which God has not approved. Unless the thoughts, the words, the acts are carefully guarded, the enemy will come in to discourage and hinder the work of God. O how much surmising, criticism, and jealousy spring up in the mind of one who allows himself to stand on the side of the enemy.

Many circumstances will arise to mar the unity even of kindred minds, when they are not cemented by true piety. Envy and jealousy and evil-surmising in the heart has weakened the forces that need strengthening.

Had Dr. Caro, from the first of his labors in connection with the Sanitarium, acted as he might have acted, how I should have been rejoiced. But he has moved impulsively and many times has followed plans of the enemy's devising, plans that have endangered the cause and work of God. We have neither time nor means to expend in experimenting with plans that are born of minds not sanctified by the Spirit of God.

Many today do not occupy the vantage ground they might occupy if their practice were in harmony with their profession. We must experience the power of divine grace before we can be pure and elevated.

He who holds true communion with God has no relish for the low and commonplace, for transient delights and indulgence. Under the molding influence of the Holy Spirit, he reveals a preference for better things. He who has drunk of the pure fountain of living water will take no

delight in the muddy, turbulent streams of earth. A temporal, artificial satisfaction is all that world lovers obtain. Those who sell their hope of heaven for so slight a reward will be deemed unworthy of the life that measures with the life of God. Jesus said, "He that will come after Me, let him deny himself, and take up his cross, and follow Me." [Mark 8:34.]

The Lord has blessed the Sanitarium, and He will continue to bless it if those connected with it will seek to carry out the purpose of God in its establishment. Let there be full fellowship of spirit. Let everything that might cause alienation or strife be carefully avoided. Let the workers manifest that charity which furnishes a smile for every one, a tear for every fault, and a gracious pardon for every mistake.

There should be sound, sensible teaching on the matter of diet. The diet should be so varied as to suit the need of the different ones. This question should be carefully studied, that all may be brought into harmony with God's will.

Everything possible should be done to make the Sanitarium life attractive and satisfying. God desires the pure, ennobling truths of His Word to be lived and taught. Let there be seen such marked contrast between the goodness and mercy and love of God, as revealed in the lives of His followers, and the sinful manifestations of the natural heart in the lives of those who believe not, that souls will be convicted and converted and the patients bear away with them a sense of peace and rest.

The world has medical institutions of a different character and mold from this. These worldly institutions furnish an abundance of that which gratifies depraved appetite, satisfies the craving of the natural desires, and ministers to the indulgence of health-destroying appetite. There are many, like grown-up children, who seem to live merely to eat and drink and to gratify their own desires. They are continually seeking for some new thing to tempt the appetite. And many physicians will prescribe for them those things which they crave. Their minds become degraded by vice, and amusement, and the ceaseless round of gratification of the lowest indulgences. Thus they make a hell upon God's earth.

We are not to make the gratification of every desire the joy of our existence. Let the heart find its satisfaction in seeking to know and understand the will 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.]

Bring the joy of heaven into your lives. The light of heaven, reflected in its beautiful charm from those who are preparing for translation, brings joy to the heavenly family.

Lt 133, 1904

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

April 12, 1904

Dear children Edson and Emma,—

I was very much pleased to receive a letter from Sister Haskell, in which she tells of the progress of their work in Nashville. This letter was read at our dinner table and was listened to with great interest. I believe that the Lord is moving upon hearts in Nashville, and I am so glad. I will answer Sister Haskell's letter as soon as I can get time and strength. This morning I have been writing for the Australian mail. I have written to Brother Sharp and Dr. Caro, and to Brother Irwin and Brother Starr. I have just closed up these letters, and in a short time I must go to the dentist's to have a new upper set of teeth fitted.

I am not well. The malaria is upon me, and I cannot eat with any relish. But my head feels clearer, and I can use it more than I could. It is for this that I have been asking the Lord.

Two or three days ago we sent you a draft for one hundred and four dollars. I hope that this will reach you in due time.

We are in the midst of packing up. We shall leave here Sunday afternoon or Monday morning and will take the train that leaves San Francisco at six o'clock Monday evening. There will be no change after that till we reach Washington.

Our plan is to go direct to Washington and stay there for two or three weeks. Then, if I am able, I shall attend the Lake Union Conference, which is to be held at Berrien Springs; and at the close of this meeting I shall go to Nashville. We made this arrangement so that I could spend some time at Nashville, instead of hurrying through.

Be assured of one thing: I will never turn in any other direction means that I can consistently appropriate for the South. I fully understand the needs of this field, and I shall send you all the help I can. Brother Harper told me that he was sending you a check for one hundred and twenty-five dollars on the sale of your books. I suppose that you will soon receive this, if you have not already done so.

Later. I have just returned from the dentist. I think that the teeth he has made for me fit well. I dare not leave myself with only one set of upper teeth. Should I have just one set, and should anything happen to it, I would be in a bad fix.

Not long ago I sent you a long letter. I felt deeply impressed to write the things contained in this letter. We need now to live in close touch with Christ. We need to draw constantly from the abundant supply of grace provided. Edson, just as surely as you seek the Lord with all your heart, so surely will He give you rest and grace and His salvation. His praise is ever to be on our lips because His love is in our hearts. Just as long as the enemy lives, he will harass and perplex us in

every way possible. But looking to Jesus, trusting in Jesus, we will be more than conquerors. He loves us. His great heart of love is open to all our griefs and sorrows. He knows our every weakness.

There is a “well-doing” that is possible for all of us. We are to live moment by moment, in trustful dependence on Christ. The obligation resting on us, as sons of God, to honor His name, should be our great incentive to earnest, sanctified effort. We can glorify God upon this earth. We can walk before Him in all humility of mind. In Christlike usefulness and holiness, we can be living witnesses for the Master. I greatly desire that all with whom you associate shall see in you the well-doing that is possible for all who love God and keep His commandments.

It is not enough for us to have occasional glimpses of Christ. We need an abiding sense of His love, His grace. We should give expression more freely to our gratitude for the blessings that God bestows upon us. How much better it is to speak words of praise than to talk of the discouraging features of our experience. Tell of God’s goodness, speak of His love. Show your sympathy and love for others by kind, unselfish deeds. This will make you a co-laborer with Christ.

By seeking to provoke us to wrath, Satan tries persistently to lead us to misrepresent Christ. Let us defeat his plans. Let the impress of Christ on the soul make our “well-doing” as prominent as Satan’s evil-doing is prominent. Be not weary in well-doing. Work as untiringly for the Master as Satan works to multiply wickedness. He hopes to win the world over to disloyalty. He hopes that his pleasing fables will gain the day. He hopes to be indeed monarch of the world, making men like himself. Nothing but watchfulness and prayer can give us power to withstand his devising. Eternal vigilance is the price of safety. Every avenue to the soul must be carefully guarded.

I am charged with a message to you, my son. Do not try to do so much that you are always in a hurry, and weariness leads to impatience and discouragement. Fight, my son, fight with all the power that God has provided for you against the enemy. Satan’s agents are industriously trying to get professing Christians to speak unadvisedly. When they succeed, Satan exults, because God’s followers have hurt their influence. But we need not be overcome by the enemy. The Prince of heaven is on our side. He gives us the assurance, “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.]

These words outline our work. Edson my son, in the name of the Lord tell those who seek to hinder you that you have no time to contend or criticize or to make it hard for others. Those who do this are helping Satan. He exalts when he can bring the spirit of criticism and faultfinding into the family, the church, or the school. A firm stand against this spirit is to be taken in the home. Those parents who permit themselves to speak words of discouragement and faultfinding are educating their children in the enemy’s school. By their careless speech they are binding up their

children with the agencies of Satan. They may profess to be Christians, but they are not. They are working contrary to Christ, on Satan's side of the question. Many professing Christians have placed themselves so entirely under the dictation of Satan that they have become his agencies. He has no more powerful instrumentality than the professing Christian who is disloyal to God.

I am bidden to say to our church members: Will you now take your stand fully on the Lord's side, or will you serve the Lord when it is convenient and Baal when it is convenient? Christ says, "No man can serve two masters." "He that is not for Me is against Me, and he that gathereth not with Me scattereth abroad." [Matthew 6:24; 12:30.] To be loyal to God means an entire renunciation of self and all evil working.

The ministers of the gospel need the help of those in the church who can discern between Satan's agents and the men who have put on the whole armor and are fighting manfully against the inroads that Satan is striving to make. The enemy uses unconverted Christians as decoys, to lead others away from the truth. He fills their hearts with backbiting. He leads them to place obstructions in the way so that advancement cannot be made. He has worked through prominent church members who under his directions have kept their foot on the brake. When advancement was necessary in order to gain needed advantages, such ones have seen obstacles in the way and have refused to move forward. This has pleased the enemy, but it has greatly dishonored the Lord.

God calls upon believers to cease finding fault, to cease making hasty, unkind speeches. Parents, let the words that you speak to your children be kind and pleasant, that angels may have your help in drawing them to Christ. A thorough reformation is needed in the home church. Let it begin at once. Let all grumbling and fretting and scolding cease. Those who fret and scold shut out the angels of heaven and open the door to evil angels. Let the husband and wife remember that they have burdens enough to carry without making their lives wretched by allowing differences to come in. Those who give place to little differences invite Satan into their home. The children catch the spirit of contention over mere trifles. Evil agencies do their part to make parents and children disloyal to God.

My brethren and sisters, will you not be laborers together with God, working for peace and harmony? Pray for the sweet, molding influence of the Holy Spirit. Let your lips be governed by the law of kindness. Refuse to be sour, uncourteous, unkind. Be true to your profession of faith. Then you can sing, "There are angels hovering round." Your mind will become as the mind of Christ.

When you agree to wear Christ's yoke, when you heed 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" [Matthew 11:29], you will cease to bind yokes on the necks of others. You will cease to find fault. You will no longer regard it as a virtue to differ from others. You will dwell on those points on which you can agree.

We are preparing to meet our Lord when He comes in the clouds of heaven with power and great glory. In this grand and noble work, we are to help one another. Parents are to bring all the sunshine and pleasantness that they can into their homes. They are to make their homes full of sunshine by kindly words and deeds. Thus they are educating themselves to praise the Lord in the assembly of His people.

Do not serve the enemy of God by exhibiting a harsh, unkind spirit. Those only will enter heaven who have overcome the temptation to speak and act unkindly and harshly. Act out the mind of Christ, speak the words of Christ, and the Lord Jesus, by His Holy Spirit, will be a guest in your home.

God calls upon His people in the North and the South and the East and the West to live from henceforth wholly for Him.

In the past, by their lack of self-control, they have given the enemy the victory and have weakened their power to work successfully for God. Satan rejoices, and the angels of God weep. Christ is dishonored by His professed people. Their unholy words work against the truth and against the souls for whom Christ has died. Unchristlike speech lies at the foundation of nine-tenths of all the difficulties that exist in the church.

Shall we not resolve to change the order of things? Shall we not determine to resist temptation?

Lt 135, 1904

Cady, Brother; Lucas, Brother

“Elmshaven,” St. Helena, California

April 15, 1904

Dear Brethren Cady and Lucas,—

I have had my attention called to Brother Herbert Lacey’s situation. He has been asked to go to England and take up work in that field. I understand that from the time of his leaving New Zealand to the time of his taking up work in this field, a period of six weeks, he received no remuneration whatever. I think that he should receive wages for this time, and that the money should be taken from the Christ’s Object Lesson Fund. I cannot but advise that Brother Lacey be reimbursed from this fund. Please talk with him about this, and make matters straight with him.

I feel perfectly clear in this matter. Traveling from place to place means increased expense. When Brother Lacey left New Zealand, he sold his household goods at a sacrifice. He will have to sell his goods here before he leaves and will be obliged to buy again when he reaches London. Please do all you can to help him to dispose of his goods satisfactorily.

I feel thankful that Christ’s Object Lessons can be used to help out in cases like this. It is but just

and right that it should be done.

Lt 137, 1904

Hiserman, H.

“Elmshaven,” St. Helena, California

April 11, 1904

My dear young friend,—

I wish to act my part faithfully in seeking to save your soul. A heavy price has been paid to redeem you. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.]

In my dreams last night I was speaking to a company of young men. I asked them to sing, “Almost Persuaded.” Some present were deeply moved. I knew that they were almost persuaded, but that if they did not make decided efforts to return to Christ, the conviction of their sinfulness would leave them. You made some confessions, and I asked you, “Will you not from this time stand on the Lord’s side?” If you will receive Jesus, He will receive you. “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God.” [John 1:10-12.] You need not be discouraged. Come to the Saviour, saying,

“In my hand no price I bring,

Simply to Thy cross I cling.”

Will you now resolve to make a most decided reform in your life, in your character building. Will you not turn square about, and say firmly, “I will no longer give others the impression that I do not respect the law of God. I will be on the Lord’s side. I will give my heart to the service of God.” Will you not make this decision now, just now. It is for your eternal interest to do this.

I do not ask for a history of your past life, of how you have turned from Christ to the enemy. Tell all that to the One who loves you, the One who has for you more than human sympathy. He died to redeem you.

I expect to meet Professor Cady at Mountain View, on my way to Los Angeles. I shall tell him about you and ask if you cannot be admitted into the school at Healdsburg, and whether you cannot partly work your way for the next eight weeks. I shall make what arrangements I deem best. I want you to take your stand decidedly, of your own free will, to co-operate with me in my efforts to assist you. I want you to sign a pledge that you will be strictly temperate, that you will not associate with those who visit saloons, that you will abstain from the use of tobacco and intoxicating liquor. Will you sign this pledge? If you will, I shall on my part use my influence to

get you a place in the school; for I believe that you will keep your promise.

Do you say, “What? Sign away my liberty?” You have no liberty of your own. “Ye are not your own; for ye are bought with a price.” [1 Corinthians 6:19, 20.] You are Christ’s purchased possession. What was the price that He paid to redeem you from the slavery of sin? He gave up His high command in the heavenly courts, laid off His royal robe and kingly crown, and clothed His divinity with humanity, that He might pay for us the penalty of transgression. He came to this world to stand at the head of the human family. For our sake He became poor, that we might come into possession of the eternal riches. With His long human arm He encircled the race, while with His divine arm He grasped the throne of mercy in behalf of fallen human beings, that He might take away their sins and make them partakers of the divine nature, having escaped the corruption that is in the world through lust.

In Christ we have a sure defense. “His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue.” A virtuous character is of the highest value. “And to virtue knowledge.” All slothfulness, all indolence is to be steadily overcome. “And to knowledge temperance; and to temperance patience.” [2 Peter 1:3-6.] Take time to study how to make your work a success. It is by the quality of our work rather than the quantity that we shall be judged at the last great day.

“And to patience godliness; and to godliness brotherly kindness; and to brother kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 6-11.]

These words show the necessity of our doing most thorough, solid work in our character building. “He that lacketh these things is blind”—he has a perverted judgment—“and cannot see afar off, and hath forgotten that he was purged from his old sins.” [Verse 9.]

The world is full of backsliders who refuse to become laborers together with God, building for time and for eternity in the sight of men and angels a noble character. They associate with the degraded and besotted, forgetting that Satan is playing the game of life for their souls. Shall we put Christ to open shame? Shall we give license to sin and by our example lead others to become weaker than ourselves?

Oh, for Christ’s sake, respond to the invitation given you by the Saviour. “Give diligence to make your calling and election sure; for if ye do these things”—living on the plan of addition,

adding grace to grace, building up day by day a pure, refined, noble character—"ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verses 10, 11.]

My brother, it means everything to you to secure your eternal life insurance policy. If you will take hold in earnest to co-operate with God, He will work with you. Read and ponder the words of the Scripture. Make sure work for repentance. Be in earnest. Secure heaven even if it must be at the loss of all else.

The Father in heaven cannot save you if you go contrary to His will. It is the obedient child only that He can bless. "He that hath My commandments and keepeth them," Christ says, "he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will manifest Myself to him." [John 14:21.]

May the Lord help you to cut loose from every fetter and to bind yourself up with the love and in the protection of an all-powerful Friend. Do not be lukewarm in this matter. Resolve that with God's help you will build up a worthy character and will exert an influence for Christ and the right.

Lt 139, 1904

Vickery, Robert

"Elmshaven," St. Helena, California

April 17, 1904

Mr. Robert Vickery

My dear brother,—

I hear that you have some money lent on interest to the Review and Herald, Battle Creek, Michigan, and to the General Conference Association, Washington, D.C. An officer of the General Conference, hearing of the great work I have to do in bringing out my books, has intimated that the Association would be willing to release part of the money they have borrowed from you, if you should desire to lend it to me. I now write to ask you if you will let me have the use of two thousand dollars to help me in bringing out books that the people need.

I greatly desire to see the third angel's message proclaimed with a loud voice, with a power that will make the armies of Satan tremble. God would have us do all we can to save a perishing world. I know that the end is near, and I desire to do all in my power to warn those who are in the path of error. While the Lord spares my life, I shall use all the powers He gives me in letting the light of the gospel shine forth in clear, bright rays, as a lamp that burneth, that sinners may be saved.

If I should fall in the conflict before the Lord's appearing, my sons would carry forward the work of circulating my books according to my plans. When the expense of issuing my books is lessened, the sales will soon pay up all my debts.

I should be very much pleased to see you and talk with you of the faith that we have both held for so many years. For some time I have hoped to visit Southern California, but I have been too busy in preparing books for publication.

We find it difficult to bring out all the books that we desire to; for we have not the means to pay for the work that must be done on them. But the Lord knows all about this, and He may move upon the hearts of some one who can do so to help us in this time of need. It is hard to be delayed in this work; for we know that we have but a short time to labor, and we greatly desire to give the world the light we have received from the Lord. We shall do what we can in the preparation of the matter and will ask the Lord to lay the burden upon those who can help us with their talent of means. Some have already lent me money. Upon this money I pay them five per cent interest, and whenever they call for the return of the money, I send it to them.

My brother, will you help us in our efforts to get before the people of the world the message of warning that is to prepare a people to stand in the great day of test and trial so soon to come upon all men? All that I can do is to ask. Then if no response comes, it will not be because of a neglect on my part.

I praise the Lord that the time is soon coming when every one whose name is written in the book of life will be delivered. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." [Psalm 46:1, 2.]

Our God is all powerful, and He doeth according to His will. We are to move according to His directions, even though we be led to the very gates of death. Then our lives will be safe; for they will be hid with Christ in God.

I am so thankful to my heavenly Father for His daily blessings to me. About a week ago, I felt completely worn out with the effort I had put forth in writing. My mind would not work, and I felt much depressed. I had almost given up hope of ever feeling rested again. But one night I prayed to God most earnestly for His strengthening, healing power to rest upon me, that I might be able to write out some things that ought to be published. I then went to sleep. In the night season I seemed to be speaking to different congregations in regard to the healing, quickening power of the Holy Spirit. At half-past two I awoke. My headache was gone, and the soothing influence of the Spirit of God rested upon me. I walked the floor of my room and praised God. I then took my pen in hand and found that my mind was clear and that I could write as well as ever. Since this experience, I have written a great deal. Our Saviour is the most skilful physician in the [world]. I praise Him for the marked blessing that He bestowed upon me at this time.

True religion is a religion that keeps in view constantly the honor and glory of God. We are to regard our heavenly Father with holy fear and reverence. He requires of His blood-bought heritage a cheerful obedience. As we realize His great love, our hearts will be inspired with gratitude, we shall serve Him with cheerfulness, and firmly, confidently put our trust wholly in Him.

I long to express in my life service the joy of Christ. I long to be imbued with His Spirit, that I may be a blessing to others. We have the promise, "I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me." [Jeremiah 32:39, 40.]

God is "great in counsel, and mighty in work." His "eyes are open unto all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." [Verse 19.]

May the Lord bless you and lead you to comply with my request is my earnest prayer.

Your sister in Christ.

Lt 141, 1904

White, J. E.; White, Emma

Washington, D. C.

April 27, 1904

Dear children Edson and Emma,—

Here we are in Washington. A week ago last Monday, the eighteenth of April, Sara, Maggie, and I left St. Helena for Mountain View, where we spent the day. Sister Gotzian and Brother James accompanied us as far as Mountain View. Brother and Sister C. H. Jones met us at Sixteenth St. Station and went with us to Mountain View. At San Francisco we were met by several other friends, among them Brother Chittenden's eldest daughter and her husband, Mr. Lawrence. They were married ten months ago. They called on us at our home just before we left. Mr. Lawrence is a musician and appears to be an intelligent, refined man. Mrs. Lawrence is the same impulsive, ardent, outspoken girl that she has always been.

It was rather unfortunate that the day was cold and rainy. Heavy rains fell during the greater part of the day. But we found covered carriages waiting for us at the station, and in these we drove to see the land that has been chosen as a site for the Pacific Press. We are much pleased with the location that has been selected.

We then drove to Brother C. H. Jones's house, and here we ate our lunch. Brother Jones has not

yet moved out to Mountain View, and the house is in the hands of a caretaker.

We saw that if we went to look at the land which may be purchased for school purposes, we must go in the rain. Brother Jones asked me if I dare attempt this. I told him that I was ready and waiting. So the carriage was brought, and we drove off. Brother M. E. Cady, from the Healdsburg school, was with us.

There is some thought of moving the Healdsburg school to a rural district, where the students will have more opportunity to engage in agriculture, carpentering, and other lines of manual work; and Brother Cady is on the lookout for a suitable place.

Mountain View is a town which has many advantages. It is surrounded by beautiful orchards. The climate is mild, and fruit and vegetables of all kinds can be grown. The town is not large, yet it has electric lights, mail carriers, and many other advantages usually seen only in cities.

The people of Mountain View have been very liberal with us. When they were told that our brethren were thinking of establishing the Press there, they gave them the lot on which the buildings are to be erected. The railroad officials have promised to put in a side-track so that supplies can be brought on the cars to the door of the office and goods taken from there to the various depositories. Mountain View is on the main lines between San Francisco and Los Angeles.

One feels surprised that a place with so many advantages should not have been found before. This can be explained only by the false idea that our people have held, that our institutions should be in the cities.

At five that evening we went by train to San Jose, where we took the overland train for Washington. W. C. White and Clarence Crisler had gone to Los Angeles several days before. Clarence joined us at Los Angeles and Willie at Redlands two hours farther on.

We took berths in the tourist sleeper and found these berths quite as comfortable as those of a Pullman sleeper. I had a whole section, and the upper berth was kept closed so that I might have good ventilation.

I was very weary when I took the cars and was thankful to have so favorable an opportunity to rest. For a day or two I was quite sick; preparing for my journey had been a heavy strain upon me. I kept in my berth all the way over, sitting up in the other seats only for half an hour once or twice.

In the car, we all seemed very much like one family. Although at times there were between thirty and forty people in the car, there was no noise, no loud talking, no card-playing. All seemed like acquaintances, each interested in the other. The passengers seemed to be much interested in my welfare and showed me much kindness.

The conductor of our car was a quiet, nice-looking man of about fifty years. He seemed to understand his business well. At one station a man bought some beer at a saloon and put it in a cupboard at the end of the car. The conductor heard of this and promptly ordered the beer taken out, saying that he would allow no such thing on the car. During all the time we were on the train, I did not get one whiff of tobacco, excepting once or twice, when some one passed through the car with a lighted cigar in his hand.

Sabbath, about twelve o'clock, we reached Atlanta. I think that you must have told our people there of our coming. I was much surprised to meet between twenty or thirty of them at the station. While the train was standing still, they came on board for a few minutes. Fathers, mothers, and children gathered round my berth to shake hands with me. All united in giving me an earnest invitation to stop over and speak in the church. It was a touching scene and reminded me of former days. This scene will ever be a bright spot in my experience.

I kept very quiet all the way over and enjoyed the trip. I never traveled with less weariness, even when in a drawing-room compartment. I did not hear one coarse word during the entire journey. Nothing in any way offensive happened to leave a disagreeable remembrance.

Many inquiries were made in regard to my health. When during the day I seemed to be sleeping, the colored porter would move about very gently and quietly.

We had many pleasant interviews with the passengers. As I talked with them, I felt an earnest desire to meet them again sometime. There were several to whom I promised to send a copy of one of my books.

Willie had with him a copy of Education and of Christ's Object Lessons, and these he passed round among the passengers. When we reached our journey's end, he gave the books to the conductor who was much pleased with them. I wish that we had [had] more of my books with us, so that we could have given them to others.

When we were nearing Washington, and were preparing to leave the car, the conductor went round to every seat and with a kindly handclasp bade the passengers good-bye. This was something I had never before seen done. We shook hands with many of our fellow travelers as we parted. All expressed good wishes for one another. We seemed like old friends saying good-bye.

We spent Sunday morning packing up our belongings and getting ready to leave the car. Our numerous bags and satchels were piled up in one seat, and when the train drew into the station, Clarence passed them through the open window to Willie, who put them on a truck. As they were doing this, Elder Daniells came up, and we went with him out through the station to the carriage, which has been bought for future use at the sanitarium here, and which the brethren have placed at my disposal while I remain in Washington. The turnout is a very nice one and looks well worth four hundred dollars. But the horse, carriage, and harness cost only two hundred and fifty dollars.

They were bought secondhand at a sale of things belonging to one of the Legations. The carriage is an easy, two-seated surrey, with a canopy top. The horse is a large, noble-looking animal, very gentle, and perfectly safe.

The carriage is the easiest one in which I have ever ridden, with the exception of the one which my husband purchased for me when I was in Oregon and he in Battle Creek. I feel greatly favored in having the use of this horse and carriage and am so thankful that the sanitarium will have so easy a carriage for their patients.

We drove directly from the station to the house which has been rented for us in Takoma Park. This is a three-storey building standing in about ten acres of land and is built on the highest rise of ground near here. Five hundred feet below and six miles away is the city of Washington, reached either by the street car or the train. The house is very comfortable. I have a room nearly as large as my room at home.

I have been all over the land which the brethren have bought here in Takoma Park. The location could not be bettered. That which is most valuable of all is the clear, beautiful stream which flows right through the land. From this creek the ground rises rather sharply, and on the top of the rise, which is quite level, there are two fine building spots, one for the sanitarium and one for the school.

The Lord's hand is in the purchase of this land. It is true that the Takoma Park sewer farm is near our land, but this is to be moved. The main pipe will run through our land to a place about a mile below. Our sanitarium can have pipes connecting with this pipe and will thus have perfect sewerage.

The land is covered with many different kinds of trees, which make the place a very pretty one. Some thought that most of these trees ought to be taken out and all the land placed under cultivation, but this must not be done. The land, with the trees on it, resembles places which the Lord has shown me, and I cannot find words to express my gratitude to our heavenly Father for providing us with so favorable a location.

For several weeks before leaving home, I could not write much. I suffered intense pain at the base of the brain, and my eyes ached. But I rested well on the cars; and since coming here it has done me good to ride out over our land.

I am glad that we shall meet you at Berrien Springs. There are many things that I wish to talk with you about. I view the Huntsville school question very much as you do. I believe that this school will yet be a success.

I hope that you will be careful not to overwork. I do not agree with your idea of giving up all your positions of influence, but I do think that you ought to give your brain more rest.

I hope that my last letter did not discourage you. There was in it, I thought, much to encourage

you, to show you that the Lord's hand is over you for good, and that He is guarding your interests, so that you shall stand on vantage ground. I praise the Lord for showing me that He wants to work with you, and greatly bless you, giving you victories. He desires your life to be filled with His praise. He wants you, by faith, to see Him looking upon you with commendation. Do not make any premature movements. The Lord will let you know what His will is concerning you. Hold your confidence firm unto the end. God will set your feet in firm places if you will trust in Him.

In much love.

Lt 143, 1904

Davis, Marian

Washington, D. C.

April 28, 1904

My dear sister Marian,—

We are all well. We reached here Sunday morning, April 24. Since our arrival we have had several days of cloudy, threatening weather, and we long for sunshine. Rain fell yesterday and today. This rain is a precious blessing, which the Lord is sending the country; therefore we will not wish it otherwise.

The house in which we are living is out in the country, about six miles from the capitol building. There are but few houses round us. The house is built on a high rise of ground and is a large, three-storey building. In the third story Willie and Clarence have a bedroom each, and Clarence has an office room. On the second floor I have a bedroom, and Sara and Maggie have one. There is another bedroom on this floor, opening into the hall, and also into my room. There are also two small rooms on this floor, at the back, but they are hardly suitable for occupation.

I feel thankful that you and May and her family are where you are. You are more comfortable than you could be here. Fruit and vegetables are very high priced. We are glad that you are all where you will be able to get these things without paying so much for them. I suppose that the strawberries and cherries and loganberries will soon be ripe.

We have no cook. Sister Tuxford would be glad to come and help us, but so far Sara has managed, with the help of others, to do the work.

I have asked Willie when he thinks that we shall return to California, and he says that he thinks that we can go in three or four months.

I wrote very little on the cars, but rested most of the time. I hope that while we are away, you will not confine yourself too closely to your work, but that you will take time to rest.

I have been over the land that has been purchased in Takoma Park for school and sanitarium purposes. This land is only a short distance from our house. It is very favorably located, and the stream running through it is a treasure that gold could not buy. The water from this creek is clear and pure. God's hand has been in the purchase of this land. It is in every way adapted for the purpose for which it will be used.

Brother and Sister Paulson and Brother and Sister Reed are at present in Washington, attending a Convention held by the Florence Crittenton Mission. This mission, as I suppose you know, is organized for the help and uplifting of abandoned women.

Light has been given me that the outside churches will make special efforts for this class, but that we are to use our means and our talents of influence in proclaiming the truth that will keep people from becoming abandoned. If we will take up the work the Lord has given us to do, the truth will reach many of this class in various ways. But we are not to neglect the lines of work that the Lord has especially directed us to carry forward. All classes are to be reached.

If those who labor for the abandoned and fallen would work in the fear of the Lord, striving to make those for whom they labor understand what is truth, many of these outcasts would be distinguished as children of God. But the idols of the heathen have been placed between heaven and earth, obscuring the view of God. The spirit of idolatry has entered the churches. The incense of true worship, which should have been offered to God, has been mingled with the worship of self. In the place of lifting their thoughts to God, in the place of learning to know Him better, men deny Him in their lives. Their attention is taken up with objects that conceal God from their view.

Thus it is with the great majority of religionists. God calls for sincere heart-worship. The door to light and an intelligent knowledge of the truth is open to every sincere worker for God. In order for worship to be acceptable, it must be offered in faith and hope, and the life must be in harmony with it. God requires the devotion of heart, mind, soul, and strength. Our noblest powers are to be used to do Him homage. Our thoughts are to be conformed to His will; our affections sanctified to His service.

The heart is the seat of moral disease, and all our work for the uplifting of humanity must begin with the heart, which is to be cleansed, refined, purified. All medical missionary endeavor is to be cleansed from selfishness and the worship of self. Oh, I am so full of this subject that I cry unto God: "Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been killed." The hearts of the workers need cleansing. There is a mass of evil doing which never comes to light, but it will be rebuked. That which does appear is the overflowing of man's devising, proceeding from ungodly hearts.

He who is playing the game of life for the souls of men and women works through false science, introducing ideas which set minds thinking in spiritualistic lines.

Let us remember that our work in every line must bear the inspection of Him whose eyes behold and try the children of men. He understands the motives that we cannot fathom. It is our privilege to behold the life of our Lord and to be changed into the same image. It is our privilege to listen to His voice, saying, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:29, 30.]

To uplift fallen human beings, Christ descended to the lowest depths of humiliation. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. Bearing our nature, He wrought out for us a character free from spot or stain of sin. In our behalf He presented to God a sacrifice to which there can be no comparison. The riches of His gifts and the vastness of His design are beyond description. All the treasures of heaven are for the striving ones. But God will not spare the unrepentant.

I call upon those who are lukewarm, neither one thing nor the other, to beware of standing in this position. Every day they are stumbling over their own faults of character. They feed on the gossip they hear, and Satan is careful to furnish them with false reports to circulate. O that they would put away their evil practices! O that they would show that repentance which needs not to be repented of and would place themselves on Christ's side!

God cannot endorse the work of those who claim to be Christ's disciples, and yet strive to carry out their ambitious schemes. But He will impart light and the influence of the Holy Spirit to those who put self out of sight and give themselves to His service. As they throw their influence on the side of the truth, the Spirit of truth will work through them. By their efforts others will be brought to a knowledge of the Saviour.

Lt 145, 1904

NA/Brother

"Elmshaven," St. Helena, California

April 15, 1904

My dear Brother,—

I wish to write you a few lines regarding the work in San Diego. We have long desired to see sanitarium work established at this place, not that we ourselves may be benefited, but that those who have never heard the truth may have an opportunity of hearing the last message of mercy to be given to the world. If you have known and enjoyed the comfort of the Holy Spirit, the assurance of the grace of God, the hope of the gospel of Christ, your heart must be drawn out in an earnest longing that the work may extend rapidly, while mercy's sweet voice is still heard inviting perishing souls to come to the Saviour.

I have long looked with great interest upon the work in San Diego and Los Angeles, hoping that right moves would be made and that sanitarium work might be established. I have known the crowds of tourists who visit these places, and I have longed that men moved by the Holy Spirit might be impressed to meet these people with the message borne by John the Baptist. Of him we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His paths straight. And the same John had his garment of camel's hair, and his meat was locusts and wild honey.

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." [Matthew 3:1-6.]

Just such a work as this needs to be done today. But many false prophets are gone forth, and there are many who bring in false doctrines. Men and women are led to walk in forbidden paths.

But the Lord has ordained that His work shall be established in many places. I have been instructed that there are buildings suitable for our work, and out of the cities, which can be purchased at a low price. The Lord has presented these buildings before me and has given light that sanitariums should be established. As the people of God, we must take advantage of the favorable opening for sanitarium work in Southern California where the climate is so favorable for this work. The Lord means that sanitariums shall be established there, and that from these sanitariums shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented, and the third angel's message is to be proclaimed.

We are endeavoring to carry out the instruction that the Lord has given us. Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction in regard to the truth for this time. Thus we can reach a class of people that we could reach in no other way. To the Sanitarium established in Southern California, people will come from far and near, from all parts of the world, because the fame of the climate there is worldwide. There are many other places in Southern California besides Los Angeles and San Diego in which sanitarium work could be started.

The buildings secured for this work should be out of the cities, in rural districts, so that as the sick recover they need not be kept inside four walls, but will be able to live as much as possible in the open air. By the beauty of field and flower, their minds will be diverted from themselves, from their aches and pains, and they will be led to look from nature to the God of nature, who has provided so abundantly the beauties of the natural world. The convalescent can lie in the shade of the trees, and those who are stronger can have flower gardens to tend, doing just a little at first, and increasing their efforts as they grow stronger. Working in the gardens, gathering flowers and fruit, listening to the birds praising God, they will be wonderfully blessed. Angels of

God will draw near to them. They will forget their sorrows. Melancholy and depression will leave them. The fresh air and sunshine and the exercise will bring them life and vitality.

In our medical institutions, clear instruction should be given in regard to temperance. The patients should be shown the evil of intoxicating liquor and the blessing of total abstinence. They should be asked to discard the things that have ruined their health, and the place of these things should be supplied with an abundance of fruit. Oranges, lemons, prunes, peaches, and many other varieties can be obtained; for the Lord's world is productive, if painstaking effort is put forth.

And as the sick are led to put forth physical effort, the wearied brain and nerves will find relief, and pure water and wholesome, palatable food will build them up and strengthen them. They will feel no need for health-destroying drugs or intoxicating drink.

But I will go no further on this line. The proclamation of truth is needed to prepare a people to stand in this time of increasing wickedness and violence. Men and women are to be shown the need of loving God supremely and keeping His commandments. There are but two classes in our world—those who keep God's law, and who in obedience find health and peace and joy, and those who transgress, and in transgression reap the terrible results of self-indulgence. Drugged liquors are making men and women mad. The use of these liquors is filling the insane asylums. Violence and crime are rapidly increasing. In this time of iniquity, the Lord would have memorials for Him established in many places, that genuine medical missionary work may be done. In these institutions, Bible principles are to be taught. Men and women are to be healed of physical disease and are to be led to the Saviour, that they may hear Him saying, "Thy sins be forgiven thee." [Matthew 9:2.]

Our sanitariums are to be conducted upon principles that will meet the approbation of the great Medical Missionary who went about all Galilee, teaching in their synagogues, and healing all manner of disease among the people.

We are now called upon to show an unselfish interest in establishing sanitarium work in Los Angeles and in San Diego. Sanitariums and treatment rooms are greatly needed in these places. A work is to be done that will open the Bible to the sick and suffering and point them to the great Medical Missionary.

The establishment of institutions such as I have spoken of in this letter is the work that the Lord laid upon my husband and myself thirty-five years ago. Since then we have seen great good done in the line of gospel medical missionary work. A new and decided interest is now to be shown by our people in this work.

In the establishment and carrying forward of the work, the strictest economy is ever to be shown. Workers are to be employed who will be producers as well as consumers. In no case is money to be invested for display. The gospel medical missionary work is to be carried forward in

simplicity, as was the work of the Majesty of heaven, who, seeing the necessities of a lost, sinful world, laid aside His royal robe and kingly crown and clothed His divinity with humanity, that He might stand at the head of humanity. He so conducted His missionary work as to leave a perfect example for human beings to follow. "If any man will come after Me," He declared, "let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] Every true medical missionary will obey these words. He will not strain every nerve to follow worldly customs and make a display, thus thinking to win souls to the Saviour. No, no. If the Majesty of heaven could leave His glorious home to come to a world all seared and marred by the curse, to establish correct methods of doing medical missionary work, we His followers ought to practice the same self-denial and self-sacrifice.

Christ gives to all the 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.] If all will wear Christ's yoke, if all will learn in His school the lessons that He teaches, there will be sufficient means to establish gospel medical missionary work in many places.

Let none say, "I will engage in this work for a stipulated sum. If I do not receive this sum, I will not do the work." Those who say this show that they are not wearing Christ's yoke; they are not learning His meekness and lowliness. Christ might have come to the world with a retinue of angels; but instead He came as a babe and lived a life of lowliness and poverty. His glory was in His simplicity. He suffered for us the privations of poverty. Shall we refuse to deny ourselves for His sake? Shall we refuse to become medical missionary workers unless we can follow the customs of the world, making a display such as worldlings make? Consider the life and sufferings of the Son of the infinite God. To save a race of sinners He lived a life of poverty and self-denial. To one who asked if he might follow Him, He said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." [Luke 9:58.] Shall those who profess to be His followers refuse to engage in the work of helping their suffering fellow beings unless they can be placed in a position that will not lessen their dignity?

My brother, my sister, take up your work right where you are. Do your best, ever looking to Jesus, the author and finisher of our faith. In no other way can we do the work of God and magnify His truth than by following in the footsteps of Him who gave up His high command to come to our world, that through His humiliation and suffering, human beings might become partakers of the divine nature. For our sake He became poor, that through His poverty we might come into possession of the eternal riches.

It is not being rich in the wealth of the world that increases our value in God's sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it. If you will study it carefully and prayerfully, you will become wise unto salvation.

“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.” [Verse 15.]

Read the fifty-seventh chapter, and learn the lesson that this chapter contains. These chapters are full of precious instructions.

But I will come directly to the point. My brother, we need means to advance the work at the capital of our nation. Do you not wish to have a part in the work that the Lord has given us to do? Will you not do your best to help us to secure the facilities that we must have in order to advance the work at Washington, D.C.? We wish also to establish a sanitarium at San Diego. Five miles from San Diego there is a building which seems very suitable for sanitarium work, and we are endeavoring to make arrangements to purchase this building. We have borrowed money to pay for it. We are not purchasing it to gain advantage for ourselves, but to help in carrying forward of the work that Christ has given us to do, the work outlined in the following Scripture:

“Jesus came and spake unto them, saying, 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 they shall 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.] “Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” [Acts 1:8.] “And lo, I am with you alway, even unto the end.” [Matthew 28:20.]

Intelligent, self-denying, self-sacrificing men are now needed—men who realize the solemnity and importance of God’s work, and who as Christian philanthropists will fulfil the commission of Christ. The medical missionary work given us to do means something to every one of us. It is a work of soul-saving; it is the proclamation of the gospel message.

Lt 147, 1904

Bowles, Brother

“Carroll House,” Takoma Park, Maryland

April 26, 1904

Dear Brother Bowles,—

I have received your letter and will try to answer it. But I wish first to thank you for your kindly remembrance of me. The oranges that you sent by my son were indeed very acceptable. We

enjoyed them all the way and gave some to our fellow passengers. Many of the largest we kept for our friends in Washington.

You ask my advice in regard to your future plans and how best to carry out your desire to labor for the spiritual welfare of your fellow men. The Lord knows what is best for us all. You can speak words in season to those with whom you are brought in contact wherever you are. A man may do much good wherever he is placed. While caring for your fruit, you may commune with God. You can keep your mind uplifted in prayer and may be constantly growing in grace.

I have always looked with great interest upon the work in Los Angeles and in San Diego, hoping that right moves would be made and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the Holy Spirit, meeting these people with the message borne by John the Baptist: "Repent ye; for the kingdom of heaven is at hand." [Matthew 3:2.]

"This is he that was spoken of by Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord; make His paths straight." [Verse 3.]

"Jerusalem and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." [Verses 5, 6.] Just such a work as this can be done today in Southern California.

The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from the cities, and suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for sanitarium work in Southern California where the climate is so favorable for this work.

It is the Lord's purpose that sanitariums shall be established in Southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented and the third angel's message proclaimed.

Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction in regard to the truth for this time. Thus we can bring present truth before a class of people who could be reached in no other way.

I hope that you will not encourage our brethren to think that when you sell your orange orchard, you will use all the money you receive for it in lifting the debt on the Fernando school. I am not certain that it would be best for one person to take the entire burden of lifting the school debt. There are many who would receive rich blessings in helping to free the school from its indebtedness. Christ's Object Lessons was donated to our schools to free them from debt, and if all would do their part in selling this book, the debts on our schools would be lifted. Each one in attendance at the school should make strenuous efforts to pay his way through school. Each

family throughout the Conference should act its part in helping the school. Christ designs that all shall assist in advancing the educational work. All our people should make self-denying efforts to free our schools from financial embarrassment. If the brethren will accept counsel, and will walk in simplicity and self-distrust, a way will be found out of the difficulties that now exist.

There is a special work to be done at this time—a work of great importance. Light has been given me that a sanitarium should be established near Los Angeles in some rural district. For years the need of such an institution has been kept before our people in Southern California. Had the brethren there heeded the warnings given by the Lord, to guard them from making mistakes, they would not now be tied up as they are. But they have not followed the instruction given. They have not gone forward in faith to establish a sanitarium near Los Angeles.

The buildings secured for this work should be out of the cities, in the country, so that the sick may have the benefit of outdoor life. By the beauty of flower and field, their minds will be diverted from themselves, from their aches and pains, and they will be led to look from nature to the God of nature, who has provided so abundantly the beauties of the natural world. The convalescent can lie in the shade of the trees, and those who are stronger can, if they wish, work among the flowers, doing just a little at first, and increasing their efforts as they grow stronger. Working in the garden, gathering flowers and fruit, listening to the birds praising God, the patients will be wonderfully blessed. Angels of God will draw near to them. They will forget their sorrows. Melancholy and depression will leave them. The fresh air and sunshine, and the exercise taken, will bring them life and vitality. The wearied brain and nerves will find relief. Good treatment and a wholesome diet will build them up and strengthen them. They will feel no need for health-destroying drugs or for intoxicating drink.

It is the purpose of God that a sanitarium shall be established at some suitable place near Los Angeles. This institution is to be managed carefully and faithfully by men who have clear spiritual discernment and who have, also, financial ability—men who can carry the work forward successfully, as faithful stewards.

We are to labor under the counsel of the great Master-workman. In His strength human beings can and will follow a course of action that will win souls to Christ.

The Lord is best pleased when His work is carried on in the most successful way. As union is strength, there should be organized companies to carry such responsibilities as human agencies can carry. These workers are to advance step by step in right lines.

Christ has put it in our power to help Him in various ways in advancing His cause in our world. We are to say: “I am not my own. I have been bought with a price, and I must strive to reach the highest standard. I am under obligations to give myself, body, soul, and spirit, to God. Christ has put it out of my power to give Him more than belongs to Him.”

Lt 149, 1904

Butler, G. I.

“Carroll House,” Takoma Park, Maryland

May 2, 1904

Elder G. I. Butler

My dear Brother,—

I have read your article in *The Watchman* of April 26. I am greatly surprised to read in the latter part of the article your endorsement of the advertisement calling for young men and young women to come to the Battle Creek Sanitarium. I cannot endorse your words. The closing paragraphs of your article strike a false note, directly contrary to the message I have borne and am still bearing.

Our ministers and other laborers are not to deviate from the line of duty and righteousness to conciliate or serve in any way the work that has been brought about by human agencies, contrary to the counsel of the Lord, thus creating an influence that the Lord has declared to be dangerous to our youth.

We have no message to advise students to go to Battle Creek, to be leavened by the insinuations that have been and are still being introduced to weaken confidence in our ministers and our message. There are those who, whenever they can get an opportunity, are sowing the seeds of evil insinuations. And when temptation comes, those in whose minds these seeds have been sown will be wrought upon to divert others from the truths that the Lord has been urging us to bear to the world.

Your letters to me have shown that you understood the work in progress at Battle Creek to unsettle the minds of our people in the foundation of our faith; and I am therefore more than surprised that you should now express such sentiments as those contained in your article in *The Watchman*. I must tell you that such advice is premature and ill-advised. If you have read Volume 8, how can you bear a message so opposed to it? In this book plain instruction is given in regard to our youth going to Battle Creek. My brother, if you have read this instruction, how can you seek to remove the barriers that the Lord has charged me to erect to keep our people from continuing to make Battle Creek a center? Why could you not have withheld your article until we had counselled together and after consideration and earnest prayer had decided what to do. Before we can consent to send our youth to Battle Creek, we must see what course Dr. Kellogg intends to pursue.

Recently I received a letter from a sister whose husband is a laborer in the South, asking if it would be right for them to leave their field of labor and take a course in the Battle Creek Sanitarium. As I read this letter, I said, “I will not answer it just now. I will wait until the time has come to speak. Brethren Haskell, Butler, Prescott, and Daniells will be at Berrien Springs.

There we shall counsel together and go over matters with prayerful, humble, contrite hearts.

We must move unitedly if we would glorify God. At the Oakland Conference, light was given that the very first step to be taken was a thorough investigation of the standing of the Battle Creek Sanitarium. I have supposed that before now such an investigation would be called for. I have assured many that they must not worry, telling them that something would be done soon to ascertain the true standing of the institution. To the leading men in the medical work I have written of the need for such an investigation, but nothing has been done.

I am continually receiving letters from our people, asking in regard to their children's going to Battle Creek to work in the Sanitarium. For years God has been calling our people out of Battle Creek, and the instruction given me is that He will never counsel them to make Battle Creek an educational center. This is contrary to His plan. The whole field needs to be worked; and the calling of our youth from all parts of the field to the Battle Creek Sanitarium robs the field of its workers.

While the Battle Creek problem stands as it is, no notices should be inserted in our papers which will take down the bars that hinder our young people from centering in Battle Creek.

My brother, I do not believe that you would willingly utter or write words that would add to my burdens. I write this lest something more shall appear in *The Watchman* along the same lines as the one you have already written. I do not want you to lose the confidence of our people.

I know the undercurrent that is at work. I know of some things that are being done in secret. I tell you that when certain of these things appear as they are, you would not desire to be responsible for that which you are now inclined to write. Be still, and know that the Lord, He is God. He will work out all problems to the glory of His name. He will be the defense of His people.

My soul is deeply burdened. I shall now be obliged to speak as publicly as you have spoken—which I hoped I should not be obliged to do—and say to our people, "The Lord is not in the movement to gather our young people to Battle Creek."

My brother, when you have studied Volume 8 carefully, I think you will not want to repeat the things you have said in this article. Does not the Lord want those at Battle Creek to understand what was meant by the purging of His institutions by fire? Shall we make of no account that which is the work of God?

If Dr. Kellogg ever finds his way to the light, it will not be through those who encourage him in his present attitude or through those who try to draw our best workers to Battle Creek when the Lord has instructed us that He desires them to labor in places where the truth has not yet been proclaimed.

Lt 151, 1904

Butler, G. I.

“Carroll House,” Takoma Park, Maryland

May 4, 1904

Dear Brother Butler,—

The Lord is looking upon you with the tenderest pity and love. Do not look to man, but look to God. Hold fast the beginning of your confidence firm unto the end. The Lord God omnipotent reigneth.

Come to the Berrien Springs meeting prepared to stand firm for the right. There are stern, decided battles to fight. Dr. Kellogg is seeking to draw as many good workers as possible to Battle Creek, to labor with all their might, that his image, as seen in the glory and wonderful success of the mammoth Sanitarium, may be approved and honored.

In the interpretation of Nebuchadnezzar’s dream, it was to the Hebrew captives, those who felt that they were exiles in a strange land, and that God was their only dependence, that the Lord opened the glory that they had in heaven. He did not show this to those who were charmed with the splendor of Babylon.

Today He desires to teach His medical missionaries the precious lessons of heaven. To those who refuse to be charmed by the things of time and sense, He will reveal the treasures of eternity. To those who will come out from the world and be separate, faithfully performing the duties assigned them, will be opened the glories of the eternal world.

After giving the wonderful dream to Nebuchadnezzar, the first thing God did in its interpretation was to silence the wise men of Babylon. They were placed where they had to acknowledge their inability to revive in the mind of the king his forgotten dream. In many ways God can show the wisdom of men to be folly, in order that man may not glory in his wisdom. The Chaldean magicians were placed where they had to acknowledge the inefficiency of their scientific power, so that God could show the superior wisdom possessed by those who worship Him. He sought to lead princes and people from broken cisterns to the living fountain, by revealing the divine science of eternity.

Daniel told the dream and the interpretation to Nebuchadnezzar. The words, “Thou art this head of gold” [Daniel 2:38], made a deep impression on the king’s mind, and he resolved to make an image which would be all gold to represent himself. This image he caused to be set up in the plain of Dura and gave command that at a certain time all were to fall down and worship it. But the Hebrew captives refused to obey, saying to the king: “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast

set up.” [Daniel 3:16-18.]

The story is familiar to all. God’s faithful servants were delivered, and the king’s wrath was turned into praise and thanksgiving to Jehovah.

Nebuchadnezzar erected the image to gain glory for himself. A king has power, and when this power is allied to goodness, it is exerted in harmony with the divine will. But when it is allied to evil, it leads to sins that God will visit with His chastisement.

My brother, I want you to understand that the Battle Creek Sanitarium was erected against the expressed will of God. Presidents of conferences and others were consulted, it is true, and they assented to the plans presented, because they did not desire to differ with the leader of the medical work when they could possibly agree with him. And besides, they had not received all the messages that he had received. Those who had not seen the testimonies that the leaders in the medical work had seen were not responsible for what they did not know.

The experience that we have passed through since the Conference of 1901 has been a complicated one, and thus our experience will continue to be. Just as long as the managers of the Sanitarium try to make Battle Creek a great center, so long will they call for men and women and ministers to do the work which they cannot do. How can we encourage the plans to gather our youth into Battle Creek, when our heavenly Father has said that this place is not to be made a great center for educational work? Those educated there have not been receiving a training that will rightly prepare them to engage in the work of God. Seeds of doubt and of opposition to the testimonies have been sown. Better far would it have been for the future of our work if those who have received their education in Battle Creek had been educated where the spiritual atmosphere is purer.

Lt 153, 1904

Fellow Workers

“Carroll House,” Takoma Park, Maryland

May 10, 1904

Dear Fellow Workers,—

With gratitude I acknowledge the tender care of my heavenly Father and thank Him for the blessings that He has bestowed upon me since we left St. Helena. The journey across the continent, which I dreaded so much, was pleasant, and I rested all the way. And since I reached Washington, my health has been better than it was for many months before.

We are pleasantly situated at Takoma Park. Within fifteen minutes’ walk are the homes of brethren Daniells, Prescott, Washburn, Spicer, Curtiss, Bristol, Rogers, Needham, Cady, and others connected with our work.

The way is opening rapidly for the beginning of our work. For this I am very thankful. As I look at the situation and the prospects here, I am filled with hope and courage. We shall endeavor to respond to the favoring providences that attend us by pressing forward with the work as speedily as possible.

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been presented before me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The atmosphere is pure, and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage.

One day we took a long drive through various parts of Takoma Park. A large part of the township is a natural forest. The houses are not small, and crowded closely together, but roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples, and other beautiful trees.

The owners of these houses are mostly business men, many of them clerks in the government offices in Washington. They go to the city daily, returning in the evening to their quiet homes.

A good location for the printing office has been chosen, within easy distance of the post office; and a site for a meeting house, also, has been found. It seems as if Takoma Park had been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers.

My hopes for this place are high. The country for miles and miles around Washington is to be worked from here. I am so thankful that our work is to be established in this place. Were Christ upon the ground, He would say: "Lift up your eyes, and look on the fields; for they are white already to harvest." [John 4:35.] We have a work to do in leading precious souls onward step by step. Many will have to be taught line upon line, precept upon precept. The truth of God will be applied, by the Spirit's power, to the heart and conscience. We must present the truth in love and faith and hope and courage.

Lt 155, 1904

Butler, G. I.

"Carroll House," Takoma Park, Maryland

May 8, 1904

Dear Brother Butler,—

Do not be worried or troubled because an extraordinary effort is being made in Washington. We must obey the directions given by the Lord. If we had not taken up the work as we have, others

would have occupied the field. If you could know all, you would realize that we have not come to Washington any too soon, and that our most earnest efforts are none too great.

The Lord calls upon His workmen to open new fields. I find in Takoma Park, where our buildings are to be located, a large settlement made up of people who live here and work in Washington. There is no saloon in the town. Not one of the members of the Town Council drinks liquor, smokes or chews tobacco, or uses profane language. This place must now be worked.

The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us.

The location that has been secured for our school and sanitarium is all that could be desired. The atmosphere is pure, and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage.

There were many things to be considered in choosing a location for our printing office and for our sanitarium. We knew that everything must be in accordance with the light given; and we praise the Lord for guiding us to this place.

It is true that the Takoma Park sewer farm is close to our land; but this farm is to be moved a mile to the south. It will be three thousand feet from our buildings. Arrangements have been completed for this to be done this summer. Pipes from our buildings can be connected with the main sewer pipe, and we shall thus have a perfect sewer system. This is most important. The atmosphere round our sanitariums must ever be kept pure and sweet. The instruction given to the managers of our sanitariums, to correct wrong methods in regard to sewerage, has been repeated again and again. But it has been a difficult matter to make some understand. Above all other places, a health institution should have a perfect sewerage system, and its air and water should be absolutely free from impurity.

Much has been said in disparagement of our land here in Takoma Park because of the nearness of the sewer farm. But as I have already said, this farm is to be removed.

We have had very clear instruction regarding the danger of polluted atmosphere to life and health; and we hope never to be guilty of the least carelessness in this respect. No pains or money should be spared to secure perfect sewer arrangement in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in the home or in public buildings, means a withdrawal of the blessing of God. Special directions in reference to sanitary arrangements were given to the children of Israel. Every person was strictly charged to keep his dwelling and his premises clean, lest the Lord, passing by, should see uncleanness and should remove His presence from those who were careless or indifferent.

The work here is to be a representation of the work that can be done in other parts of the South. It is to give a clear representation of the principles of truth held by Seventh-day Adventists.

Brother Butler, come to the Berrien Springs meeting. There is earnest work to be done there. Come prepared to help. I wish you could read the pitiful letters coming to me from mothers who have taught their children the truth for this time, and who have always believed the testimonies, telling me that the seeds of unbelief sown in Battle Creek are undermining the confidence of their children in the truths, which lie at the foundation of the Seventh-day Adventist belief, and that their confidence in the testimonies has been greatly weakened. I have a great desire that you shall not make movements that will have to be counterworked. I have in every way tried to prepare the way before you, and I believe that the Lord will work through you and Elder Haskell in the meeting at Berrien Springs.

Lt 157, 1904

Nelson, Sister [M. J.]

“Carroll House,” Takoma Park, Maryland

April 28, 1904

Dear Sister Nelson,—

I am thankful to be able to report that my health is very good. I have a nice, comfortable room, almost as large as my office room at home. The room has four large windows, and is on the second floor. It has in it two bureaus, a washstand, a center table, several chairs, and a bed.

The house is large, but would not be at all suitable for two families. There are four rooms on the third floor. W. C. White and Clarence each have a sleeping room on this floor, and Clarence has an office. On the second floor there are three large bedrooms and two smaller rooms at the back. Sara and Maggie sleep in one of the larger rooms, and I have one. Maggie does her writing in one of the back rooms. On the first floor there is a small sitting room and a large dining room, with a kitchen and pantry. Across from the sitting room there is a very large room, which W. C. White uses as an office, and in which the brethren hold their committee meetings.

The rent of the house is high—fifty dollars a month—and we shall not keep it any longer than we can possibly help.

It has rained almost every day since we came. Sunday and Monday were cloudy, but not wet. But we have not yet had a really bright day.

I have been to see the land that has been purchased. The location is very good. There are two beautiful building sites on it, something like the rise of ground on which Willie’s house is built. Right through the land, from north to south, flows a beautiful stream of water, which is worth more than gold to us. The water has been analyzed by experts and has been pronounced pure.

You may be assured that we shall return to California as soon as possible. I expect that by next September we shall once more sit under our own vine and fig tree.

May 10, 1904

I wrote you the foregoing and thought that I had given it to the girls to be mailed, but I found it in my room today. I can assure you that I would very much like to be in my own home again. We miss our canned fruit; but we have an abundance of good food, and I will be thankful and will not grieve the Spirit of God by repinings and ingratitude.

When we arrived here, the trees in the woods had hardly begun to put out their leaves. Now they are all green. Near the house there are several very large lilac bushes. The buds on these were just beginning to swell when we came. Now the bushes are in full bloom, and the air is filled with fragrance.

This place pleases us more than many places would. Our house stands on a high rise of ground, and from the windows of the third storey we can on a clear day look for miles and miles over the country.

Yesterday afternoon we planned to drive to a place called Wildwood, but we had a thunderstorm and could not go. We shall go this afternoon perhaps.

Yesterday I had a visit from Elder Sheafe, who has charge of the church here in which both white and colored people assemble. He came to ask me to speak in this church next Sabbath. He will invite the members of the colored church to be present. Some little difficulty in regard to the color line exists here, but we hope that by the grace of God things will be kept in peace. Under the labors of Elder Sheafe, many colored people in this city have accepted the truth. Sixteen were baptized the Sabbath before last, and seven last Sabbath. I was only too glad to promise that I would speak in the church next Sabbath.

Last Sabbath I spoke in our new church. The building was rededicated, and I was asked to preach the dedicatory sermon. The Lord helped me, giving me words to speak which I am told were wholly satisfactory.

I hope that you will all be greatly blessed by the Lord. In our seasons of family worship my petitions ascend for you all. Be of good courage in the Lord. Glorify Him by praise and thanksgiving.

Lt 159, 1904

James, Iram

“Carroll House,” Takoma Park, Maryland

May 10, 1904

Dear Brother James,—

I have just read your letter to Willie. Thank you for writing. You will not be surprised when I tell you that I miss you all very much. Separation does not mean forgetting.

I am glad to hear that you have bought a horse and that you are pleased with him. I hope that he will work as well in the buggy as he does on the farm.

Could you not try the Hiserman boy on the farm? I am anxious that he shall be helped. But do as your judgment says in regard to this.

It seems very much like home here, with open ground all round us, and the cherry trees in full bloom behind the house. But we can not look forward to having sweet corn and tomatoes from the place as we could were we at home. But we will not wish ourselves at home. We must feel grateful for this pleasant place. Still, it is well that no others came with us. They would miss the conveniences and comforts of home.

The work on our buildings will soon begin in earnest. It has taken till the end of last week to get all the business arrangements completed, leaving nothing at loose ends. We hope that now steady advancement will be made. Four good horses have been purchased to do the teaming and the necessary work on the land to prepare it for the buildings.

I pray that the Lord will help in every line of work, in every business transaction, that the principles of Christ may be carried out. There must be no unfair dealing. God's workers are to do to others as they would be done by. It has been most painful to see those who profess to believe present truth following in their business transactions a course directly opposed to the directions that the Lord gave Moses to give to the children of Israel. We are to carry out these principles. We are to be representatives of truth and righteousness. We are called to be sons and daughters of God, to live the Christ life.

May the Lord bless you abundantly, my brother, in your home. The charge I have to give you is: Do not load yourself down with so many burdens that you will fail to do your duty to your children. I do not write these words as a reproach, but as a reminder. If anything must be neglected, let it be the care of inanimate things. Keep your own soul fresh and pure and uplifted. If you give your children the attention they need, some things may have to be neglected. Then let them be. Your children are building characters for time and for eternity, and you must make no mistakes in dealing with them. Be assured that I will not censure you for anything left undone on the farm.

May the peace of God abide in your home. May His blessing rest upon your little flock. They are lambs of His fold and must be nurtured and cherished. Do not overwork. Do not strain every nerve and muscle to try to do everything that there is to do on the farm, but get help.

May the Lord abundantly bless you and your wife and children.

Lt 161, 1904

Butler, G. I.

Berrien Springs, Michigan

May 18, 1904

Elder G. I. Butler

Dear Brother,—

I have received your letter, also one from Edson. All that I can say now is, You should both be at this meeting. You may already be on the way. I hope so. I know not what I may be called upon to say to those assembled. But I am here and am expected to speak every forenoon at eleven o'clock.

One thing is certain: We need the clearest evidence of what the Lord would have us do. I will not dare to take responsibilities that He does not place on me. I see a work to be done in Washington and Takoma Park. I see there a class of people who have ears to hear and who stand among the highway hearers. As to fighting my way through in any place or on any subject whatsoever, this I shall refuse to do. If I can quietly bear my testimony, I will do that. But if going to Nashville means that I am to take burdens like those that I have been carrying ever since I came to America, I shall simply decline to go.

God forbid that these precious days shall be occupied in strife and contention. I will not consent to engage in this work. I shall pray the Lord to let me die rather than that I should live any longer with my mind wrought up as it has been, unable to be used for weeks together.

I do not want to say or do anything at Battle Creek. I have had an urgent invitation to go there and speak to the patients and to the young people. Some speak as if the Lord had wrought for His people in that place. I hope that He has, and I hope that He may continue to work for them. But I may not go to Battle Creek at all. I certainly shall not go if I can avoid it.

In order for my life to be spared, I shall have to be released from these burdens of contention that harass my soul so terribly. I know that I have a work to do in speaking to unbelievers in the city of Washington. Just as soon as I stand up to talk before those who have not heard the truth, I am greatly blessed by the Lord. And this shall be my work after I return to Washington. And after returning to California, I shall feel it my duty to labor for a time among unbelievers in Los Angeles and San Diego.

I am writing this seated on my bed, before any one in the house is stirring.

If our ministers can come together and treat each other as they should, overcoming their prejudices, ceasing their thrusts and surmisings, and putting off the war armor, some courage will

come into our ranks.

I am resolved never again to imperil my brain as it has been imperilled. I will hope and pray and trust in my heavenly Father, who has wrought for me once more, when for weeks I thought that my brain power was gone beyond recovery. If I have any more such terrible experiences as I have had since coming to America, I shall be placed where I am beyond recovery. The Lord wrought for me in my own room at St. Helena, when the condition of my brain seemed beyond hope. In great distress I called upon the Lord. Night after night I labored in prayer. I said, "Lord, I cannot go to Washington. If you have a work for me to do there, I beseech Thee to deliver me."

I wrote to W. C. White, telling him that I could not go to Washington or to any place where I would be among believers who would lay their burdens on me.

Well, the Lord drew nigh. The change came instantly. The peace of Christ filled my heart, and my brain was entirely relieved. I was at rest. I started for Washington, stopping for a day on the way at Mountain View and looking at the place in a rainstorm. The moving of the Press is a right move.

During the whole journey I had none of the old, fearful pain in brain and nerve. I ended the journey comfortably and feeling well. I spoke three times while in Washington. Every time I went to the stand in fear and trembling, but God sustained me.

I did not want to come to Berrien Springs, but I am here, and I shall endeavor to stand before the people every day. But I will not touch any subject that will bring a burden upon my brain-nerve power.

Now, I have related to you the experience through which I have passed. If I can possibly avoid it, I will not run such a risk again.

I am hoping to see a change at this meeting. If this is the time to unify, then let us make every effort to place ourselves where we shall be one, as Christ is one with the Father. If this is done, we may expect to see the salvation of God. If it is not done, my labors henceforth will not be among our churches, but in new places, speaking to unbelievers, before whom I have the power of God.

I shall send a copy of this letter to Elder Haskell and to Edson.

In much love.

Lt 163, 1904

Hall, L. M.

Elkhart, Indiana

May 16, 1904

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Dear Sister Hall,—

Here we are in a hotel. I suppose Clarence told you that our train started at half-past seven from Washington instead of half-past six. We reached Milford Junction just five minutes too late to catch the train for Berrien Center. We had to wait at Milford Junction for five hours. The tobacco smoke in the station was very annoying to me, and Willie found a lady living about five minutes' walk from the station who said that I might stay in her house while I waited. This lady, Mrs. Muntz, lives by herself, and she made Sara and Maggie and me feel very much at home in her sitting room, which has, among other furniture, several old-fashioned rocking chairs.

Mrs. Muntz is an elderly lady and is a Dunkard, or a German Baptist. She is a very pleasant woman and seemed to enjoy talking with us. She says that she respects all Christians. I spoke about the work we are trying to do, and her face brightened as I told her something of our efforts to do missionary work. She told me that were her husband living, he would enjoy talking with me; for he was a very religious man and a great reader. I told her that I was a writer of books and employed several helpers, and she was much interested.

While we were talking, a young woman with a child in her arms came in, and we soon found out that she was a Seventh-day Adventist. She was much interested in what I told them about our work in Washington and other places. She is the wife of the night operator at Milford Junction and the only Sabbathkeeper in the place, I think.

Another neighbor came in during the evening and in the course of the conversation asked me if I would explain to her about the Sabbath. I began by reading a text in the first of Genesis. Then I read the fourth commandment. When I had read this, they said, "Yes, but Sunday is the seventh day." I explained to them that Sunday is the first day, and that the day called Saturday by the world is the seventh day. Then I read the last six verses of the thirty-first chapter of Exodus, where the Sabbath is clearly specified as the sign between God and His people.

I had not time to say much, but what I read was sufficient, I hope, to lead them to search the Scriptures for themselves. I told them that Christ kept the Sabbath, and that the women rested on the seventh day, "according to the commandment," and on the first day of the week brought spices and ointment to His sepulcher. [Luke 23:56; 24:1.]

I read several other texts, and Mrs. Muntz wrote down all the references as I gave them.

Before we parted, we had a season of prayer together, and they seemed to appreciate this greatly.

At half-past nine we went over to the station, the three women accompanying us. The night was dark and foggy, and Mrs. Muntz brought her lantern to light us over. I introduced her to Elder

Daniells and Professor Prescott. As she kissed me goodbye, she said, "If you ever come this way again, you must call on me. I shall be so glad to see you."

This was our experience at Milford Junction. We think that perhaps our delay was in the providence of God. It may be the means of arousing an interest in the truth. We need workers in every place, and we need, O so much, the deep moving of the Spirit of God. May the Lord help us to teach our people in every place how to work for Him, is my prayer.

We waited in the station at Milford Junction till nearly eleven o'clock. Half an hour's ride on the train brought us to this place. We came directly to a hotel, and by about twelve o'clock we were all in bed. It was sometime before I could get to sleep, and I woke at about half-past three.

Berrien Springs, Tuesday morning. It is eleven o'clock, and we have just reached here. We found no one to meet us at Berrien Center, so we came out in two hacks. We are living in Brother Magan's house, and we are very comfortable.

Lt 165, 1904

Daniells, A. G.; Prescott, W. W.

Berrien Springs, Michigan

May 20, 1904

Dear Brethren Daniells and Prescott,—

Yesterday a very strong impression came upon me that now is our time to save Dr. Kellogg. We must now work with determined effort. We must not subscribe the precise steps he must take, but we must lay hold of the man himself and let him see that the Spirit of God and the Spirit of soul-saving are in us. Satan has worked to bind him up with himself, but shall we stand by and make no effort to pull him away from Satan? Shall we not, in the name of the Lord, call for Dr. Kellogg to come to this meeting, not that we may make accusations against him, but that we may help him, and all of us draw with Christ?

Not one of us is above temptation. There is a work that Dr. Kellogg is educated to perform as no other man in our ranks can perform it; and if he will draw nigh to God, God will draw nigh to him. We are to draw with all our power, not making accusations, not prescribing what he must do, but letting him see that we are not willing that any should perish, but that every man should have that which Christ died to present to him—eternal life.

Is it not worth the trial? Satan is drawing him, but last night I saw a hand reached out to clasp his hand, and the words were spoken: "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me. Satan is striving for the victory. I will help Dr. Kellogg to stand on vantage ground, and every soul who loves Me must work with Me. As he sees Me do, so he must do.

“Here is a point: Leave the individuality of the man for God to work with at the present time. Every one needs to remember that Christ will pardon all transgression and all sin, because He came to save those that were lost.”

To all—for there were many looking on—He said, “Look not on this man, but look on Me. I gave My life to save him unto eternal life. He has dishonored Me. It is My name that must be honored as a sin-pardoning Saviour. I will open blind eyes.

“Take heed, every soul, take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a women with child; and they shall not escape.”

Then the Saviour stretched out His hand, saying: “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. If ye be obedient to the knowledge ye have received from My word, then, walking according to My word, ye are the children of the day. Ye are not of the night, nor of darkness; therefore ye are not to sleep as do others, but to watch and be sober. Walk as children of the day. You all need a more earnest hold upon heavenly things. All need the faith that works by love and purifies the soul. You have not already attained, neither are you now perfect. A work of purification is to be done in your souls; then your lives will demonstrate that you are pressing toward the mark of the prize of your high calling in Christ.

“Every man needs to walk humbly with God. Grow in grace and in a knowledge of God and your Saviour Jesus Christ. By looking unto your Saviour, beholding with open face as in a glass the glory of the Lord, you will be changed into the same image, from glory to glory, even as by the Spirit of the Lord. As I work with you and you abide in Me, you will reveal perfection of character. You will be made perfect in one. John Kellogg, put on the Lord Jesus Christ, that you may see that of your own self you can do nothing. You cannot possibly atone for your own sins. Through faith in Christ Jesus purify your soul from all dross, and reveal the righteousness of Christ, which is of God by faith. Christ has marked your desires when His Spirit has striven with you.”

Then John Kellogg exclaimed: “I am sinful, but He hath covered me with His own righteousness, and henceforth I will go in the strength of the Lord God. Henceforth I will make mention of Thy righteousness, even of Thine only.”

Confessions were made, and the words were spoken by Christ, “Unless you walk in all humility of mind, Satan will obtain the victory.”

Dr. Kellogg exclaimed, "He hath broken the bands of Satan; He hath covered me with the robe of His righteousness. I will go in the strength of the Lord God. I will make mention of Thy righteousness."

A hand was laid upon the hand of Dr. Kellogg and upon the hand of Willie Kellogg, and the Saviour said: "I have not been unmindful of your struggles; but ye would not come unto Me that ye might have life. Take My yoke upon you, and unite with your brethren, all of whom need to wear My yoke. 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. Ye were sometimes in darkness, because you did not wear My yoke. If you will wear My yoke and learn of Me, you will henceforth reveal My meekness and lowliness. Ye were sometimes darkness, but henceforth you are to be children of the light. If you will keep hold of My strength, you will be all light in the Lord. Have no fellowship with the unfruitful works of darkness, but rather reprove them. All things that are reprov'd are made manifest by the light."

Christ took the hands of both John Kellogg and Willie Kellogg, and said, "Awake to your responsibilities, but take on yourselves fewer burdens than you have taken in the past. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee spiritual light. See that you both walk unitedly. I will be your sufficiency. Do you walk in your own strength, but with the sense that I am your helper? See, then, that ye walk circumspectly."

Then His hand was laid upon the hands of Elder Daniells, and Elder Prescott, and W. C. White, and the words were spoken: "Let the Word of Christ dwell in you richly in all wisdom. The sword of the Spirit is the Word of God. The Word of God is quick and powerful, and sharper than any twoedged sword. The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of the enemy, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Then He turned to the gospel medical missionaries, and said: "Ye strike too low. There is a broader work for you to do. Leave the smaller work for those who need the experience, but teach them all to be ever reaching a higher standard. Keep your souls in the love of God. Broaden your work. Teach those who know not the truth. The cities are to be worked. All the work to be done God will open before those who are striving to save souls perishing in their sins. There are various lines of work; but unite, unite in perfect harmony. This is your safety and your wisdom and your strength.

"Except a man be born again, he cannot see the kingdom of God. If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Purge out therefore the old leaven, that ye may be a new lump—the new man which after God is created in righteousness and true holiness.

Thou shalt be called by a new name, which the mouth of the Lord shall name. The Lord your God proveth you, to know whether you love Him with all your heart and with all your soul. He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. 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.

“Unify. Your unbelief and lack of unity have been a standing reproach to the people of God, who have been given such great light. The pride of the human heart has dishonored the greatest work ever committed to mortals. Unify; come into the sanctifying circle of truth. Draw together; walk humbly with God; and be subject one to another, according to the light of the Word. Let no man seek to be the greatest. This has been an offense to God. Press together, and heed every word of God that will create oneness. Avoid all fault-finding and dissension. Perplexing matters will adjust themselves if each one will walk circumspectly.

“As you seek to reach the highest standard, I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin. I will melt them and try them. 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 put on the new man, which after God is created in righteousness and true holiness. You are to be one. Strive no longer to be first. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Read the first twelve verses of the second chapter of First Peter. God gave these words through His servant. Let all help their brethren to be one as Christ is one with the Father.”

I can write no more now. I am bidden to present this to my brethren, for them to carry to others, who are not at this meeting. Work with all diligence in harmony with Christ. We have not a moment to spend in contention. Every soul is to be hidden with Christ in God. There is to be a time of trouble such as was not since there was a nation. Those who have any realization of this will not regard it as a virtue to make little differences a hindrance to their own spirituality and to the advancement of the work of God. Let the Lord's entrusted means be put in operation, that new fields may be opened. Let lines of work be set in operation to warn the cities and villages as fast as possible; for the time will soon be upon us when the enemy will imbue all wicked men with his devising. The secret of the Lord is with them that fear Him, and He will show them His covenant. God calls upon His people to assist with their means, that in the places which He has specified should be worked, there may be wise men to carry the work forward.

Lt 167, 1904

Santee, Brother; Owen, Brother

“Carroll Avenue,” Takoma Park, Maryland

April 27, 1904

Dear Brethren Santee and Owen,—

I have received a letter from Brother Bowles, in which he expresses a desire to sell his place and to give himself wholly to the Lord's work. He writes to ask my counsel. He says that your advice to him is to sell his orange orchard and use the money in lifting the debt of the Fernando school.

If Brother Bowles could sell his orange orchard, he could lend his money to different lines of the work of God. But it would not be wisdom for him to invest all his means in one enterprise.

Diligent efforts should be made to lessen the debt resting on the school, but these efforts should be made by all. I have supposed that Christ's Object Lessons, handled discreetly, would do much toward relieving our schools from debt, and I believe that this book will yet be the means of doing much to help the Fernando school.

I do not see the wisdom of the school depending on the second tithe to meet so much of its expenses. I fear that if the brethren rely so much upon this, difficulties will arise. You should labor patiently to develop those industries by which students can partly work their way through school.

Let each family try to pay the expense of the students that it sends to school. Some families, in which there are several children attending school, will be hard pressed. Would it not be wisdom to create a fund by the sale of Christ's Object Lessons for the assistance of such ones? There are many young people who desire to be in school, and who ought to be, but who have no means. These young people can be helped through school if our people will do their duty in handling Object Lessons.

The purchase of the school buildings at Fernando was in the order of God. Valuable property was obtained at a price far below its original cost. The brethren did right to buy it, and the school can be sustained if the families of believers in Southern California will do their best to make it a success. The young men and women who expect to attend school should do all in their power, before entering the school, to earn money to meet their expenses.

A Special Work

There is a special work to be done just now. A sanitarium should be established near Los Angeles. My brethren, will you not remember that it is the expressed will of God that this shall be done? Why this work should be delayed from year to year is a great mystery. This is a matter that has long been kept before you, my brethren. Again and again sanitarium work has been pointed out as an important means of reaching the people with the truth. Had the light given by God been followed, this institution might now be in running order, exerting a strong influence for good. Arrangements could have been made to utilize for sanitarium work buildings already erected.

In order for successful work to be done in the field or in our institutions, workers with

harmonious elements of character are needed. The work can be carried forward only by patience and harmony of action. It has been a lack of harmony, a lack of determination on the part of the workers to lift with one purpose in view, that has delayed the establishment of a sanitarium in Southern California. There has been so much variance that means which should have been invested in a sanitarium have been turned into other channels.

The idea that a sanitarium should not be established unless it could be started free from debt has put the brake upon the wheels of progress. In building meetinghouses, I have had to borrow money in order that something might be done at once. I have been obliged to do this in order to fulfil the directions of God. For the last twenty years I have been borrowing money and paying interest on it to establish schools and sanitariums and to build meeting houses. The institutions thus established and the churches built have been the means of winning many to the truth. Thus the tithe has been increased, and workers have been added to the Lord's forces.

Will my brethren consider this, and work in accordance with the light God has given us? Let that which should be done be done without delay. Do your best to remedy the neglect of the past. The word has come once more that a sanitarium is to be set in working order near Los Angeles. If this sanitarium is conducted in harmony with the will of God, it will be a means of great blessing, a means in the Lord's hands of leading souls to the truth.

If Brother Bowles can sell his farm, would it not be well for him to invest a part of his means in the establishment of this institution? He would then have the satisfaction of knowing that his money is helping to advance a most important line of work.

Christ's Object Lessons

I wish to say a few words more about the circulation of Christ's Object Lessons. My brethren, show our people what they can do in handling this book. As tourists from all parts of the world flock into Los Angeles and other parts of Southern California, let there be those who can call their attention to this book. It is full of precious truth, and as it is presented to unbelievers, angels of God will impress many to buy it. Let those who do this work keep in mind the words, "As unto the Lord." [Colossians 3:23.] The purpose for which it is done will invest this work with a dignity that will improve the habits, the manners, and the address of the workers. By this effort the poorest, humblest worker is linked with the great Master Worker.

In order to be ready to receive the impressions of the Holy Spirit, in order to advance in harmony with the will of the Lord, we need consecrated minds and hearts. Let not human beings seek to put their own plans and preferences in the place of God's plans. Those who do this will hinder the Lord's work. Let no one say or do anything that will discourage Christlike effort. To each one God has given his work. If every one would be zealous to do that which will increase his ability to labor, how much would be accomplished.

The Lord wants you, my brethren, to arouse to action the minds of those who do not realize that

God is calling them to active service. Tell them that their obedient love, in willing effort, is to flow forth as streams in the desert. Day by day what they accomplish is to give evidence that they are laborers together with God. The work that the Lord places before them may be dreaded, but they will gain courage as they advance.

Let all do something. All can do much more than they have done. Let parents and children help. The consciousness that they are co-workers with Christ will give the workers a joy and assurance that they could gain in no other way. And not only will relief be brought to the schools, but the light of truth will be widely diffused.

The experience gained by the youth who engage in this work will be of great value to them, teaching them to improve every God-given opportunity to labor with diligence and fidelity, and with perseverance under disappointment. The Lord makes a way for all who employ the means He has provided for the accomplishment of certain objects.

My brethren and sisters in Southern California, educate yourselves to work for the Master. Remember that in helping to circulate Object Lessons, you are placing before others truths which cannot fail of being a blessing to them. Each one of God's people has a part to act in the work of the Redeemer. Those who receive Christ are to prove the sincerity of their love for Him by earnest, self-sacrificing efforts in His service. No opportunity for helping to advance the Lord's cause is to be allowed to pass by. In meekness and lowliness, yet with an earnest determination to accomplish something for the blessing of others, God's children are to take hold of His work.

Only a small part of that which may be accomplished has yet been done in circulating Christ's Object Lessons. Let not our people think that their duty is done, their work finished. This book is still to be taken out by God's people and is to find its place in many more homes. Let the same territory be gone over again and again. In this there will be a blessing for the one who sells the book and for those who buy it.

Let us take hold of the work with renewed courage. Let God's people consecrate to His service the time and tact that He has given them. O what a wonderful blessing many will obtain from the consciousness that they are working for God. This thought will help them to do their work intelligently.

My brethren and sisters, by earnest prayer brace yourselves for duty, and then expect the help of the Lord. Prove yourselves to be laborers together with God. As you go forth to sell Object Lessons, repeat again and again the words, "Not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] With this as your motto, press on with the work.

With humble hearts begin afresh, and by your words and example encourage those who have never tried to sell the book to make an effort. Let all that you do be done gracefully and cheerfully and well. Learn to ask the Lord to help you, and believe that He surely will. The work that is undertaken in the name of the Lord, and for the purpose of placing the light before the

people, will be blessed by Him. What is needed is workers who are humble and contrite. He who lives near the Saviour will reveal in his life that he has held communion with Him.

Lt 169, 1904

Ministers in Southern California

“Carroll Avenue,” Takoma Park, Maryland

April 27, 1904

To the Ministers in Southern California

Dear Brethren,—

I have no desire to hurt the soul of any one, but I must bear the straight testimony given me. Some of the ministers and leaders in the Southern California Conference need to realize the necessity of counselling with their brethren who have been long in the work and who have thus gained a valuable experience. Their disposition to shut themselves up to themselves, and to feel competent to plan and execute, according to their own judgment and preferences, brings them into financial embarrassment. Then, when the embarrassment bears heavily upon them, they are tempted to think that the Union Conference or the General Conference should help them out. This independent way of working is not right and should not be followed. The ministers and teachers in our Conferences are to work unitedly with their brethren of experience, asking them for advice and paying heed to this advice.

Earnest work should be done in Southern California in carrying the Fernando school forward successfully, and earnest work should be done in establishing a sanitarium near Los Angeles. Several buildings have already been offered for sale. If these are not suitable, or if they cannot be purchased for a reasonable sum, land should be purchased and buildings erected.

Our smaller conferences should be careful not to create burdens of debt for the General Conference to carry. At times inconsiderate moves are made, buildings are put up without sufficient thought as to their use, and responsibilities are assumed where there is not ability to carry these responsibilities. Thus money is absorbed that brings no returns. Enterprises are started which consume without producing. This is not as it should be.

General Conference Men Unduly Burdened

I fear that our brethren do not realize how many burdens the officers of the General Conference must bear. Many, many letters from all parts of the world come to them, asking for advice and help. Men in every part of the field think that they should certainly receive help from the General Conference. Workers who have been long in the truth freely lay their whole weight upon the President of the General Conference, sending urgent requests for means or for his personal labors to help them in the raising of means.

There are many urgent calls for means to open new fields. These calls must be answered; and those in the fields that have already been entered must make diligent efforts to carry forward the work entrusted to them.

Wholehearted service is required in dealing with minds. Let us remember this. Often we are tempted to criticize a man standing in a high position of responsibility, because he does not do as we think he ought to do. But the one who has so many responsibilities to carry needs not the criticism of his fellow workers; he needs their encouragement, their forbearance, their patience, and their prayers. He needs the abiding presence of Christ; for it is not always that he has wise, unprejudiced men to counsel with. In the confusion of many cares and many calls for help, he may make mistakes. Amongst the scores of appeals that come for help, your case may seem to be neglected. At such times remember the heavy burdens that are laid upon the one whom you think has failed to do his duty. Remember that it may be impossible for him to grant your request. Perhaps it would be a great mistake to grant it.

We are all brethren and sisters. If Christ is by your side, filling you with His Spirit, you will appreciate the situation of the men who are loaded down with so many burdens and will pray for them.

If our church members will walk humbly with God, with contrite hearts, they will control their own feelings and will not permit Satan to lead them to cherish thoughts and to speak words that will wound and bruise their own souls and the souls of others. They will not hurt the influence of those whom they ought to respect.

But too often place is given to evil surmising and evil speaking. Under the influence of the suspicions that Satan has planted in the heart, very unjust things are said and done. Good and worthy actions seem to be tainted with evil. Men forget that sometimes their best intentions have been misunderstood, and that sometimes they have been as guilty as those they criticize, without discerning their danger.

Let us be kind and pitiful and courteous. Let us not give undue prominence to our feelings. It is because our feelings are allowed to occupy the first place that there are so many unhappy differences amongst believers. Thus Christ is greatly dishonored. Let us, then, treat one another with true courtesy and respect. Should you think that your brother has made a mistake, and needs to be corrected, follow the directions given by Christ. Tell him his fault between him and thee alone. If he hears you, you have gained your brother and have hidden a multitude of sins.

Oh, we need so much the power of the Holy Spirit. We are not in heaven; we are in the midst of the turmoil and din and strife of this earth. Let us then put on Christ, and love as brethren. You may be full of energy and running over with zeal, but remember that this is of no avail unless your zeal and energy are tempered with the meekness and lowliness of Christ. Unless you learn in His school, you will make many mistakes. He invites us, as churches and as individuals, to take His yoke upon us and learn of Him. The promise is, "ye shall find rest unto your souls."

[Matthew 11:29.]

God has a variety of workers, and He treats all with impartiality. He desires us to change the past order of things. He desires us to cease our evil thinking and evil speaking and to put away our hasty words. We are to part forever with our cruel thoughts and feelings and love as brethren. We are no longer to act like unmanageable, undisciplined children. “As He which hath called you is holy, so be ye holy in all manner of conversation.” [1 Peter 1:15.] Give up now and forever all wrong habits. Take yourself to task. Discipline yourself. Lift the cross, and deny self. Control yourself. Then there will be an opportunity for Christ to let His mind be in you. Your words will be sweet and pure. You will give no place to the enemy by giving way to evil thinking and evil speaking—his most successful means of keeping the church in a weak, unconverted state.

Practical Christianity we must have, or we cannot enter heaven. Hearing and preaching the gospel is not enough. We must wear the yoke of Christ; we must learn of Him to be meek and lowly. We must be doers of the Word. “If ye know these things,” Christ declares, “happy are ye if ye do them.” “Be ye doers of the word, and not hearers only, deceiving your own selves.” [John 13:17; James 1:22.]

The Work of Our Ministers

Our ministers should plan wisely, as faithful stewards. They should feel that it is not their duty to hover over the churches already raised up, but that they should be doing aggressive evangelistic work, preaching the Word and doing house-to-house work in places that have not yet heard the truth. They are to preach the Word in season and out of season, raising up companies of believers here and there, in the highways and the byways. If they work in Christ’s lines, the Lord will work with them, and they will understand the greatness of His promise.

There needs to be a revival of the message in the hearts of our ministers. They will find that nothing is so encouraging as doing evangelistic work in new fields.

Work for Laymen

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice, instead of creating it. And remember that those who know the truth for this time, and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties.

Lend your neighbors some of our smaller books. If their interest is awakened, take them some of the larger books. Show them Christ’s Object Lessons, tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters the

workers are to sow the seeds of truth, not knowing which shall prosper, this or that, but ever walking in humility and trust beside the One who has declared, “Lo, I am with you alway, even unto the end.” [Matthew 28:20.]

Let every one who has eaten of the bread which came down from heaven labor in all simplicity to teach others what they must do to be saved. Little missionary work is done, and what is the result? The truths that Christ gave are not taught. God’s people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not doing their duty, who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained from fulfilling the commission, “Go ye into all the world, and preach the gospel to every creature,” “teaching them all things whatsoever I have commanded.” [Mark 16:15; Matthew 28:19.]

Even while engaged in their daily employment, God’s people can seek to lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness. Their own faith will be strengthened as they realize that the Redeemer’s promise is being fulfilled. Not only are they a blessing to others, but the work they do for Christ brings a blessing to themselves.

There are many who can and should do the work of which I have spoken. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour?

Fathers and mothers, be on guard. Let your conversation in the home be pleasant and encouraging. Always speak kindly, as if in the presence of Christ. Let there be no fault-finding, no accusing. Words of this kind wound and bruise the soul. It is natural for human beings to speak sharp words. Those who yield to this inclination open the door for Satan to enter their hearts and to make them quick to remember the mistakes and errors of others. Their failings are dwelt upon, their deficiencies noted, and words are spoken that cause a lack of confidence in one who is doing his best to fulfil his duty as a laborer together with God. Often the seeds of distrust are sown because one thinks that he ought to have been favored, but was not.

Lt 171, 1904

Hiserman, H.

“Carroll Avenue,” Takoma Park, Maryland

May 10, 1904

H. Hiserman

My dear young friend,—

I have not forgotten you. We spent a day at Mountain View on our way to Washington. The rain began to fall soon after we crossed the ferry at Vallejo, and it fell all day, sometimes very heavily. Covered carriages met us at the station and took us to see the land that has been chosen as a site for the Pacific Press. Then we went to the house that Brother C. H. Jones has purchased, and here we ate our dinner. A caretaker is in charge of the house at present. We placed our lunch on the dining room table and did full justice to it.

Brother Cady, from the Healdsburg school, was with us, and I talked with him about several matters, and particularly about your case. He promised to see you and talk with you. I told him of my desire concerning you and said that I had placed you on my list to see that you were connected with the school, that you might receive its advantages. This may not be brought about immediately, but it will be in time, and you must be patient.

There is one thing that is of more consequence to you than anything else, and that is that you take your position decidedly for the truth. Do not transgress the fourth commandment. Resolve firmly to do the right always, with the full consciousness that this is for your best good, and that it is your first and greatest duty to love God supremely and keep His commandments.

Christ has given His life for you. In your behalf, God gave His Son to die on the cross, to make a complete atonement for your sins. Will you not accept Him as your Saviour?

“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.” [1 John 1:8-10.]

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him.” [1 John 2:1-5.]

It is John, the beloved disciple, who bears this testimony to you. God holds you responsible to do His will, because it is for your present and eternal good to do this. Do not wait for every difficulty to be removed from your pathway before you obey God's requirements. Satan will place impediments in your way. He is playing the game of life for your soul. He will assail you on your weakest points, but you need not be overcome; for Jesus is your helper.

Christ sacrificed His life to make it possible for you to claim the blessing of obedience. Your duty is plain. You are to obey God, not stopping to weigh the advantages or disadvantages. Your Creator lays upon you the obligation of obeying Him, and you are to take up this obligation as your lifework. Make the decision, firm and determined, "I will obey. I will keep the commandments of God. I will not depart from His precepts." When you thus take your stand on Christ's side, your words and actions will exert an influence for good. Christ's blood will cleanse you from sin, and you will be accepted in the Beloved.

Will you not surrender all to Christ? I want you to come out of the darkness into light. "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.] But it is left for you to choose whether you will receive or reject the Spirit of God. You may accept Christ as your personal Saviour. His atoning sacrifice will bring you eternal life. Received by faith, He will bring you power to become a son of God.

You ought to be walking in the light and liberty of a child of God, having your conscience purged from sin. Cast yourself upon the mercy of the Saviour. He offers you a treasure of infinite value. "Come out from among them," God says, "and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you." [2 Corinthians 6:17, 18.]

Fix your eyes upon Christ as the object of your undivided attention. Give up all self-indulgence, and lay hold of the hope set before you in the Word. As you behold Christ, the sin-pardoning Saviour, your heart will be melted and subdued, and you will be changed into the same image. The transforming grace of Christ will change you from a sinner into a child of God.

Lt 173, 1904

Prescott, W. W.; Daniells, A. G.

Berrien Springs, Michigan

May 20, 1904

Dear Brethren Prescott and Daniells,—

This morning I told Brother Prescott to go ahead with the presentation of the subjects he mentioned to me. But I now feel that I must change my mind regarding the matter of bringing in these subjects at this meeting. I am deeply impressed that it will be a mistake to do this, for there are men here who would spoil the work the Lord would have done. There are other blessed subjects that you can present, subjects that will give no occasion to stir up their minds in opposition.

I have a delicate work to do at this meeting in bearing a plain, straight testimony. Health reform needs to be revived among our people.

I dare not encourage you to bring in at this time the matter of the spiritualistic theories taught at

Battle Creek in such a way as to arouse the minds of those who have opposed and still oppose health reform.

Let nothing be said either by Elder Daniells or Elder Prescott that will gratify some and cause them to think that Dr. Kellogg is receiving a thrashing. I advise you to speak upon some subject that will touch and tender hearts. This is what we need, O so much. I think the present pulse of the meeting calls for subjects that will tend to bring in faith and love and unity. I long to see the light and love of God come into this meeting in clear, distinct lines, that hearts may be touched by the Holy Spirit.

In haste.

Lt 175, 1904

Ministers and Teachers

Berrien Springs, Michigan

May 21, 1904

To ministers and teachers

Dear Brethren,—

I am instructed to say to you that it is not best to dwell upon the spiritualistic sentiments, the strange, misleading theories which have for years been coming in among us.

It is not best to preach on the subject of pantheism, or to read quotations from authors who write on this subject, and the specious, deceptive errors that lead to it. The statements made in Testimony Volume 8 are sufficient to warn our people to avoid these errors. These statements will do more to enlighten minds than all the explanations or theories that our ministers and teachers may put forth concerning these matters.

If you try to handle these subjects, you will be led to repeat the sophistries of Satan, and thus you will help Satan to present his false theories to the people. Resolve never, never to repeat error, but always to teach the truth. Fill hearts and minds with the solemn, sacred truth for this time.

Dwell on present truth, on Christ's second coming. The Lord is coming very soon. We have only a little while in which to present the truth for this time—the truth that is to convert souls. This truth is to be presented in the utmost simplicity, even as Christ presented it, so that the people can understand what is truth. Truth will dispel the clouds of error.

Give the people present truth. Talk the truth. Fill their minds with truth. Build up the strongholds of truth. And do not bring Satan's theories to minds that should not hear in regard to them. What the people need is not a representation of the seductive arts of Satan, but a presentation of the

truth as it is in Jesus. Remember that the devil can be served by a repetition of his lies. The less we handle these objectionable subjects, the purer, cleaner, and less tainted will be our minds and our principles.

Years ago I was instructed to tell some of our most able ministers that in repeating the arguments and sophistries of the opponents, they were putting into the minds of their hearers arguments that some would use against the truth; for as objections to the truth are presented, Satan's angels make impressions on the minds of some who hear.

And I have been shown that we are not to enter into controversy over these spiritualistic theories, because such controversy will only confuse minds. These things are not to be brought into our meetings. We are not to labor to refute them. If our ministers and teachers give themselves to the study of these erroneous theories, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. It is not the work of the gospel minister to voice Satan's theories. Go steadily forward, building up the old waste places, and restoring the foundations of many generations. Present the truth, sacred, sanctifying truth, and let the seducing theories of the enemy alone. Give him no ground on which to plant the seeds of these theories. I was warned to enter into no controversy over these matters. Let not our ministers or teachers or students give their lips to the repeating of the enemy's sophistry.

The Lord has given our ministers a message to bear. Let them magnify the truth. The Lord has not given us the commission to unravel Satan's theories by entering into controversy regarding them. Hold up the truth; magnify the truth; say, "It is written." Our people do not appreciate as they should the saving power of the atonement. They do not understand as they should the meaning of the words, "Christ our Passover is sacrificed for us." [1 Corinthians 5:7.]

Let each one now inquire, How can I best live the truth as it is in Jesus. Heed His words, "Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] Seek in some humble way to do service for the Master by helping others to obtain a clearer view of Him. Not all can make large offerings. Not all can do great works, magnificent deeds; but all can learn of Him His meekness and lowliness. All can control the desire to be first and can be filled with apostolic zeal. The meekness and lowliness of Christ, revealed in your life, will bring you into places where you can do service for Christ. The unselfish act, the warmth of a kindly spirit will do its work, resting agitated souls and bringing assurance and peace and hope.

The Lord needs laborers who can minister in kindness. Some can bring pounds to the Lord's treasury; others can bring only mites; but every gift brought in sincerity is accepted by the Lord. He loves a cheerful giver. To every man is given his work. Some have a lowly service; others can speak with power on Bible subjects. But let no one despise the lowly service. Every one who keeps in touch with Christ can speak a word in season.

What are our church members doing to draw souls to Christ? Are they honoring the Lord with their substance? We have a work to do to prepare the highways and hedges for our God. We are

to improve every opportunity to speak a word for Jesus, to comfort tried, tempted souls with the promises of His Word. Those who do this are doing a good and precious work. They are bringing others to the light.

Remember that we are the Lord's heralds, His ambassadors. It is Christ who stands beside His messengers. "Go ye therefore and teach all nations," He said to His disciples, "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 more we dwell upon the lessons Christ has given us in His Word, the better prepared we shall be to see and understand the ministry required of us in presenting the truth. God employs human instrumentalities to speak His words. They are ever to speak His words, not the words of the enemy. We are to teach the things that Christ has commanded. We are to work for high and low, rich and poor. Never deem any one beyond the saving power of Christ.

We are never to go on a warfare on our own charges. In sending forth His disciples on their first missionary journey, Christ said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." [Matthew 10:5, 6.] Why were these directions given? Jewish prejudice against the Gentiles was so strong that had the disciples gone then to the Gentiles, their work would have been greatly hindered.

"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." [Verses 7, 8.]

We thank God that there is something for all to do. If each will do his appointed work, learning of Christ in all humility, fruit will be borne to the Master's glory. All who place themselves in right relation to God, as members of His family doing His service, as the result of the light given them and their acquaintance with the truth, will be richly blessed. It is those who reveal their faith by their works who accomplish good. They have the faith that works by love and purifies the soul.

God is testing us by blessings bestowed and blessings removed. Shall we learn the lessons He would teach us? Will we bear His test and proving? God has worked for His people by His Holy Spirit. By the bestowal of wonderful blessings, He has striven to awaken in them a desire to impart the light entrusted to them. "I have come to you in love," He says, "I have come to you in mercy and judgment; yet you would not learn the lesson I sought to teach. Ye would none of My counsel, ye despised all My reproofs. My Spirit has been grieved by your failure to respond to My love." To those who claim to be His servants and yet depart from His way, He says, "If thou art destroyed, thou thyself art responsible. Ye will not come unto Me that ye might have life." [See Proverbs 1:30; John 5:40.]

Who will at this time make most earnest decisions to be wholly for the Lord God of Israel?

Lt 177, 1904

Medical Men at Battle Creek

Berrien Springs, Michigan

May 21, 1904

To our medical men at Battle Creek

Dear Brethren,—

God is testing us by blessings bestowed and blessings removed. Shall we learn the lesson He would teach us? Will we bear His test and proving? God has worked for His people by His Holy Spirit. By the bestowal of wonderful blessings, He has striven to awaken in them a desire to impart the light entrusted to them. “I have come to you in love,” He says, “I have come to you in mercy and judgment; yet you would not learn the lesson I sought to teach. My Spirit has been grieved by your failure to respond to My love.” To those who claim to be His servants and yet depart from His way, He says, “If thou art destroyed, thou thyself art responsible. Ye would not come unto Me, that ye might have life.” [See John 5:40.]

Who will at this time make most earnest decisions to be wholly for the Lord God of Israel? Shall the Lord again cause the idols of your choice—beautiful buildings—to be consumed by fire? Shall the reason be taken away because the God-given powers of the mind have been exercised in strange devising? By their unsanctified projects, men have burdened themselves and retarded the progress of the cause of God, till it is years behind where it should be. Our cities are still unwarned. “O Jerusalem, Jerusalem, ... how often would I have gathered thee as a hen gathers her chickens under her wings, but ye would not.” [Matthew 23:37.] Satan prepares the way for the doing of many things that God has not commanded. If all had used their powers to the glory of God, the knowledge of the truth would have been more widely extended than it is.

It is the weaving into the web of so many figures that are not in the pattern that spoils the fabric. Have we not had enough of this? The Lord calls for a proclamation of the truth in new territory. This has been the burden of my message for the last twenty years. The Lord calls for greater simplicity; for people are woefully ignorant. Saith the great Teacher, “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.]

As from the Mount of Olives Christ looked down upon the doomed, guilty city, He exclaimed with heartbroken anguish and with tears running down His face, “O that thou hadst known, even thou in this thy day the things that belong unto thy peace.” Then He paused, unwilling to pronounce the irrevocable sentence, “But now they are hid from thine eyes.” [Luke 19:42.]

A strict examination should be made in regard to the business that has been transacted in Battle Creek. This will show the standing of the institution. This examination should have been made long ago. The business standing of all our medical institutions is to be carefully and correctly presented before our people, that they may know the real situation of the medical work—where it stands, what it is doing, whether or not it is producing as well as consuming.

Lt 179, 1904

Editors of our Periodicals

Berrien Springs, Michigan

May 21, 1904

To the editors of our periodicals

Dear Brethren,—

I am warned that the less our ministers handle the subject of pantheism, the less they will help Satan to present his theories to the people. Let the truth for this time be kept before them. Never, never repeat the spiritualistic sentiments, the strange, misleading theories which have for years been coming in.

The Lord has a message for our ministers to bear, but He does not call them to speak on the subjects upon which the minds of some have been dwelling. Those who do this place in minds seeds that will germinate and spring up to bear fruit. Thus people are educated to catch up the sentiments of Satan and give them publicity.

Let the repetition of Satan's falsehoods be kept out of our papers. What we need in our papers is the gospel message that will save souls. "O Zion that bringeth good tidings, get thee up into the high mountain! O Jerusalem that bringeth good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God." [Isaiah 40:9.]

Keep your eyes fixed on the Lord Jesus Christ, and by beholding Him you will be changed into His likeness. Talk not of these spiritualistic theories. Let them find no place in your mind. Let our papers be kept free from everything of the kind. Publish the truth; do not publish error. Do not try to explain in regard to the personality of God. You cannot give any further explanation than the Bible has given. Human theories regarding Him are good for nothing. Do not soil your minds by studying the misleading theories of the enemy. Labor to draw minds away from everything of this character. It will be better to keep these subjects out of our papers. Let the doctrines of present truth be put into our papers, but give no room to a repeating of erroneous theories.

Lt 181, 1904

Hall, L. M.

Nashville, Tennessee

May 26, 1904

Dear Sister Hall,—

We arrived here today at eleven o'clock. The meeting at Berrien Springs was a very important one. The Lord gave me strength to speak to the people every day. But the day before the meeting closed, I felt so weary that I decided to leave at once with Edson for Nashville. We left Berrien Springs at nine o'clock Wednesday morning for Chicago. The trip was somewhat tiresome. There was hardly any pleasant scenery to be seen all along the way. Brother and Sister Paulson came with us from Berrien Springs, and as we had about six hours to wait in Chicago, he took us out to Hinsdale, about seventeen miles from Chicago, to the place on which he is going to establish a sanitarium.

Dr. Paulson did all in his power to make the trip out to Hinsdale pleasant for us. A carriage was waiting for us at the station to drive us out to the house. We stayed till about five in the afternoon, and I was very much pleased with all that I saw. Hinsdale is something like Takoma Park, but the surroundings are more beautiful. The only objectionable feature is the ride into Chicago, but as this city is to be worked, this cannot be avoided.

About five years ago a Mr. Kimball went to the Battle Creek Sanitarium as a patient. He was very sick, but the treatment given him was successful, and he believes that it was the means of saving his life. Shortly afterward, he returned to his home, and it was soon after this that he told Dr. Paulson that he knew of a place which ought to be used for sanitarium work. A few months ago he bought this place and has placed it at Dr. Paulson's disposal. It cost sixteen thousand dollars. Dr. Paulson will pay a monthly rental, and this will go toward paying for the place.

The property consists of ten acres of land, on which there are two houses and a barn. It was once a very beautiful place, but has been neglected for several years. It is in all respects a most favorable site for a sanitarium, and I am so glad that it has been placed at the disposal of our brethren. Dr. Paulson has the deed in his possession, and Mr. Kimball has given him to understand that when he sees a beginning made to establish a sanitarium, he may do something more to help him.

Hinsdale is a beautiful town. The roads are excellent, and sick people would find health in driving through the fine streets and looking at the lovely scenery. The sight of the trees and flowers, with the sunshine and fresh air, would bring light and life to mind and body. I can in anticipation see this sanitarium at Hinsdale established and hope and faith coming into the hearts of the patients.

Dr. Paulson does right in looking at the offer of this place as a providence of God. The hand of

the Lord is in this matter. The outdoor advantages that the sick will have will prove the greatest blessing to them, aiding the cure of mind and body. And as the sick ones associate with those who love and serve God, they will be doubly blessed.

How I wish that all our sanitariums could be placed among surroundings so favorable. Men and women in need of physical and spiritual healing need to breathe just such an atmosphere. They need to be brought in contact with those whose words and acts will draw them to Christ. They need to be brought under the influence of the great Medical Missionary, who can heal both soul and body. They need to hear the story of the love of the sin-pardoning Saviour—of the pardon provided for all who come to Him confessing their sins.

There are many, many souls in our wicked cities, both in the highways and the hedges, who need to be helped into the way of life by being brought into connection with our sanitariums. And these sanitariums should be established in such places as Hinsdale, Takoma Park, and Berrien Springs. This is the light that the Lord has given. Get out of the cities into the rural districts, is the message He sends.

There are no entreaties so tender, no lessons so plain, no commendations so decided as those given in the word of God. How earnest and loving and compassionate are the invitations to come to the fountain of living water. God's Word is indeed a light shining amidst the moral darkness. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many small sanitariums be established in places out of the cities, that men and women may hear and understand the Word of the Lord and may be brought under a special, direct influence from heaven.

God sends angels from heaven to co-operate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering. These men and women need the grace that comes from the Life-giver, the health which the great Medical Missionary alone can give. O that those who have received light from God's Word would take hold in medical missionary lines, to do all in their power for those in need of help.

Those who plan to establish sanitariums should reason from cause to effect. They should lay their plans with a deep insight into the necessities of a medical institution. One of the first necessities is a site in a retired place out of the city, where there are trees, where the institution can be surrounded by grounds which, although not beautiful at first perhaps, may be beautified.

Let the patients be taught that the breathing of fresh air is necessary to health and life. Let there be facilities for the giving of rational treatment, so that there will be no necessity for the use of drugs. By wise methods the patients are to be led to take outdoor exercise. Every one who is recovering from sickness needs such exercise, in order that the disease may be completely overcome and health regained. When physical health has been regained, men and women are better able to exercise that faith in Christ which secures the health of the soul. In the conscious evidence of sins forgiven there is peace and joy and rest.

Our sanitariums should be out of the cities. One who is unerring in counsel has given this direction in mercy to suffering humanity. Physicians and ministers are called upon to exert their influence in favor of establishing our sanitariums, publishing houses, and schools out of the cities. For the sake of the youth in our publishing houses and schools, and for the sake of the patients and helpers in our sanitariums, this should be done. And as the fear of the Lord is the beginning of wisdom, let Christ be recognized as our counselor, infinite in wisdom, and always ready to help us. Those who know God as revealed in His Word make Him chief in all that they do. They say: "Thou, God, seest me. Thou hearest every word that I speak; Thou knowest every motive that prompts my plans and actions." This kept in view will be to us a constant spiritual reminder.

All things are to be considered from the standpoint of the Bible. The teachers in our schools and sanitariums are to guard the minds of the youth in their care from becoming estranged from God. They are to have an interest in each one. They are to reveal a Christlike love for souls. Their minds are to be stayed upon Christ, and they are humbly and thankfully to receive His grace in order that they may impart. In their association with others, they are not to seek to benefit themselves, but to bless others.

We plead the necessity of our sanitariums' being miles away from the smoky, dirty cities, with their tobacco-laden atmosphere. It is impossible to establish a sanitarium in the city without placing the patients in an atmosphere that will to a greater or less extent undo the good accomplished by the treatment given. The wisdom of heaven is to be brought into every sanitarium. Godliness—the result of the grace of Christ—is to lead souls to drink of the water of life. All the workers in a sanitarium are to live the truth as it is in Jesus.

Many have permitted a multitude of cares to harden the heart against accepting God's invitations of mercy. As workers for Christ, we are to give sinsick souls the precious assurance that every moment of their future life may be one of high integrity. Their hearts may be changed. Every transaction of their lives may be presided over by the purest equity.

Many have so worn out the body by protracted effort that the things which belong to the eternal peace are neglected as a secondary matter. With patient, continuous effort seek to win them to Christ. Tell them that they cannot by delaying make themselves better. They may look upon their transactions as thoroughly honest. Ask them if they are honest with God. May they not be robbing God by taking upon themselves business cares so numerous and so exhausting that they neglect the high concerns of eternity. When one does this, one voice for Christ is lost. A soul is without hope in Christ, lost through misconception, ruined by exhausting engrossments. The mind and body are worn out by obedience to worldly requirements. Christ's invitations have not been accepted.

There are those who will be lost, not because they have defrauded their neighbor, but because they have defrauded Christ of His purchased possession and defrauded their own souls by

neglecting the great salvation offered them. Their influence has not been exerted on the side of Christ, but on the side of the enemy, and because of this, other souls have been led astray.

The mind is to be strictly guarded. Overwork is imperilling to the God-given powers of mind and body. We do not advise any one to be inactive; for inactivity brings temptation. Evil agencies work with those who allow mind and body to be idle. The powers that God has given us are not to be allowed to rust through inaction. Neither are they to be kept in such a whirl of activity that there is no time to give to God and to Christ.

We are not to allow the things of this world so to absorb the attention that mind and body are completely engrossed. Thus those around us are robbed of the kindly words and deeds that would help them in the upward way. The channel of light is clogged with worldly matters. The grace that Christ is longing to impart He cannot bestow. Many are coming to have less and less strength to impart to others, because they do not receive power from the source of all power. God calls upon them to separate from the things which corrode the mind and spoil the religious experience. Their words and their works are against Christ, because they are not fervent in spirit, serving the Lord. God calls upon us to make sure work for eternity. Time is passing, and that which men and women ought to be doing for their own souls and the souls of others is not done. Things represented by hay, wood, and stubble are brought to the foundation. Men and women are living lives darkened by the shadow of sin, uncheered by the light of Christ's presence.

God calls for men of high-souled integrity to go forth as His witnesses. When the judgment shall sit, and the books shall be opened, many professed believers in Christ will be found wanting. They will be found to have been robbing God. They should have invested the Lord's entrusted means in establishing memorials for Him, from which the warning message could be proclaimed to arouse the people to candid investigation; but they have done nothing to establish sanitariums, nothing to advance medical missionary work. They have buried their talents in the earth. They have withheld their means from the Lord, thus hindering the truth from going to the dark places of the earth. They have invested their money in accordance with their own desires, or in accordance with the desires of those who have no part or lot in the service of God.

Sometimes a man who designed to return to the Lord His own fails to do this, because some members of his family, who have a stronger influence over him than has the Word of God, induce him to invest his money in worldly enterprises. He has not the moral courage to stand up firmly for Jesus, who gave His life for him. He allowed his family to turn his means into selfish channels, while at the same time men ordained by God to carry forward His work were laboring under a great disadvantage for want of facilities. One after another they were worn out by the struggle, and they went down into their graves. They might have lived if the men who selfishly hoarded God's money had returned to the Lord His own. O that these miserly withholders would take this reproof to themselves.

“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.] These are serious questions. God places in men's hands means to be held for Him in trust, to be returned to Him when called for. But the hearts of many whom He has made His stewards have become estranged from Him; and His faithful servants find themselves cramped for lack of means and facilities because of the covetousness of men who are not willing to make efforts to prepare their fellow beings to become members of the royal family.

We thank the Lord that there are men and women who have willing hearts and who cheerfully give back to Him what He has given them. Their gifts may be small, but the Lord acknowledges and blesses them. He notes every act of self-denial. He sees every mite that is placed in the self-denial boxes. He will bless these gifts to His glory. These self-denial boxes teach just the lessons that children need to learn. Parents, tell your children the good that will be done by the dimes and nickels that they drop into these boxes. Tell them that God will not forget their offerings or their efforts to help forward His work. God has a welcome for the faithful workers who in all that they do and say have only His glory in view.

And let those who can make larger offerings remember that they are but doing what God has made it possible for them to do by entrusting to them His means. We pray that many large offerings may be brought to the Lord's treasury, that His work may make rapid advancement.

Some say, Religion must give way to business. Those who follow this maxim will one day see that they have robbed God by hiding His treasure in the world, by investing their money where it does nothing to advance His cause. But is it a wise investment that brings disaster to the soul? Money is invested at a loss so heavy that it cannot be estimated, when the investment means the ruin of the soul.

Lt 183, 1904

White, W. C.

Nashville, Tennessee

June 1, 1904

Dear son Willie,—

Your letter of May 29, with letters from others enclosed, was received today. I was very glad to get them and have read them all. Since coming here, I have not felt at all like writing. I have with me letters begun in Berrien Springs, which I have not attempted to finish. I feel that I need rest, and I do not desire to take any responsibility upon me, unless the Lord shall lay it upon me. I think that my brain ought to be allowed to rest. I ought not to be called on to give advice or counsel unless the Lord puts the burden upon me. As soon as I begin to talk with others, even in regard to the matters that the Lord has presented to me, the thought comes: I fear that my brethren and sisters will make a wrong use of my words, interpreting them to suit themselves.

We reached Chicago at 1:30, Wednesday morning. Dr. Paulson had made every arrangement to take us out to Hinsdale, and we at once got into a carriage and drove to another station, reaching there just in time to catch the train for Hinsdale, which is seventeen miles out from Chicago. When we got out there, we found a carriage waiting to take us to the house.

I am glad that I spent the five hours' wait at Hinsdale. It is just the place for a sanitarium. The atmosphere is good, and the surroundings are beautiful. The town reminds me of Takoma Park, only it is much more settled. The houses in the town are large and costly and are evidently the homes of men of wealth who live out there and carry on business in Chicago. In this respect the location is superior to our location at Takoma Park; for most of the men living at Takoma Park are government clerks, I believe.

We took dinner with Brother and Sister Paulson and greatly enjoyed the meal; for we were very hungry.

Dr. Paulson drove me all over the sanitarium property. It consists of ten acres of land, two houses, and a barn. The house in which Dr. Paulson and his family are living is rather old, but it is a good house. The other one is larger, and it is in this one that they will start their work. They are planning to put up some treatment rooms this summer and later to put up an addition to the building.

This is the second place which I have seen since coming east that is, in many respects, perfectly adapted for sanitarium work.

At Dr. Paulson's I met Brother and Sister Wilde, the parents of Sister Paulson. Brother Wilde is an old pioneer, and I found that he could relate experience after experience that he and your father and mother had in the work long, long ago. Some of these experiences took place when you were about four years old. I spoke of the meeting at which I addressed twenty thousand people.

Brother and Sister Wilde, with another daughter and her child, live with Dr. Paulson. Both daughters married physicians. Brother Wilde is sixty-nine years old, but does not show his age.

The old people seemed much pleased to see me, and we all enjoyed our visit very much. Before we left, we had a season of prayer together.

Edson obtained excellent accommodations for us on the train to take us to Nashville. On the way down we were delayed for several hours by a breakdown on the line just ahead of us. It was a train loaded with staves. We were very thankful that we were saved from harm.

At Nashville we found Brother W. O. Palmer waiting with carriages to take us out to where Edson lives. Here we found that Emma and Edson had given up the rooms that they have been occupying in the printing office and have moved into the cottage. Everything has been made very comfortable and convenient for us.

Since I came here, I have spent a great deal of time in the carriage. Emma takes me out whenever she has an errand to do.

It was thought that perhaps I [had] better not speak on Sabbath, but I said, "I have a message to bear." The Lord strengthened me, and I bore a straightforward testimony. Maggie reported what I said. Afterward I was told that even had I known the real condition of things in the church, which I did not, I could not have spoken more to the point.

The weather has been very dry here for some time, but the rain came at last. It rained most of Monday and Tuesday and is still cloudy. On Sunday a high wind arose. The dust was carried along in clouds. Suddenly the rain began to pour down in clouds, doing some damage and drenching many of those who had gone out to the National Cemetery to decorate the graves of the soldiers.

Thursday, June 2

On Monday morning Brother W. O. Palmer drove in from his home, which is twelve miles from here, to take me out there. We found them living in a large house in a beautiful location. There had been some thought that this property could be used as a sanitarium. But I do not think that Brother and Sister Palmer wish to move. Sister Palmer is becoming much interested in raising chickens, and it is well for her to do this, if she has not a work to do in saving souls.

They have one hundred acres of land. We were somewhat disappointed that the rain kept us from driving over the place. It rained all Monday afternoon, and Tuesday morning was showery. On Tuesday Brother Palmer's farmer drove us back to Edson's.

Yesterday I felt weak and much worn. In the afternoon Sara and I drove out into the country a few miles. I slept nearly all the way. The night before I was very nervous and could not sleep. But the ride and the sleep rested me.

One morning while out driving, I called on Brother and Sister Haskell. Brother Haskell asked me to meet with their workers some morning at nine o'clock and speak to them. But I dare not venture to do this at present. I am suffering from the strain of speaking so many times at Berrien Springs. Addressing such large congregations was a heavy tax on the abdominal muscles, and I must speak less until I recover from this taxation.

Since coming here, we have had from Edson's garden all the green peas and strawberries we could eat. Yesterday a large quantity of strawberries was picked, and Emma canned eighteen quarts.

Until I received your letter, I felt somewhat disappointed that you did not come to Nashville. But your letter explains that business in Battle Creek will detain you. Rest assured that we are expecting you. I am anxious for you to come, that we may take up the work which it was proposed we should do while at Nashville. We ought to be together—Edson and you and I—

planning for new books.

What are your plans? Please let us know. Are you planning to come to Nashville at all? I feel that I must have my workers together where I am. I am perplexed over the matter. I am anxious to do the work that we desired to do in Nashville. If this work is done before the heat increases, it will be for our good healthwise. I fear that I shall not be able to endure the hot weather.

I was much surprised to read your communication regarding the Battle Creek Sanitarium. May the Lord guide in this important transaction, is my prayer. This suggestion means much to very many. The most careful consideration will need to be given to every point, that God be not dishonored. If this were a common business matter, we might come to a decision quickly; but to make the decision in the fear and according to the instruction of Him who sees the end from the beginning means very much to every one of us who has an interest in the institution. I can only pray, "Lord, make Thy will in this matter so clear that no one will be deceived. We cannot, we must not move blindly."

Lt 185, 1904

White, W. C.

Nashville, Tennessee

June 2, 1904

Dear Willie,—

In regard to selling the Battle Creek Sanitarium, if it means that Dr. Kellogg would obligate himself to run the institution, and would keep our physicians and nurses there, to be controlled by unbelievers, the movement would be a snare of the enemy to bring about a worse condition of things than now exists. Dr. Kellogg should be given an opportunity to take a rest in some quiet place. He needs to understand what it means to have an experience altogether different from the experience that he has had for years. His soul is of more value than anything that may be gained by continuing to run the Battle Creek Sanitarium after the present order. He has carried the burdens that he has to his spiritual injury. I want him to secure a character that will stand the test in the day of judgment.

There is but one religion that bears the stamp and superscription of God. There is a worldly-policy religion, but this will find no place in the holy city.

Since writing the foregoing, Sara and I have been out for a drive. We called on Elder Butler and found him nicely situated on the fourth floor of the publishing house. Brother Haskell had come in just before us, so we had an opportunity to talk with both of them. We stayed for about an hour and learned before leaving that Brethren Magan and Sutherland had arrived in Nashville late last night. When we returned from our ride, we found them at Edson's. They could not tell us

anything more definite in regard to your movements than what you had already written. We shall wait patiently until you can see your way clear to come.

Brother Magan and Brother Sutherland will have to leave here by the fourteenth of June. They will probably spend some time driving over the country looking for a favorable place in which to begin work. I wish that you were here to accompany them.

Lt 187, 1904

Butler, G. I.; Haskell, S. N.

Nashville, Tennessee

June 3, 1904

Dear Brethren Butler and Haskell,—

Light has been given me in regard to the meetings that are to be held. Directions were given in council as to how the work should be carried on and the interest maintained and at the same time the strength of the workers sustained. One of authority spoke, and all listened with reverent attention:

“A camp-meeting would be of special interest if held where the best class of hearers could attend. This camp-meeting should be followed by tent-meetings. But bear in mind, from the beginning to the close of the meetings, that the hearers will not receive as much benefit from lengthy discourses as from shorter ones. Short sermons will be remembered far better than longer ones. The speakers must learn this lesson. They must remember that the Bible subjects which will be presented will be new to most of the hearers, and that the principal points will have to be often repeated.

“Short discourses will accomplish much good, but lengthy sermons will tax the strength of the speaker. Especially will this be the case if the speaker is one who feels the importance of his message. His physical powers will be overtaxed, and the hearers will have listened to more than they can remember. Ministers go down into the grave worn out by preaching long sermons.

“The subject of temperance should be strongly presented, and a pledge to abstain from all intoxicating liquor and from tobacco should be presented. Habits of intemperance are preventing minds from discerning the importance of the truths which make men wise unto salvation. The brain must be cleared from the befogging influence of intoxicating liquor and tobacco, and then men will realize that Christ has died for their salvation.

“Every effort is to be made to press in the intensely interesting points of truth for this time.”

I woke and found that it was a dream. The words spoken had made a deep impression on my mind, and I thought I would write them out and send them to you.

In conclusion I would say, "On the Sabbath, when the people assemble for worship, let the discourse be short, and let all be given an opportunity to bear testimony."

Lt 189, 1904

White, May Lacey

Nashville, Tennessee

June 6, 1904

My dear daughter May Lacey White,—

How pleased we should be to see your pleasant face and to hear your voice and to see the children, Henry and Herbert and Grace. Dear children, you must try to help your mother all you possibly can; for your father is not at home to encourage her and to help to bear the burdens. I pray for you all and love you all. I pray that the Lord Jesus will make you kind and patient and gentle and obedient. Your father would be pleased to be with you. He would greatly enjoy the society of your mother and of his children. But there are many things that must be done at this time which your father can do. Just as soon as we have done what must be done, we shall return to our home in St. Helena.

Henry and Herbert, you are growing old enough to be able to study, able to exercise your physical and mental powers. You are to learn to pray and to be obedient. In this way you can be a great blessing to your mother, and she will not grieve so much because of your father's absence. The Lord Jesus will be pleased because you are trying to be His own little children. You are to be always truthful and always kind and pleasant and gentle and obedient to your dear mother. Do not do or say anything that will grieve her heart.

We are looking forward to the time when the Saviour shall come in the clouds of heaven to gather His jewels to Himself. I pray that you, my dear grandchildren, shall be among the number who shall be called true and pure and faithful, fitted to become members of the royal family.

You are now old enough to know what it means to be obedient to your father and mother. I pray that you will always remember that the Son of God so loved you that He died that you might have everlasting life. But if you do not love Jesus, if you do not try to do those things that will please Him, your characters will not be pure and true.

You remember how the mothers brought their children to Jesus, that He might bless them. At first there were only one or two mothers. They were joined by others, and when they reached Jesus, there were quite a number of mothers and children. They were weary and dusty, but O so anxious to come into Christ's presence and receive His blessing. Christ had watched these mothers and their little ones all along the way. He heard the disciples forbidding them to come to Him, and He said, "Suffer the little children to come unto Me, and forbid them not; for of such is

the kingdom of heaven.” [Matthew 19:14.] And He took the children in His arms, close to His great heart of love, and blessed them.

These children never forgot the kind, gentle words that the Saviour spoke to them. The mothers were never tired of repeating these words. Both to mothers and children the occurrence was a constant wellspring of joy.

Children, your father and mother are trying to do their best for you. They try to keep you from doing that which will displease the Lord Jesus. They present you to the Saviour, that He may keep you from all harm. Every day you are to remember that you are under the keeping power of Him who sees every action that you do and hears every word that you speak. You must seek to help yourselves by doing those things that will be pleasing in the sight of God, who is too pure and holy to regard with approval anything like falsehood or deception. You are old enough now to try to do right.

The apostle Paul wrote to Timothy, who in his youth was a minister of the gospel: “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:14-17.]

I must now stop. I leave this letter with you, asking you to think of what I have written, and obey my words.

Your Grandmother.

Lt 191, 1904

White, Mabel

Nashville, Tennessee

June 7, 1904

My dear granddaughter Mabel,—

I should be very much pleased to receive a line from you, my dear, wherever you may be, to let me know where to address you. I would often be pleased to write you a letter, when I have something interesting to write about.

We are just about to leave here for a trip of six or seven days up the Cumberland River, in “The Morning Star.” Our party will consist of Brethren Magan and Sutherland, your Uncle Edson and your Aunt Emma, your father, your grandmother, Sara, Brother Crisler, who returned from

Graysville yesterday, Maggie, Edson's stenographer, and several others. We expect to start about noon today. It is now half-past eight, and at nine the Inspector will go over the boat. We must be back by the fourteenth; for Brethren Magan and Sutherland have to be at Berrien Springs to attend the opening of the summer school.

When Edson was going up and down the Mississippi, he acted as pilot and captain; but he has not pilot's papers for the Cumberland River, so he has secured a pilot. He wishes to learn all about the navigation of this river, so that he will be able to act as pilot himself.

I have just had a call from your father. He gave me a copy of a letter he has written you. Mabel, in no case enter a smallpox hospital. I do not think that either you or Ella ought to take up the work of treating the sick. You are both too sensitive to suffering.

Mabel, be careful, very careful, of your health. In a short time now we shall be in San Diego. We may send for you then, or we may go directly home.

I leave you and Ella in the hands of the Lord, asking Him to watch over and protect you.

I will send this letter to your mother; for I do not know where you are.

We have been in Nashville for nearly two weeks. Your Aunt Emma and Uncle Edson have made things very pleasant and comfortable for us.

Last Friday we went out to visit the Sanitarium, which is about three miles out of Nashville. The country all round there is as pretty as a picture. At present the sanitarium work is being carried on in a rented building, but we hope that arrangements can soon be made to secure a place of our own. At the Sanitarium we saw Miss Whittenberg, who is acting as matron.

With much love,

Your grandmother.

Lt 193, 1904

Druillard, Sister [N. H.]

Edgefield Junction, Tennessee

June 9, 1904

Dear Sister Druillard,—

We are all on board "The Morning Star." We came on board night before last and left Nashville the next morning. We are now tied up by the river bank at Edgefield Junction, one mile from where Brother W. O. Palmer lives. It is Thursday morning. I have been up an hour and a half, but none of the others have shown themselves yet. They were working late last night.

For most of the time while we were in Nashville, the weather was rainy. Yesterday, our first day on the boat, was beautiful, and this morning the sun is shining brightly, and the day promises to be clear. I got up as soon as I could see to prepare for my writing. It is now about half-past four.

Brother Sutherland and Brother Magan are with us on the boat. Ever since coming to Nashville, they have been diligently looking over the country for a school location, and they have found some desirable places for sale.

We are taking this trip in the boat to see the country still farther and to see what can be done to open up work in the South. Notwithstanding this field has been kept before our people for many years, not all that might have been done has been done. We still have a work to do. A beginning has been made in Nashville, and aggressive work has been done, but there is still more to be accomplished. More decided efforts are to be made.

Today we shall go farther up the river and “view the landscape o’er” to see if we can find a location farther away from Nashville than the places that the brethren have yet looked at. They would choose for their work a place at least fifty miles from Nashville, but it may be wisdom to locate nearer the city than this.

Brother Sutherland thought that perhaps he ought to return to Berrien Springs immediately upon reaching Nashville after this trip; but we do not think that this would be wisdom. Early next week we have an important meeting to attend at Huntsville, and it is very important that our brethren should be at that meeting; for decisions are to be made as to what shall be done with the Huntsville school. The future of this school is hanging in the balance. And if Brother Sutherland and Brother Magan are to work in the South, they should have every opportunity to understand the outlook and to see the probabilities and possibilities of the work here. I do not think that they should return to Berrien Springs before visiting Huntsville with us. I wish to talk with them more than I have. I have not been able to talk with them much since they came; for I have been quite ill. The labor at the Berrien Springs meeting was all that I could endure, and I have been feeling the consequences. I am sure that Brother Magan and Brother Sutherland ought to be at the Huntsville meeting. We must all consult together and decide important matters. Our brethren are to be on the ground, and they must not rush away until some matters are settled. They must know what the Lord would have them do.

This scripture is before me: “Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, ... and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob.” “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” [Isaiah 49:24-26; 41:10.]

We all need at this time a deep and earnest trust in God. “We have not an high priest which

cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” “In that He Himself hath suffered, being tempted, He is able to succor them that are tempted.” [Hebrews 4:15; 2:18.]

We had an excellent meeting in Nashville last Sabbath. I spoke for a short time, and then others spoke—J. E. White, W. C. White, Elder Haskell, Elder Butler, and Professor Magan. Professor Sutherland was at Brother Palmer’s, nine miles from Nashville. He was not feeling well and therefore did not attend.

The matter of finding a location for a school for the colored people means a great deal, and we must look the whole situation over carefully, considering every point in regard to the present and the future.

We shall trust in the Lord and earnestly pray that we may be kept by the power of God. Looking to human agents for strength is very poor policy. We must put our entire trust in God and exercise faith in Him, depending upon His wisdom. Unless we do this, we shall certainly err; for Satan is watching every chance to take advantage of us.

I must close now; for the boat will soon start, and I want this letter to go at once. I will write to you again soon. May the Lord bless and guide and teach you all at Berrien Springs. Patiently put your whole trust in Him who cannot err, and be of good courage.

In haste.

Lt 195, 1904

Daniells, A. G.

On Steamer “Morning Star”

June 13,

Dear Brother Daniells,—

We are returning from our trip up the river to look for land suitable for school work. We went from Nashville to Carthage, a distance of about one hundred and seventy miles by the river and seventy-eight miles by rail. We looked at several places; but the fertile land up the river is altogether too high in price for us to think of purchasing it for school purposes. Tomorrow morning we shall reach Edgefield Junction, which is only twelve miles from Nashville. We shall stay there for the rest of the day; for we wish to visit a farm which is for sale at Madison, about seventeen miles from Nashville, and two and a half miles from the railway. It is said that this farm contains nearly one hundred acres of good bottom land, more than one hundred acres of second quality agricultural land suitable for grain and fruit, and about two hundred acres of pasture land. We think that it can be purchased for about twelve thousand dollars. It is said that there are on it over two thousand dollars worth of stock and farm implements. I desire to look at

this farm, and if it be the will of the Lord, I shall do so tomorrow afternoon. The farm has a roomy house, barns, and other buildings, and two and a half miles of good stone fence. Considering its advantages, its price is less than anything else we have seen in this part of Tennessee.

I have been instructed that the lands on which our school shall be established should be near enough Nashville for there to be a connection between the school and the workers in Nashville. Further than this, there are in Nashville large institutions for the education of the colored people, and our colored school is to be near enough these institutions for the wing of their protection to be thrown over it. There is less inclination to oppress the colored people in this section of Tennessee than in many other parts of the South. Prejudice will not be so easily aroused. The institutions that have been established for the education of the colored people are richly endowed and are in charge of white men. The presence of these institutions was one reason why Nashville was designated as the place in which the printing office was to be established. I was instructed that the work in the South should have every advantage to print and publish books, that this work might gain a standing far ahead of that which it has had in the past. It is to exert an influence that will bring intelligent colored people into the ranks—people who can work as teachers in the schools to be established for the colored people.

Suggestions have been made by some that it might be well to sell our property in Huntsville and move the school to some other place. But I have been instructed that this suggestion had its birth in unbelief. Our school in Huntsville is in a good location, and the large colored school which is carried on not far from there by those not of our faith has created an influence in favor of education [of] the Negro, which our people should appreciate. We should have in Huntsville facilities for the education of a goodly number of students. We should have a primary school and a school for more advanced students. It would take years to build up in a new place the work that has already been done in Huntsville.

My soul is stirred within me as this matter is presented to me. I have not yet been to Huntsville, but I have an article written regarding what should be there in the future.

We should enter at once upon the establishment, in suitable places near Nashville, of a school for white people and a school for colored people. The workers in Nashville will gain influence from these working centers. The teachers in these schools can help the work in Nashville.

We must plan wisely. God will go before us if we will look to Him as our counselor and our strength. We need to get away from our selfishness and begin to work for the Lord in earnest.

I wish to ask you if Willie is needed at once in Washington? If he is not, we could all work here for a time. But even should he go to Washington immediately after returning from Huntsville, I shall probably remain in Nashville for a time. Elder Butler and Elder Haskell are ready to begin their tent-meetings, and I desire to speak to the people. I wish to help the work in Nashville if possible.

Since coming to Nashville, I have not been able to carry any burdens. The Berrien Springs meeting was a heavy tax on me. I am better than I was, but by no means strong yet. The outcome of the meeting at Berrien Springs, as far as Dr. Kellogg is concerned, was not as we had hoped it would be; but we will put our trust in the Lord. I know that the enemy will try at every turn to discourage and disappoint us.

I do not think that my labors should be mainly for our own people, but for those who have not yet had the light of truth. I have less hope of success when working among those who have long known the truth than when working for those who have never had an opportunity to hear the reasons of our faith. If the enemy can keep our minds continually harassed by the wrong course of unsanctified men, who have followed their own way and their own will, he will have gained a great advantage.

I am perplexed to know just what burdens I should carry. When the Lord girds us with His strength, we shall have power to rise above the discouragement brought by the cruel, disloyal element, who are neither cold nor hot, who pretend to be in the truth, and yet are working against it in a way so insidious and indefinable that confusion comes into our churches, and our people become perplexed and discouraged.

May the Lord help us and strengthen us and bless us. If we look to Him and trust in Him, we shall not fail or become discouraged. We will leave with the Lord all the sad things with reference to Dr. Kellogg. If we can do him good in any way, let us show that we do not want to hurt him, but to help him. Let us avoid everything that would provoke retaliation. Let us give no occasion for contention. We are to move guardedly, walking in wisdom's way, true to the Lord God of Israel, glorifying His name in all that we do and say.

Lt 197, 1904

Evans, I. H.

Nashville, Tennessee

June 15, 1904

Elder I. H. Evans

Dear Brother,—

It is presented to me that you are in trouble and that satanic agencies are working through unconsecrated men who are not walking in the light of truth, but are setting their will against the will of God. Fallen angels mingle with fallen men to war against good. Everything but the Word of God controlling the heart is powerless against the passion that sways unconsecrated minds.

We are living in perilous times. The Lord has given light, but there are influences at work to lead men to mock at the light. Those who set themselves to oppose the plans of God's appointment

will be dealt with according to their works. In times of religious declension such as has been in Battle Creek, the judgments of God will come upon those who have been living in a state of rebellion, heaping up wrath against the day of wrath. My heart aches for those who have not heeded the messages that God has sent in mercy, to ennoble and to save. I am filled with sorrow for those who have despised and insulted the world's Redeemer by cherishing bitterness and wrath and hatred and evil in their hearts. The light which God sent to sanctify them they have despised, and their eyes have become blinded, their spiritual discernment perverted.

I am very sorry for the poor souls who have braced themselves to carry out plans that are rooted in self. Those who have lost their discernment of the will and way of God, notwithstanding His requirements have been laid before them in clear lines, will lead other souls into bye and forbidden paths. There is no safety for any one unless the truth is enthroned in the heart. We are not to put confidence in man or make flesh our arm. We are to be molded and fashioned by the precious truths of the Bible. Daily we are to hold communion with Him who knoweth the end from the beginning. Those who do not do this will be false and unreliable.

We are to watch and pray; for there are many who are blind leaders of the blind. There are some in Battle Creek who once knew the truth that are now clouds without water, carried about by the winds of controversy. They should beware lest they become trees without fruit, twice dead, plucked up by the roots. The solemn warnings against backsliding, presented in the Word of God, ought to make us afraid, greatly afraid, for our own souls. The Lord has been giving message to His people, urging upon them the necessity of enthroning Christ in the heart, of dying to self, of obeying the Word of God. The solemn realities of eternity demand that we do this. Resistance to the truth is the sin that will be charged against those who reject these repeated appeals—those who choose their own way and lead other souls, step by step, in false paths.

There are many men in our world who are like Cornelius. They are not fully informed in regard to the truth for this time; and yet, as did Cornelius, they fear God, and follow principles of righteousness. In every sphere of action they work on the principles that God accepts. All through the ages there have been devout men whose lives were an example that others might well follow. They have borne a clear, pure, undefiled testimony for truth and righteousness. In their high position of responsibility, even among accomplished worldly men, they were bright and shining lights. Not all men forget God in their investigation of true science.

As God worked for Cornelius, so He works for these true standard-bearers. He prepares the way for them to take the place of those who have been given a knowledge of Bible truth, but who have disappointed the Lord our Saviour. These men will be true to pure, holy principles in their investigation of the laws which rule our world. They will obtain a knowledge of God as Cornelius did—through the visitation of angels from heaven. That they may obtain advanced light, God places them in connection with men of superior knowledge regarding His Word.

There are men of nobility and influence whom the Lord will call into His work and use as His

witnesses, if unconsecrated men will not spoil them by flattery and exalt them as gods. There are men awaiting the call to action, who will stand for God in true integrity. They will have a hard battle to fight; for they will sometimes stand in sharp contrast with men who have sacrificed His cause and misinterpreted and falsified His Word. God's true witnesses will have fearful odds against them; they will have to meet falsehood after falsehood; but if they heed the message for this time, God will give them strength to conquer. He will enable them to testify, by purity and nobility of character, to the power of unadulterated principles. They honor the Lord God of heaven, and the sunshine of His favor will be distinctly seen amidst the clouds of unfaithful stewardship and the clash of falsehood. If they will cling closely to the hand of Infinite Wisdom, they will be given strength to press on in the narrow way cast up for the ransomed of the Lord.

Christ will not acknowledge a hypocrite, but He acknowledges and honors those who truly serve Him. He will guide them along the path that leads to everlasting life.

To know God in His works is true science, but to know God as He is in Christ is life eternal. Providence is still working amongst us. But many who profess to believe God's Word do not recognize His wonderful working power. Many professing Christians have not an experimental knowledge of God as He is revealed in His Word; therefore they fail to shine as lights in the world. All the disciples of Christ are bound to stand as light-bearers to the world. To them the words are spoken, "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.]

Brother Evans, stand firm for the right. Be constantly on guard. Be strong in the Lord and in the power of His might. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Ephesians 6:10, 11.] Much is at stake now. Those who have turned from the truth to fables will say anything that the enemy puts into their minds. I am charged to say, Believe them not; be not deceived. There are some whose words do eat as a canker, because they will not break from the fellowship of unholy angels. "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 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." [Verses 12-17.]

Tell our brethren who have not sacrificed their faith that God has a people even in Battle Creek. The Lord has warned His people against gathering into Battle Creek, because there they would hear that which would confuse their faith and mislead their judgment. They would not be able to discern that which lies beneath the surface. Who can foresee today the things that unthinking, unconsecrated men will do, and the risks they will run, because they neglect to make the religion of Christ their guide!

Christ is the Alpha and the Omega. He is the Rock that is higher than we are. He is our sun and shield. He is wisdom to all who desire to be wise. It is through His might that we conquer. Everything is to be shaken that can be shaken, that those things which cannot be shaken may remain.

When the Word of the Lord comes to churches and to individuals, there are always those who refuse to hear aright or to see aright. Their defective hearing and seeing put them far out of the way. I am instructed that I am not to stand before those who would interpret my words to mean what they want them to mean. Their eyes are so blinded that they cannot see; their ears are so dulled that they cannot hear. They circulate reports as being what Sister White has said, when I said no such thing.

My brother, you are in a straight place, but the Lord will be your frontguard and your rearward if you will put your trust in Him. Do not let unsanctified, unconsecrated men lead you or intimidate you. I have been instructed that it is time that there was a thorough investigation of the standing of the Medical Missionary Association and the Sanitarium. Let the strict examination be made in regard to the business that has been transacted in Battle Creek. This will show the standing of the institution. This investigation should have been made long ago. The business standing of all our medical institutions is to be carefully and correctly presented before our people, that they may know the real situation of the medical work, where it stands, what it is doing, whether or not it is producing as well as consuming.

Such men as have been losing their spiritual discernment are in a very perilous condition. The Lord calls now for men like Cornelius—men who are taught of Him. Men may have been all their lifetime professing Seventh-day Adventists, but this does not make them true men, sanctified and ennobled through the truth. There are some whose ways are right in their own eyes, and who suppose that they are wise, but they are foolish. They are building their house upon the sand, and when the tempest comes, the house will be swept from beneath them. They will perish because they did not build their foundation upon the solid rock.

May the Lord help you, my brother, to stand firm in this time of trial. I may not be permitted to go to Battle Creek. But if the Lord says, Go, be sure that I shall heed His word. Be of good courage in the Lord God of hosts. Let Him be your fear and your dread.

In haste.

Lt 199, 1904

Burden, J. A.

Nashville, Tennessee

June 15, 1904

Dear Brother Burden,—

I have many things to say which are greatly burdening my mind. I feel pressed as a cart beneath sheaves.

I have read your letter carefully. My brother, you will need much patience, but do not, I entreat of you, look on the dark side. If ever there was a time when we all needed to make haste slowly, it is now.

I have a message for you: Do not connect in any way with Battle Creek or with Dr. Kellogg. This God forbids. You will shortly see things that will show you the reason for this. I ask you to be of good courage. Satan is working in every way to bring in an element of rebellion and confusion. Please be patient for a little while longer. Your time and energy should not be absorbed in the health food work; this will not pay. Help them as you have opportunity, but do not bind yourself to that work.

The Lord will make it manifest to His people that He is God. He wants you to trust wholly in Him. Time is short, and we are seeking the Lord, that we may know and do His will. Let us, my dear brother, hide ourselves with Christ in God. Let us draw near to God, that He may draw near to us. We are every one of us to be heralds of the gospel, that the good news of salvation through Christ may be proclaimed throughout the world. Every soul who has not heard the third angel's message must hear it.

Christ is our Advocate in the courts of heaven. To Him we are to make all our appeals. Through Him we have peace with God and rejoice in the hope of salvation. We are to bear to others the glad tidings of pardon through Christ.

My brother, do not look on the dark side, but proclaim the glad tidings. Do not decide just now to give yourself up to taking a medical course. You know not what may take place. What you and your wife and your sisters need is a strong hold upon the One who can lead you safely. We are God's little children. We are to be as lights in the world, holding forth the word of life, proclaiming the good news of forgiveness and salvation through a crucified and risen Saviour. We are to walk and work in the meekness and lowliness of Christ, our hearts filled with His peace.

The enemy is trying to keep minds in an uncertain, unsettled condition, but Christ lives. He is light and hope and assurance forever. Let your light shine forth to others. Let the words of truth come from lips touched with holy fire. We need the life and peace and joy of Christ, that we may help the people.

The Lord is coming. Let the message of preparation sound forth everywhere. Let it reach from heart to heart, from home to home, from country to country. There are many who are waiting for this message.

Do not be discouraged. Everything may seem to be in confusion, but the Lord lives, and His peace and His comfort are for you. Difficulties will arise, but there is One who never changes.

I must now prepare to go to Graysville. We leave Nashville this morning. From Graysville we shall go to Huntsville. I have never visited either of these places.

All day yesterday we were looking at sanitarium sites. We looked at one beautiful place, about five miles from Nashville, away from the din and the smoke of the city. It is offered for thirty thousand dollars. There are three hundred and eighty-five acres of land, and should we decide to purchase the place, we should hope to sell enough to help to pay for the rest. This place would be a favorable location for a camp-meeting. Elder Butler and Elder Haskell have been searching for a place in the city on which to pitch the tent for tent-meetings, but have not yet succeeded in finding a suitable place.

I am trusting the Lord God of Israel. We are servants, entrusted by our absent Lord with the charge of His household affairs, and He expects us always to be ready for His return.

I must close now. Sara has just come in, and says, "Have you your things all ready for me to pack?" Be of good cheer. Have faith in God, and you will see of His salvation. I will write again soon.