

Ellen G. White Letters 201-409

Lt 201, 1904

Brethren Who Are Assembled in Council

Huntsville, Alabama

June 22, 1904

To my brethren who are assembled in council,—

I wish to speak a few words to you with my pen. I would not have needed to write this if you would stand in your place as men who have a work to perform. Our Brother Nicola should have been relieved of his responsibilities ere this. To every man is given his work. The light given me is that the school Board has not done its duty. Notwithstanding that the work on the farm and in the school has not advanced as it should have done, the same faculty have been permitted to exercise their judgment as fully capable men. The result of this has been that the efficiency of the school has been diminishing rather than increasing.

I do not condemn Brother Nicola. This is not my work. If the Board have long seen the lack and the necessity of advancement, and yet have made no change in the faculty, the remissness will be charged to them, and the Lord will look upon them with disfavor. They are supposed to take in the situation, and if they pass over deficiencies without making any change, they are guilty of neglect, and the Lord is displeased.

There is no reason why the Huntsville school and farm should show so little improvement. The Lord looks upon the neglect and charges it to the men who have failed to do their work. It is time that the Board awoke to their duty. The true application of the gospel removes all this spiritual apathy. The Lord calls for fresh power to be brought in by a change of men. No longer let the years pass without new capabilities being brought in—men who will introduce new methods and who will work with determined missionary spirit for the colored people. This school should be enlarging. This can be done and should be done.

This school should be filled with students; but as long as one stands at the head who feels himself to be all-sufficient, and who cannot see his deficiencies, how can this school be an example for other schools that will be set in operation?

Brother Nicola has been here for several years. Let him now give place for someone else to be tested and tried. A man is needed to stand at the head of the school with capabilities that he has not.

It is not right to try to make me carry the burden of doing the work of the Board. I shall not do it. I shall have no more to say in this matter. I shall call upon the Board to do their duty. Act like men, not with hesitancy and with apparent unwillingness to move forward. Do not throw on Sister White the burdens that you should carry.

Lt 203, 1904

Franke, E. E.

“Elmshaven,” St. Helena, California

October 1, 1903

Elder E. E. Franke,—

I have a message for you. During the night season I was in a meeting where you were speaking of Elder Haskell the words which your irritated imagination had been framing against him. There were evil angels in the congregation, who were presenting before you suggestions in accordance with your utterances. The human impulses were awakened, and your words revealed the venom of a heart controlled by evil angels. Had you been under the guidance of the Holy Spirit, you would have looked upon the aged servant of God with tenderness and love, seeing the good accomplished by the stern, hard, earnest, constant labors put forth by him and his wife.

The success that has attended Elder Haskell and his wife has not been used to glorify themselves, but to glorify God. They have sought to bring souls under the guidance of the Holy Spirit, and God has used them as channels through which to send light and truth to those in darkness. He has made their efforts successful, and they have been the means in His hands of opening the understanding of many, leading them to work for the salvation of others.

In the meeting there were not only evil angels, but good angels. One of dignity and authority addressed the meeting, speaking words of instruction to those assembled. He said that a rebuke should be given to the one who had spoken against Christ in the person of His saints. “The one who has spoken thus,” He said, “has so long indulged appetite that his stomach and nerves are diseased; and he speaks words that are cruel and untrue. A man who can give expression to sentiments such as he has given expression to at this meeting should cease all evangelical labor until he can understand that by his course he is lowering the tone of Christian character. His prejudices are unjust and without foundation. His mind has become diseased, so that he cannot distinguish between that which should be condemned and that which should be approved. The Word of God gives no one liberty to speak as he has spoken in any assembly where God is worshiped.”

Our Counsellor continued, “Call the most thoughtful, spiritual-minded of the church together, and lay the matter of grievance before several men of truth and righteousness. Let calmness and kindness prevail. Let the facts speak for themselves. Let confessions of errors be made. Then if there is not a clear and decided settling of the difficulty, tell the matter to the church, and let the voice of the church be heeded. But if any man refuse to hear the church, let him be set aside until he shall understand the true Christian methods of dealing with others.

“A minister of the gospel who acts as those act who have not the fear of God in their hearts, bringing in confusion and hindering the work, should no longer be granted credentials, unless he repents and gives evidence that an entire change has taken place in his heart. A man who follows such a course should not be acknowledged as a minister of the gospel; for his work is against the truth.”

The light given me is that our churches must not be spoiled by the unchristlike course of unconsecrated men. I shall have to make more public than I have done my letters of reproof and correction, because those who are reproved make known those portions of the testimony that encourage them if they will follow the course outlined by God and withhold the plain words of warning and caution. Such a course as this makes it necessary to present matters as they are, that the enemy may not be permitted to work his will upon our churches by leading them to suppose that Sister White's testimonies justify a man who wounds and bruises the souls of his fellow men.

Recently letters have come to me asking if I have condemned Elder Haskell and encouraged Elder Franke in the work that he has been doing against Elder Haskell. No, indeed! The light that has been given me is that Elder Haskell was not sustained by his brethren as he should have been during his labors in New York. It is the Lord's will that when His servants shall go into fields as difficult as New York, that they shall receive encouragement and help for the doing of that which needs to be done.

Lt 205, 1904

Franke, E. E.

"Elmshaven," St. Helena, California

October 9, 1903

Elder E. E. Franke,—

I have always taken a special interest in you and your family. You have made earnest, painstaking efforts to stand before the world and present the Word of truth. Were you wholly consecrated to God, your work would be a power for good. But you have not always labored in a way that God can approve.

You have some traits of character that unfit you to deal wisely with human minds. You do not work in a way that will produce the best results. You have chosen to work in a way that wears yourself out and absorbs a large amount of means.

This expensive outlay of means has been presented before you in its true bearing, and you have been told that such a way of working is not in harmony with the will of God. Your expensive and peculiar methods of labor may appear at first to make a strong impression on the people, but they soon reach the conclusion that the display is made to call attention to yourself and your wife and children. The large expenditure of means is not in harmony with the solemn truths presented. Self has been placed on exhibition.

The excitement under which you work is injuring your brain and wearing away your life forces. Your inconsistencies are becoming more and more marked. You act from impulse. Your perverse temperament, together with the sentiments and influence of your family, leads you to think that you are not given the honor that you deserve. You bring in discord and contention.

This is bringing such heavy burdens upon the cause that it must be dealt with. Elder Daniells has labored with you. Elder Haskell has labored for you in brotherly love, to save you from ruining your influence. He has felt that you have capabilities which, if kept under the discipline of God, would accomplish much good.

Your physical habits lead to wrong moral habits. The violation of right habits of eating, drinking, and dressing is displeasing to God and is disqualifying you for the gospel ministry. Whatever disturbs the harmonious action of one part of the body lessens the efficiency of the whole. The susceptibilities are paralyzed, and the truth loses its sanctifying influence on the soul.

Wrong physical habits injure the brain, and the whole system becomes deranged. An effort may be made to brace the wearied nerves by taking stimulants, but this will not remove the difficulty.

Unless a decided change is made, unless there is an intelligent recognition of the necessity of giving the brain rest instead of stimulants, the human agent will lose his self-control and will disgrace the cause of God by accusing his brethren unjustly.

This you have done again and again. The course you are following will result in dishonor to the truth unless you make a change. You present the truth to large congregations, and if there are those who accept the truth under your labors, you endeavor to bind them to yourself, as if they were your property. This is contrary to the Word of God. The minister who becomes filled with the idea that he is able of himself to gain success in the work of God, and who draws people to himself instead of to Christ, refusing to take the humble position that every minister of the gospel should take, is greatly dishonoring God.

Lt 207, 1904

Sperry, Byron

Nashville, Tennessee

June 28, 1904

My dear brother Byron Sperry,—

I plead with God, as your true and faithful mother and father would wish me to do, that He will save you from making shipwreck of the faith. Tempted and perplexed by Satan, you have lost much of great value out of your life experience that you might have retained and developed. Had you cultivated for wise and good purposes the talents God has given you, you would now be a power in the proclamation of the truth for this time. But you have not given your heart and mind unreservedly to the service of the Master. You have not obeyed the words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." [Matthew 6:33.] But there is yet time for you to give yourself wholly to the work of the Lord.

I saw an angel of God standing by your side, pointing you upward. This angel ministered to

your father and mother and has offered you his protection, but you have often turned from him and have been seeking to follow your own way. Thus you have become estranged from God.

You need constantly a heavenly guide. You needed this in your youth, and you need it now. Age is beginning to tell upon you, and more than ever you need the help of the divine Counsellor. You are living amidst the perils of the last days. Now, just now, you need the converting power of the Spirit of God.

Happy is the man who has discovered for himself that the Word of God is a light to his feet and a lamp to his path—a light shining in a dark place. It is heaven's directory for men. But there are many, O so many, who have no guide besides the opinions of finite men, prejudice, passion, or their own changeable feelings. Their minds are in a state of irritation and uncertainty. They suffer continually from mental fever.

Were you following Christ, the Word of God would be to you as a pillar of cloud by day and a pillar of fire by night. But you have not made the honor of God the first object of your lifework. You have the Bible. Study it for yourself. The teachings of the divine directory are not to be ignored or perverted. The divine mind will guide those who desire to be led. Truth is truth, and it will enlighten all who seek for it with humble hearts. Error is error, and no amount of worldly philosophizing can make it truth.

“Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.” [1 Corinthians 6:20.] What does the Lord require of His blood-bought heritage? The sanctification of the whole being—purity like the purity of Christ, perfect conformity to the will of the Lord. What is it that constitutes the beauty of the soul?—The presence of the grace of Him who gave His life to redeem men and women from eternal death.

Sin is a hateful thing. It marred the moral beauty of a large number of angels. It entered our world and well-nigh obliterated the image of God in man. But in His great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. Those who receive Him are born again. “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.]

Christ saw humanity, through the working of the mighty growth of sin, demoniacally possessed by the prince of the power of the air and putting forth gigantic strength in exploits of evil. But He saw also that a mightier power was to meet and conquer Satan. “Now is the judgment of this world,” He said; “now shall the prince of this world be cast out.” [John 12:31.] He saw that if human beings believed on Him, they would be given power against the host of fallen angels, whose name is legion. Christ strengthened his soul by the thought that by the wonderful sacrifice which He was about to make, the prince of this world was to be cast out, and men and women placed where, through the grace of God, they could regain what they had lost.

No entreaties are so tender, no lessons so plain, no commands so powerful and so protecting,

no promises so full, as those which point the sinner to the fountain that has been opened to wash away the guilt of the human soul.

Many who profess to be children of God have been placing themselves under the banner of rebellion. My brother, have you been doing this? I entreat you to beware. Those who use their influence to make difficult the labors of the men who are carrying heavy burdens in the Lord's work are dishonoring their Redeemer. Those who oppose the weary efforts of the men who are laboring in portions of the vineyard, that for many years have been left unworked, will have a heavy account to settle with God unless they make a change and co-operate with His appointed messengers. I greatly fear for those in Battle Creek who are allowing themselves to be led to endeavor to block the way of the work of God by their human devising. I am writing to them, hoping that they will heed the words of entreaty and counsel given me for them. I pray that they will obey the warning to be careful what course they pursue.

I pray that those in Battle Creek, who for years have resisted the admonitions of God, will discover their dangers before it is forever too late. There is hope for all who will see how perilous it is to deceive one's own soul. There is hope for all who will confess the folly of standing on the side of the first great traitor, of uniting with the satanic agencies who, clothed with garments of light, are contending against Omnipotence. Can men and women cherish thoughts and do deeds that are opposed to the will of God, and yet expect peace of mind? Can they be happy while they walk in the path that God has forbidden them to follow?

The Lord will not be trifled with. We cannot afford to expose ourselves to the wrath of the Lamb by disregarding the commandments of Jehovah. Those who follow on to know the Lord will know that His going forth is prepared as the morning. Those who are willing to learn the lessons that Christ teaches, and to submit to His will, will know how wonderful, how free, how complete is the forgiveness provided by Him who was wounded for our transgressions and bruised for our iniquities.

We hear of young people in Battle Creek being converted, and for this we praise the Lord. But how my soul has yearned to receive word that those who have left their first love had realized their condition and had turned to God in repentance. The message comes to them, "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, 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 3:17, 18.]

It is holiness that is the honor of a man. The fear of the Lord is the beginning of wisdom. Without this wisdom, any supposed knowledge or quickness that a man may have is worthless. The highest talents cannot give beauty to the soul unless they are consecrated to God. The unsanctified man may think that his knowledge of affairs and of men gives him power. But unless the truth is established in the heart, causing the life to reveal holiness to God, the talents are perverted, and the enemy uses his talents and abilities to lead him on to

ruin.

Lt 209, 1904

Henry, A. R.

Nashville, Tennessee

June 24, 1904

My brother A. R. Henry,—

I have a message for you. Let the longings of your soul for the rest of your life be after God. Is it well with your soul? Consider, O consider, and be wise, now, just now. The Lord has charged me to tell you that there is hope for you if you will turn about and serve Him with humility of heart. Break with the tempter, and take your stand under the bloodstained banner of Prince Emmanuel. Spiritual life is offered you if you will repent and obey the law of God. If you will submit your will to the will of Christ and accept of His salvation, you will be justified through the merits of the crucified and risen Saviour.

There is no safety in leaving Christ out of your life for one moment. A vigilant foe is constantly watching to find you off your guard, that he may take you captive. In perfect conformity to the will of God there is perfect safety. All the powers of the being are to be employed in the service of God. We are to ask and receive the power of the Holy Spirit. This is the life of the soul. This is its happiness. "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure." [Philippians 2:12, 13.] It is that we may have eternal life that God asks us to obey His law. The soul must have an indwelling Christ, or die.

The whole heavenly universe is subject to the laws of heaven. To these laws also man is subject. It is only by observing these laws that he can preserve the harmony and order of his being. If man disregards these laws, the balance of his being is destroyed, and a piece of God's workmanship becomes a wreck. Obedience to God's laws brings life and health and peace and joy; disobedience brings weakness and death.

God calls upon those who have backslidden to make a determined effort to obtain liberty and life, regardless of what others may say or do. Self is to be kept very humble. We cannot exalt ourselves and be safe. He who exalts himself and seeks to thwart the purposes of God is in fearful danger. Unless he sees his peril and makes a change, it would be better for him if he had never been born.

I have a message for those in Battle Creek who have been overcome by the temptation of the adversary. I call upon those who are accusing their brethren and who are taking an attitude that hinders the Lord's work to come into harmony. Criticize yourselves, not your brethren. Come into union with God and Christ; then there will be unity among you and your brethren.

My brethren, I declare to you the only safe course you can pursue for your present and eternal good is to lay hold on the hope set before you in the gospel. "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 the 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.]

"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 glory 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 we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." [Hebrews 3:1-6.]

O my brother, why have you made so many strange and crooked paths for your feet? God laid upon you the responsibility of setting your children a correct example in business and religious matters. Have you done this?

I beg of you, for Christ's sake, not to find fault with others, but to deal with your own mistakes. Notwithstanding the trouble and perplexity you have made for others, the Lord is very merciful, and if you repent, He will pardon you. But you cannot gain favor with God by trying to make your brethren appear in the worst light. Your only hope is to deal honestly with yourself. Keep away from worldly lawyers. This is the rock on which many have wrecked their barque.

We are deeply grieved to know that there are in Battle Creek those who, though professing to be medical missionaries, are not always Christlike in their dealings with their brethren. They have need of healing. But it will not help you to point to their deficiencies.

There is hope for all who repent. "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. Therefore I was grieved with that generation, and said, They do always err in their hearts; 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.

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Verses 7-14.] This you have not done. And because you have been regarded as a man of business ability, your influence has led others in wrong paths. I beg of you to stop and consider. Do not make a raid on your brethren. Leave them with God. Take hold of your own case. The question is one of life or death for you. Remember that if God is merciful to you, He will be merciful to others.

Remember that to a large degree you have originated the difficulties that have reacted on you. Improve the opportunity offered you to turn to God in repentance. You are not to convince others of their wrongdoing, but to take yourself in hand, and seek the Lord with all the powers of your being. "Today if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke." [Verses 15, 16.] Yes, they talked in a heated, excited manner. They stamped their feet and were determined to carry out their plans, even as you have been.

Your perceptions have been sadly interwoven with evil; but it is not too late to repent. Now, just now, the Spirit is calling you to return to the Lord. You have no happiness, no peace. Your desire to obtain money has been your snare. You have allowed this desire to lead you to embarrass the work of God. But is the money that you have obtained worth the anxiety, the toil, the misconception, the perplexity that it costs?

You are needy, helpless, undone. Plead the atoning sacrifice of Christ. Cease your rebellion against God. Open the door of your heart to the knock of the heavenly Guest. Your prayers are worthless unless you have faith in the One who gave His life for you. He died on the cross of Calvary that you might not perish. This is the great day of atonement, in which all are to humble their hearts before God, trusting in the efficacy of Christ's sacrifice.

The gifts of the Spirit, the promises of pardon, of consolation, the proffers of assistance, the invitations of love—all the provisions peculiar to the gospel are for you. However sinful you may have been, God will receive you if you will now repent. Seek the Lord while He may be found, call upon Him while He is near. Open your cold, proud heart to the Saviour. Confess, confess your sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.] Confess your own sins, and leave others to confess theirs. Make everything right between your soul and God. Accept Christ's gracious invitation. He will break the delusion that is upon your mind if you will lay hold of His strength. Will you not cease working in opposition to God? You have wrought out much on Satan's side, yet the Lord's hand is stretched out still. He is calling on you to repent; for the kingdom of heaven is at hand. Let your heart break; let your love go out to Him who gave His life that you might live. Let your will become submissive to the will of God. Then you will drink at a purer fountain, even the fountain of living water.

Lt 211, 1904

Ministers in Southern California

Nashville, Tennessee

June 30, 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.

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 discretely, 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's depending on the second tithe to meet so much of its expenses. I fear that if the brethren rely so much upon this that 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 expenses 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 has 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 we have had to borrow money, in order that something might be done at once. We have been obliged to do this, in order to fulfil the directions of God. Persons deeply interested in the progress of the work have borrowed money and paid interest on it to help 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 which God has given us, regarding the work in Southern California? 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.

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 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 coworkers 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 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 and over 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 213, 1904

Richart, Brother and Sister

Nashville, Tennessee

June 30, 1904

Dear Brother and Sister Richart,—

I am at present visiting my son Edson and his wife. I would very much like to sit down and talk with you, but as this cannot be, I will write to you to thank you, my brother and sister, for the encouragement you have given my son. He tells me that you have repeatedly sent him means to help the work here. We thank you for this.

We have had a very pleasant visit here. We found Edson so busy that he could hardly take time to sleep or rest. We have tried to help him carry the load.

I found my son living a few miles from Nashville on a ten-acre piece of ground. He has a small printing establishment here. He and his wife have rooms above his offices; but when we came, they gave up these rooms to us and took up their quarters in a small cottage on the place.

We have enjoyed the society of our children very much. Soon after we came here, Edson took us all for a trip up the river in his steamer, "Morning Star." Brethren Magan and Sutherland were here looking for land on which to establish a school for the training of teachers, and we thought that perhaps it might be well to look for a way up the river. Then, too, Edson was very weary, and so was I, and we thought that a few days' rest and quiet would be a blessing to us both. And it proved to be a very great blessing. I was able to sleep well every night while on the boat. The rest and peace did me much good. The scenery was beautiful, and we all enjoyed looking at it.

Our brethren were anxious to go up the river as far as Carthage, where they had heard that land could be purchased for five or six dollars an acre. But when they reached there, they found, on making inquiry, that land is just about the same price as it is nearer Nashville.

I will send you a copy of a letter that I had written about the places we have visited in the South. Last Monday we went to see a place about five miles from Nashville that is offered for sale for thirty thousand dollars. There were some who thought that this property might be used for sanitarium work. The place is a beautiful one, and the house is elaborately finished inside with fresco work. But it would not do at all for a sanitarium.

As I looked at the beauty of the rooms, I did so want to repeat the words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." [1 Corinthians 2:9.]

Of the patriarchs and prophets it is written, "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 an 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 for them a city." [Hebrews 11:13-16.]

"The city had no need of the moon, neither of the sun, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." [Revelation 21:23-27.]

"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?" [Hebrews 2:1-3.]

Lt 214, 1904

Hare, G. A.

Washington, D. C.

August 1904

Dr. G. A. Hare

My Brother,—

At times in the past your life has not been of a character to glorify God. You have made grave mistakes and have given occasion for others to say that which has hurt your reputation as a Christian.

You and your wife have been lax in regard to the principles of health reform. You have said that your wife thinks she could not live if she did not eat meat, and you I fear take it for granted that she must have it. I have met cases before where it was said that the blood was turning to water, and where physicians have said that meat must be made the principle article of diet. But my message to such has been, Let meat alone, and the health will change for the better. Accustom yourselves to a fruit and vegetable diet, and receive the message that the

Lord has given to His people on health reform.

The sickness of your wife is a sickness caused in part by her diet. The use of flesh meats is largely responsible for her ill health. If she would take up the work God has appointed her to do, if she would be truly converted and adopt a healthful diet, subsisting on simple foods for one year, she would find her health improving. By the exercise of faith and prayer, she would have strength to overcome her desire for that which is injuring her.

As a physician it is your duty to understand the evils of a flesh-meat diet; as Christians it is your privilege to bring your desires and appetites under the purifying, refining influence of the Spirit of God. Those who make their diet of fruits and grains and vegetables are much more susceptible to religious influences than are those who indulge their desires for flesh meat. I have no recommendation to give in the line of eating the flesh of dead animals.

I am instructed to say to you that your indulgence in meat-eating is educating your children to form wrong habits of living, and it is inconsistent with the principles for the promulgation of which our sanitariums are established. In our sanitariums an example of meat-eating should not be given by those who stand as the representatives of health-reform principles. Fruit and grains, if carefully prepared, will be found to be more palatable than meat. Our health institutions are to be an educating power in the world, teaching men and women to discard those habits and practices which tend to keep them in sickness and wrongdoing.

I plead for our sanitariums to be located away from the cities, where the children and youth can learn to cultivate the soil and to develop naturally. In the country they can develop healthful bodies and clear minds by the exercise to be found in out-of-door work. This is in harmony with the instruction that has been given me. We should endeavor to establish our institutions where there is plenty of land to be cultivated. The patients should have plenty of outdoor employment and recreation. Give them opportunity to exercise their muscles by caring for flowers and fruit and vegetables. There is healing for disease in out-of-door life. The Lord will act His part in providing sunshine and showers; let men and women be taught to do their part in cultivating the soil.

Fruits and grains and vegetables are the very best kinds of food for your wife and family. It is quite a common thing in these days for animal flesh to be diseased. Fish also is coming to be largely diseased. Flesh eating will prove injurious, but a healthful diet will build up physical and mental strength and make men strong and more intelligent for the work He intends them to do in the world. As intelligent human beings God expects us to place ourselves in right relation to life; we can only secure the best dispositions and inclinations by leaving alone those things which we know to be injurious to physical, mental, and spiritual life.

Not long ago a sister came to our sanitarium in Wahroonga, Australia, who had not learned to overcome her desire for flesh meat. Her husband was a physician, and it was hoped that when she was in a place where she could have an abundance of fresh fruit and the best kind of food, she would lose her taste for meat. But unless meat was provided, she imagined she was sick and faint and would at times sink off into unconsciousness. A letter was written to me asking counsel. The case of this woman was revealed to me, and I was shown that she was allowing

her desires to control her physical system for evil. I wrote to the physicians that it would be better [for] this woman healthwise if she would leave meat alone entirely; for the use of meat tended to animalize her nature and to make her disposition changeable and excitable.

I had myself long before this discarded the use of meat and had firmly resolved that I would not again make this an article of my diet. There was a time when I thought, as many others have thought, that meat was essential for my life. I suffered from fainting spells, which at times were very severe. But the light of health reform was given me, and I was shown the dangers of meat eating. The effect of meat upon the system is to stimulate, but the period of stimulation is always followed by feelings of depression and lassitude. I was counseled by One who never makes a mistake to avoid the use of this stimulus. I was also instructed that rich pastries and sweetened breads were not best for the health of the human stomach. The rich desserts sometimes brought on the table near the close of the meal are detrimental to health. They can be dispensed with, and thus time and money and health be saved.

Brother and Sister Hare, the Lord wants you to sanctify yourselves, body, soul, and spirit, for your own good, for the good of your children, and for the good of the sanitarium. The Lord has not left you. But He would have you come into right relation to Himself and to thoroughly cleanse your souls from everything that would defile. You need the experience of a thorough work of grace on the heart before you can truly reveal the value of health reform. "I beseech you by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Romans 12:1.] It is required of you that you bring the principles of health reform into your life practice. This means everything to you. You will have severe battles to fight with your inclinations and your old habits; but this conversion must take place in your lives before you can be prepared for the perfect indwelling of the Spirit of God. This is your hope of success in perfecting a Christian character. Your mind must be cleansed, your soul refined. Then you will be prepared to help your children to be what God desires they shall be. True conversion will prove a great blessing to Brother and Sister Hare.

For forty years I have taken only two meals a day, because I have believed it best for me to do this. I realize that I must eat simple, easily digested foods. No cheese or butter comes on my table, but we are careful to provide good, palatable, and nourishing food. We cannot expect the stomach to be in a healthy condition if we are careless in regard to our eating. We should treat it wisely. We have no right to put into it at one meal a heterogeneous mass of food without regard to the disagreement that may be caused thereby. God has given us thinking powers to reason about these matters, and we are guilty before God if we do not study from cause to effect.

If we do not have respect for the organs of our bodies, our health will testify to the abuse. I say to you, Take care of your digestive organs. Your will must control your desires. By the exercise of the will power in the matter of mastication you can bring your food into a proper state for stomach digestion before it leaves the mouth.

The organs of our body should be regarded as sacred machinery, which must not be neglected

or overworked. Eat simply of a few things at one meal. I follow this practice, and I find that in two meals a day I can fully satisfy my needs. Our table is never set for the third meal; yet if any of my workers desire an evening meal, they are at liberty to take it. Flesh meat we exclude from our table altogether.

We have a continual warfare to maintain against our individual habits and practices; but it is possible for us to come off more than conquerors in our battle with self. We will do much to aid in the work of overcoming if we will heed the following simple rules:

Eat simply and slowly. Encourage a cheerful spirit, and let your conversation be pleasant and uplifting. Let the words of your mouth express gratitude to the Father above. Let the spirit of faultfinding and complaining be put away, and encourage a spirit of peace and lovingkindness. Enjoy the good gifts of God; ask His blessing on the food you eat, and leave the table, not with a loaded stomach, but with a grateful heart for the blessings received.

If we will exercise good, sound, common sense in the matter of diet, the one who prepares our food will not be made a slave to our desires. O that we might see the working [of] the subduing power of grace upon human hearts. I ask you that you will let the grace of Christ prepare you, body, soul, and spirit, for the companionship of holy beings in the kingdom of heaven. This fitting up must be a daily work, a daily fighting against earthly desires, a daily conquering of human tendencies. Will you be a conqueror?

Lt 215, 1904

Davis, Marian

Nashville, Tennessee

June 30, 1904

Dear Sister Davis,—

Friday morning, June 17, accompanied by Willie, Sara, and Maggie, I left Nashville for Graysville, where I spent Sabbath and Sunday.

I found that the work at Graysville has made much progress. Graysville is a homelike place, a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists. Timber is cheap in that part of the country, and building does not cost as much as it does in many other places.

On Sabbath morning I spoke to a large congregation in our church. The Lord was with me, and I had much freedom in speaking. Three ministers from outside churches were present. Elder Butler spoke in the afternoon.

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school buildings, and then we visited the twenty-five-acre farm on the hill, which is largely planted out to peaches. The young trees look thrifty. After looking at this, we went to see the four-hundred-acre farm which has recently been

acquired by the Conference and has been leased to the school. On this farm we saw large fields of corn being cultivated by the students, broad pasture land, and on the hill thirty acres of strawberries.

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present.

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is as healthful a location for a sanitarium as I have ever seen. It is a place that you would delight in. The view from the top storey is very fine. I was taken to the spring, which is a little farther up the mountain. This spring gives an abundance of soft, pure water and is a treasure of inestimable worth.

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate, and the friends came out and shook hands with me. Whole families, father, mother, and children, came out to speak to me, and I shook hands with each one, not forgetting the children.

We found Brother and Sister Stewart living in a home of their own. They have a comfortable little cottage and two acres of land planted with berries, grapes, plums, and other kinds of fruit. Twice while I was in Graysville they sent me a box of raspberries, which they had picked from their own garden.

Brother Robert Kilgore has a home in Graysville. He is now holding tent meetings in a village in northern Georgia, about seventy-five miles south. Sister Kilgore is with him. Their son Charles is business manager of the Graysville school. He went with us to show us the different places of interest.

Elder Smith Sharp lives near the school, and his daughter, Mrs. Lenker, who for several years has been matron of the school home, is now living in her own new house nearby. Brother and Sister Lenker entertained us during our visit.

Elder Sharp's mother lives with him. She is nearly ninety years old. She is a cheerful woman, in possession of all her mental faculties, but is blind and almost deaf. We had a very pleasant conversation with her, and before we left we had a season of prayer together.

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there.

Early on Monday morning we took the train for Huntsville. We reached the school at one o'clock the same day. That afternoon we were taken over a portion of the school farm. We find that there are nearly four hundred acres of land, a large part of which is under cultivation. Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made

great improvement. He set out a peach and plum orchard and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked very hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers and with the means necessary to make the needed improvements, the advancement made would have given Brother Jacobs encouragement. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing. Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the property there and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville school farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become and what those may become who go there for instruction if His plans are followed.

There is need at the Huntsville school of a change in the faculty. There is need of money and of sound, intelligent generalship, that things may be well kept up and that the school may give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. There is not a bathroom on the premises. A small building should be put up in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time and how to work with their hands and with their head to win their daily bread, that they may go forth to teach their own people. The bread-winning part of the work is of the utmost importance. They are to be taught also to appreciate the school as a place in which they are given opportunity to obtain a training for service.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve

faithfully in some capacity.

No laxness is to be allowed. The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

Each student is to take himself in hand and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish spirit in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails and make the needed repairs. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Businessmen will notice the appearance of the wagons and harnesses and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be thorough in all they do. "He that is faithful in that which is least is faithful also in much." [Luke 16:10.] Little things needing attention, yet left for days and weeks till they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father.

Christ is pleading for us in the presence of God, and we are to lay aside every weight, "and the sin which doth so easily beset," in order that we may follow our Lord. [Hebrews 12:1.] All that we do, whether it be done with the hands or with the head, is to be done with exactitude. Then Christ is not ashamed to call us brethren.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ cannot abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories

of the truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God cannot bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like one striving for the mastery, yet cumbering himself by clinging to heavy weights.

To Brother Rogers, who is to take charge of the Huntsville school, I would say, Look to Jesus, the author and finisher of your faith. You will have provocations, but do not lose your patience and your self-control. Do not allow yourself to be easily provoked. I am sure that you are in the right place, and I ask you to work with an eye single to the glory of God.

We left Huntsville on Wednesday afternoon and reached Nashville at seven on the evening of the same day. Since our return we have been looking for places suitable for sanitarium work. Yesterday evening Edson and Emma and I rode out to see a place about five miles from Nashville. It is an old-time plantation. There are three hundred and eighty-five acres in the property. The house is a large brick one and stands in one of the most beautiful groves of trees I have ever seen. It would be an excellent place for a camp-meeting. But we are quite decided that it is not suitable for sanitarium purposes. A great many changes would have to be made in the house to adapt it to our work. Besides this, part of the land is bottom land, very low, and at certain seasons of the year is covered with water. The river runs on two sides of the property. We do not think that it would be wisdom to pay thirty thousand dollars for this place.

We are much more favorably impressed with another place at which we have been looking. This is known as the Boscobel College and in the past has been used as a girls' school. There are two large brick buildings and ten acres of land. We are told that the place can be leased for a moderate rental. There are about fifty rooms, partially furnished, and the place is supplied with city water and is provided with a good heating apparatus and with other facilities necessary for sanitarium work.

About nine miles from Nashville, toward Edgefield Junction, Brethren Sutherland and Magan found a farm of four hundred acres for sale, which they thought might be used for school purposes.

As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place needed for our school work here. The house is old, but it can be used until more suitable buildings can be erected.

Other properties were examined, but we found nothing so well suited to the work. The farm is so large that it not only affords a place for the school for the training of white teachers, but a place also for a colored sanitarium and a training school for colored students. The school for white people and the sanitarium and school for colored people can stand entirely separate, and yet the teachers can counsel together; and the forces of both will thus be strengthened.

The price of the place, including standing crops, farm implements, and over seventy head of

cattle was \$12,723. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible Brethren Sutherland and Magan, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter.

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs, and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, the history of our message; and special instruction will be given regarding the cultivation of the land. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

Lt 217, 1904

Young, W. R.

Nashville, Tennessee

July 3, 1904

W. R. Young

Stockton, California

My dear Brother,—

I have received and read your letter. I am glad to hear from you and very thankful to know you are rejoicing in the love of God. I praise the Lord. He is everything to those who believe in Him.

I hope that your brothers are serving the Lord. Time is fast passing. The end is near. We need a preparedness to meet the difficulties of this time. There is a great deal of religious sentiment in our world and but very little real Christianity. We need now to be diligent Bible students. Men will say, "Lo, here is Christ," and "Lo, there is Christ," to draw people away from the real to the false. [Matthew 24:23.] The Word of God is to be our guide and counselor. Christ is the only safe leader. "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.] "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." [2 Corinthians 3:18.]

My brother, may the Lord keep you by His power and lead you and guide you. I believe He has impressed you to give of your means for the establishment of His work in Washington. A sanitarium and a school are to be established at the capital of our nation. I hope that you will

be able to send the brethren there one thousand dollars. They need means very much, and now is your opportunity to help.

Here in the South there are many lines of work that need help. A Sanitarium for colored people has been started in the city of Nashville. The work is carried on in a rented building. The patronage of this institution is good. The brethren are wondering whether it would not be best to purchase the building, that they may make some needed changes and improvements.

I will send you several copies of a pamphlet giving the particulars regarding this Sanitarium. Please put these pamphlets in the hands of your friends, asking them if they will not try to interest others in the enterprise. My son Edson has carried the burden of this institution on his soul. He is very anxious for its future. Will you not make a gift to this work?

Do not allow your means to be tied up in any speculation. The money that the Lord has entrusted to His people is now greatly needed in His cause. Will you not be our right-hand helper in trying to secure means with which to provide this little Sanitarium with the facilities that are needed for its work? The Lord will bless all who will help. O that our people in California would only realize the situation and make earnest efforts to relieve the necessities of this poverty-stricken field! We must have help. In the name of the Lord we plead for it. Will you not do what you can to collect means for the colored Sanitarium in Nashville?

You say, my brother, that some have asked you to take one thousand dollars worth of stock in the Alaska Fishery Development Company. You say, The Secretary of the Company told me that he was to start a self-sustaining missionary station and have a church school; and that you had given your sanction to their work. Brother E. E. Cooke of Stockton told me that you told Brother F. H. Watson that the Lord had called him, Brother Watson, to that work, and that he must not let any one turn him away from it.

Now, my brother, this is a surprising statement. Your letter contains the first intimation I have had that I am supposed to have favored any enterprise such as a fish cannery being started by our people. This is entirely new to me. My helpers remind me that at the camp-meeting held in Oakland in 1901, Brother Watson talked with me about his going to Alaska as a self-supporting missionary, saying that he could take his tools, and work in the shops, and at the same time preach the truth. I told him I thought it would be right for him to do this.

But I could not encourage my brethren to enter into the fish canning business or any similar business. I did not tell Brother Watson that God had given him that work to do, and that he must not let any one turn him away from it. There has been some misunderstanding regarding the meaning of my words of advice.

There is a most earnest work to be done now, just now, to prepare a people to stand in the day of the Lord. In this work we are to use all our means and all our influence. But I have a painful sense that money which is needed in the Lord's cause is being drawn from our people for various worldly enterprises. Example after example has come to our notice where men have persuaded our people to invest their means in some such enterprise as the one you mention in your letter, with encouragement that the profits would be used in missionary

work, but in the end the enterprises have failed.

At this time money is greatly needed in the work of the Lord. God calls upon His people to place their means in the bank of heaven, beside His throne. Do not allow your means to be buried up now, when there is so much need of it in the Lord's work. And if you know of others who have money to spare, ask them to place it in the bank of heaven. The Lord will bless them in helping to get the truth before those who know it not.

The night before last a very impressive scene passed before me. I saw an immense ball of fire fall into the midst of some beautiful mansions, causing their instant destruction. I heard some say, "We knew that the judgments of God were coming upon the earth, but we did not know they would come so soon." Others said, "You knew! Why then did you not tell us? We did not know." On every side I heard such words spoken.

In great distress I awoke. I went to sleep again, and I seemed to be in a great gathering. One of authority was addressing the company before whom was spread out a map of the world. He said that the map pictured God's vineyard, which was to be cultivated. As light from heaven shone upon any soul, that soul was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated:

"Ye are the salt of the earth; 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 trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that 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." [Matthew 5:13-16.]

Then I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.

Then this map was removed, and another put in its place. There were streaks of light from heaven in a few places. The rest of the world was as dark as midnight, with only a glimmer of light here and there. Our instructor said, "this darkness is the result of men's following their own counsel. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel. In the Southern field, where there should be bright beams of light, there is much darkness."

Lt 219, 1904

NA/Sister

Nashville, Tennessee

July 6, 1904

My dear sister,—

I am up early this morning, as I always am, and before any one is stirring, I will write you a few lines. For several weeks I have been with my son Edson in Tennessee. We end our visit today. Yesterday we were in a council meeting in which we tried to lay plans for the advancement of the work in this needy field, and especially for the advancement of the Huntsville school. I bore a very plain testimony, saying that the cities of the South must be worked.

I received your letter and the ten dollars which you sent, and I thank you. I shall appropriate your gift for the colored Sanitarium that is in operation here in Nashville. Every dollar is a help.

I would be much pleased to see you and talk with you. But this can not be. How thankful I am that we can all hold communion with the Lord Jesus every moment. He will give us just the help that He sees we need. We will receive comfort and hope and courage from His divine presence. How precious is the thought that He, the Majesty of heaven, the Prince of life, laid aside His royal robe and kingly crown and clothed His divinity with humanity, that He might place human beings on vantage ground. Through His grace men and women may become partakers of the divine nature. Thus they may be sanctified, purified, ennobled. Men and women may be one with Christ as He is one with the Father. What possibilities, what privileges are ours!

May the Lord Jesus strengthen you, and may you be His channel of light. May you receive richly of His grace, that you may impart to those who need words of comfort and encouragement.

In closing, I thank you again for your gift. I know that the workers at the Sanitarium will greatly appreciate it. I will send you a copy of The Southern Missionary, which will give you a description of this Sanitarium.

Is there any one of my books that you have not, that you would like? If there is, I would be glad to send it to you.

The sun is shining in at my window. Light, light, how good it is! How thankful I am that we can have Christ as our light.

Your sister in Christ.

Lt 220, 1904

NA/Sister

Nashville, Tennessee

July 6, 1904

Dear Sister,—

I have been in the South for five weeks, going from place to place, viewing the work, and seeing the needs of the field. We are making special efforts to help forward the work among the colored people.

Schools should be opened in many places, in which colored people can be educated to work for their own race. Mission schools must be opened, in which old and young may be taught.

Treatment rooms and small sanitariums must be established; for the people must be taught how to live healthfully. There is much suffering amongst them.

I present to you this portion of the Master's vineyard which has been neglected, but which must be worked. I make an earnest appeal to all who love the Lord Jesus to do all they can to help at this important time.

The Lord instructed me that much could be accomplished by placing self-denial boxes in the homes of our people. I acted upon the light given. I am glad to learn that the love of Christ has moved many hearts and that so large a number have responded. My heart says, Thank God for the good results that have been seen. The money sent in from these self-denial boxes helps in the accomplishment of the great and good work that we desire to see done.

Many should become interested in the work of placing these boxes in homes. Ask old and young to aid the work for the colored people by placing these boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master.

Tell the little ones about the work that is being done for the colored children who have been so greatly neglected. Tell them that the money they put into the self-denial boxes is used in giving colored children some of the blessings white children are so abundantly provided with. Schools are started in which the colored children are told of the love of Jesus.

Invite those not of our faith to do all they can for the advancement of this work. The Lord has placed the responsibility upon them. He expects them to act their part. As they have received, so they are to impart.

Lt 220a, 1904

NA/Brother

Nashville, Tennessee

July 6, 1904

Dear Brother,—

I have been in the South for five weeks, going from place to place, viewing the work, and seeing the needs of the field. We are making special efforts to help forward the work among the colored people.

Schools should be opened in many places, in which colored people can be educated to work for their own race. Mission schools must be opened, in which old and young may be taught.

Treatment rooms and small sanitariums must be established; for the people must be taught how to live healthfully. There is much suffering among them.

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Invite those not of our faith to do all they can for the advancement of this work. The Lord has placed the responsibility upon them. He expects them to act their part. As they have received, so they are to impart.

Lt 221, 1904

Foote, Frank

Nashville, Tennessee

July 6, 1904

Dear Brother Frank Foote,—

For years we have been deeply interested in the work for the colored people of the South, which has been so long neglected. As we have travelled from place to place, we have seen the poverty-stricken condition of this field. I have visited the school at Huntsville, Alabama, and have seen the land that was provided for the school by the General Conference. A school has been conducted there for years. Although the land is good, for lack of funds the buildings have not been kept up and are in great need of repair. Some new buildings must be erected, one of which should be a small sanitarium. In connection with the school and sanitarium a useful line of educational work is to be carried on in training students for medical missionary work. Many can be fitted to give treatment to their own race.

There is little at the Huntsville school to make the place attractive. Its facilities for doing the work it should do are very meager. We desire to do a strong work in preparing the colored

people of the South to do the work that must be done for their own race.

Brother Rogers has been chosen to act as business manager and principal of the Huntsville school. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. He is a teacher of experience and is a capable manager. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school lines and in industrial training. The efficiency of the school will be much improved this year.

The Huntsville school is in great need of immediate financial help so that the proper improvements may be made before the opening of the fall term of school. Then there is the great need of the mission school work throughout the whole South. Hundreds of these mission schools must be established, for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been especially presented before me. But the work is almost at a standstill for the lack of money to provide facilities and pay the wages of the teachers.

If the means in the hands of our brethren could be now brought into the work, we would feel very thankful, and the work could go forward as God designs it should. I now ask you, Can you not assist now in this very important and needy work? Can you not make donations to the work in the great Southern field, and can you not loan money to advance the interests of this work? I ask, Are you not willing to put your money into a work that will give an interest which will double the investment? I call upon you, my brother, to help with the means which the Lord has placed in your hands as His steward, a work that must be done at this time.

Of late, as the needs of this field have been pressed upon me, I have been able to sleep but little. Medical missionary work must be carried on among this people, who must be given a training in nursing, cooking, and in other important lines of work. There are those among them who must be trained to labor as teachers, Bible workers, and canvassers.

Brethren Sutherland and Magan, W. C. White, J. E. White, and others have been searching for proper locations for school farms. A most desirable tract of land has been purchased near Nashville, and on this place a school will be established in which teachers will be trained to conduct mission schools for colored people. This training school will be opened this fall. An industrial school for colored students should, as soon as possible, be started near Nashville.

We know that there is money among Seventh-day Adventists, and we hope the Lord will inspire hearts to help us in preparing buildings and facilities for important school work in this very needy field.

The truth must go forth to all the world. Will you help us now; for little can be done until means shall come to be used in carrying forward the work in this neglected part of the Lord's vineyard. May the Lord move upon your heart to put your means into circulation in His work, where it will be used by Him in the saving of many souls.

Lt 223, 1904

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

Huntsville, Alabama

June 15, 1904

Dear Brethren Daniells and Prescott and Dr. Hare,—

During the past night scenes that clearly outline our present position were vividly presented to me. Scenes that had passed before me while we were on the steamer “Morning Star” were again presented. These representations, with the instruction given me, make clear to my mind the experience of the Berrien Springs meeting and of the councils which followed in Battle Creek. The longsuffering patience of God and His wonderful forbearance were manifested during the Berrien Springs meeting. Once more the Lord held forth to men, who have been linking up with worldlings and working with unbelieving lawyers, the words of love and mercy that He has been speaking for years.

The meeting at Berrien Springs was an occasion of great perplexity to many of our brethren. It was a time of heavy burden and taxing labor for me. The Lord strengthened me and gave me power to stand before the people and speak words of counsel and encouragement. A special message of hope and courage was given for the men at Battle Creek. Oh, why did they not lay hold of it? There was opportunity for them to be placed upon vantage ground. Why did they not appreciate this opportunity? Greater evidence will not be given them that God is calling for a change of attitude. Some good confessions were made, but some chose to justify themselves and demanded concessions from their brethren.

The Battle Creek Council

I have been given no encouragement to go to Battle Creek. I was shown that efforts would be made to call our leading men to Battle Creek to investigate the Scriptures and discuss points of difference. I was then instructed that the students who had been called to Battle Creek, and the ministers held there, are in a dangerous atmosphere. The proposition to continue the same relations to Battle Creek, which again and again have been pointed out as detrimental, and the proposal to do that which should not be done are ill-timed and dangerous. The result of these relations is unbelief in the movings of the providence of God. The testimonies that the Lord has given to establish the faith of His people in His Word have been made of no effect.

Men have sneered at the thought that it was God’s judgments which had come upon the institutions in Battle Creek. Notwithstanding this, God’s hand of mercy was not withdrawn from the institutions and the men in positions of responsibility. He still strove to save those who have been binding themselves up with worldlings.

God sent His judgments on the institutions at Battle Creek for the purpose of scattering the many people congregated in that place. Those who counterwork the work of God, those who disregard His Word must beware lest they bring upon themselves a still more severe retribution. The Lord’s long forbearance has been interpreted by some to mean that there was no special need for repentance. “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.]

I have been instructed to say that altogether too long have our ministers been answering the calls to come to Battle Creek to attend counsels. That which has been done by calling men away from their work to attend such councils in Battle Creek for the purpose of bringing about a better understanding has failed to meet our expectations, because leading men in the medical work were determined to carry out their cherished plans; and at the close of each council, these men have made representations that they had gained decided victories.

It has been shown me that the effort made at Berrien Springs to save the leading men in the medical work was interpreted by them as a victory over their brethren and has been used to strengthen their hands in the carrying out of their purposes. The gracious invitation was given, “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.] But the invitation was not accepted. The Lord says, “Why will you not come to Me and find rest? Why do you refuse My outstretched, helping hand?”

After speaking for the last time at Berrien Springs, a scene passed before me, showing me that some would construe what had been done at that meeting to save them as special victories for their side. I saw evil angels working with their deceptive sophistries on men’s minds, so that they might work on other minds to deceive if possible the very elect. I was filled with an intense desire that those who were deceived might come to the light.

Our brethren are not to be called to Battle Creek to hold a council for the examination of doctrines, while the men who profess to know the truth remain surrounded by a cloud of unbelief. Our ministers, instead of turning their faces toward a council at Battle Creek, should be considering the thousands of people in the cities of America who should be hearing the message of warning. These cities have been strangely neglected, and the judgment will reveal the result. By the large investments of means in the Battle Creek Sanitarium, many have been robbed of the help that God designed them to have.

This is not a time to call from the field our leading workers to discuss and adjust points of difference between the medical workers and the workers in other lines. The remedy for many of these difficulties will be found in heeding the messages of counsel published in recent testimonies.

The present is a time for aggressive work in the field. To our brethren in Washington the word is given, “Arise and build.” [Nehemiah 2:20.] To our people in all the Conferences the word is, “Strengthen the hands of the builders.”

Nehemiah’s Experience

Let those who are asked to leave their work to engage in a council at Battle Creek read the sixth chapter of Nehemiah:

“It came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates:) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you. Yet they sent unto me four times after this sort; and I answered them after the same manner.

“Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein it was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now it shall be reported to the king according to these words. Come now therefore, and let us take counsel together.

“Then sent I unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.” [Verses 1-8.]

History is being repeated. Work of this nature has been done and will be done again.

Nehemiah continues: “For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came unto the house of Shemaiah, ... who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple, for they will come to slay thee, yea, in the night they will come to slay thee. And I said, Should such a man as I flee? And who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so and sin, that they might have matter for an evil report, that they might reproach me.” [Verses 9-13.]

A work similar to this will be done, and Seventh-day Adventists will have to meet it.

“Finally, my brethren, 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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench 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.” [Ephesians 6:10-17.]

The Work in Washington

The Lord calls upon His people in every state in America to come up to His help in the establishment of His work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present, the work in Washington is to be our first interest. There are many lines of work to be carried forward in different places. But our first interest just now is our work at the capital of our nation.

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special directions that the publishing work done at Battle Creek should be transferred to Washington. The directions were so plain that we could see there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way for the establishment of important interests at Washington. Thus far He has helped us in a way that leaves no room for any one to doubt or question.

The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly.

Proving the Lord

We read in Malachi: "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth; for He is like a refiner's fire, and like the fuller's soap. And 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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come unto you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." [Malachi 3:1-5.]

The evils mentioned here are to find no place in any of our institutions. God has always reproved anything approaching to unfair dealing in any line of His work. His work is to be established in equity and righteousness. "From the rising of the sun even unto the going down of the same," He declares, "My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen." [Malachi 1:11.]

The work that shall be carried forward in our institutions is to bear the precious fragrance spoken of in His Word. Those not of our faith are to be given clear evidence that in the work done by Seventh-day Adventists there is not a trace of dishonesty. "Ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith the Lord of

hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity. For the priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." [Malachi 2:4-7.]

"Will a man rob God? yet ye have robbed Me. But ye say, Wherein have we robbed Thee? in tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." [Malachi 3:8, 9.]

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [Verses 10-12.]

When those who have had great light will humble their hearts before the Lord, confessing their sins, these gracious promises will be fulfilled. But there are those who need to learn that God will not serve with the sins of those who depart from truth and righteousness.

"Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God; and what profit is it that we have kept His ordinances, and that we have walked mournfully before the Lord of hosts. And now we call the proud happy; yea, they that work righteousness are delivered; yea, they that tempt God are even delivered." [Verses 13-15.]

There are those who have cherished these very sentiments. But now another side is presented. "Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels, and I will spare them, as a man spareth his own son that serveth him. Then will [ye] return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." [Verses 16-18.]

The closing words of this Scripture outline the experience that the people of God are yet to have. We have a wonderful future before us as a people. The promises of the third chapter of Malachi will be verified to the letter. The Lord's people are to be channels through which His blessings are to flow for the upbuilding of the special work to be done in Washington. We call upon those who love God and fear His name to do zealously and unselfishly the work that He places before them.

Lt 225, 1904

White, J. E.

St. Helena, California

January 29, 1904

Dear Son Edson,—

I received and read your letter this morning and will respond at once so that my reply may go out in this afternoon's mail. I can not see any inconsistency in your doing all you can to help Brother Palmer or in his having a chance to help you where he can do a work that will be for his good and your good also. Before he connected with the work in the Southern field, I was instructed that when he united with worldly men in business, he received their spirit, and that through his association with them, the enemy obtained entrance to his mind. They would present plans that allured him, step by step, into a wrong course, and he seemed to be unable to brace himself to resist these plans. I was instructed that should he ever succeed in worldly business, it would be at the loss of his soul. There are in his character traits that vibrate quickly to any scheme to obtain money. It is because the Lord loves him and would save his soul that he has been afflicted, disappointed, and placed on the losing side. If he were on the gaining side, delusion after delusion would come in, and he would be entirely led away.

I hope that Brother Palmer will see that it is possible for him to keep fast hold of his faith in the precious Saviour. When, like Peter, he begins to sink, if he cries out, "Lord, save, or I perish," the hand of Christ will be stretched out to save. [Matthew 14:30, 31.] When he walks humbly before God, inquiring at every step, "Is this the way of the Lord?" and keeping his eyes fastened on Jesus, he will most assuredly find his hand grasped by the hand of Christ, and he will be strengthened to walk beside the Saviour.

I opened the Bible to search for some passage and read these words: "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely. The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel. He healeth the broken in heart, and bindeth up their wounds." [Psalm 147:1-3.]

Those who have no connection with God cannot be depended on. This has been your experience and Brother Palmer's experience. But those who realize their weakness, and put their trust in the Lord, have a friend that sticketh closer than a brother, One who will never disappoint them. All the resources of heaven are at the disposal of such ones. When God's children give themselves unreservedly to Him, He lifts them up and makes for them a way of escape. When those who have made mistakes separate themselves from worldly associations, the Lord will be their helper.

"He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite. The Lord lifteth up the meek; He casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God; who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse; He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His

mercy. Praise the Lord, O Jerusalem; praise thy God, O Zion.” [Verses 4-12.]

Lt 227, 1904

Huntsville School Board and Faculty

Nashville, Tennessee

July 6, 1904

To the members of the Huntsville School Board and Faculty

Dear Brethren,—

I have not time today to write out in full the instruction that I have given to you while the Board was in session; but this will all be written out soon, in order that you may have it.

Regarding the faculty, I would say: The Lord has pointed out to us the advisability of making changes. Our dear Brother Nicola has occupied a leading position in the school for a long time; and yet the institution has not been built up as it should have been. To consent to his remaining longer would not be wise; for he would certainly be tempted to become dissatisfied, and this would lead others to feel dissatisfied. A disorganized state of things would result.

I am instructed by the Lord to say that Brother Melendy, upon whom has rested the responsibility of managing the various business interests of the school, would, if disconnected from Brother Nicola, have an opportunity to prove himself. The time has come when new plans must be put into operation. Intelligent, capable men are to co-operate in making decided changes in the order of things. And if Brother Melendy feels free to unite as a Christian laborer with Brother Rogers in making these decided changes; if with much prayer and in faith, with all humility of mind, they work in Christlike harmony with each other, the Lord will work with them and give them wisdom and grace to improve in excellency of character.

He who would become master of the situation in any line of work, and especially as the head of a training-school, must become intelligent, as a wise man, and by a Christian example in word and deed reveal to his students that he obeys the words of Christ and that his character has been transformed in accordance with the divine. In many things there is great room for improvement. “Come unto Me,” the Saviour pleads, “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.]

Men often establish wrong habits that need to be exchanged for right ones. Those who fail to realize their high and holy privilege of conforming to the divine standard, and neglect to remedy these defects of character, are not to be chosen or retained as educators of the youth. The example of every such a one would prove detrimental to the best interests of the school. Such men are often endowed with many excellent qualities; but their usefulness is impaired because of their failure to discern their defects and the danger of unconsciously stamping

these defects upon other characters. Sad it is that some men retain these defects throughout the entire period of life. By earnest, prayerful study, by counseling with their brethren and putting forth untiring effort, they may, if they choose, remedy these defects.

The Lord discerns that a change for the better must be made in the Huntsville School. Every teacher, whether a man or a woman, should be an apt scholar, capable of grasping advanced ideas and putting them into practice. The teacher is ever to be a learner. By his example of industry in seeking to advance in learning, and by his untiring efforts to develop a Christian character, he is constantly to strive to lead his students to higher attainments.

Educators in our schools are themselves always to be learning of the Great Teacher, who is seeking to draw them unto Himself, that they may become complete in Him, without spot or wrinkle or any such thing.

To Brother Melendy I wish to say: If you choose to be kind, courteous, and respectful to the man who has been appointed to come into the Huntsville School and stand at the head, there to use his capabilities in an effort to help the students to advance; if you choose to be a kind, brotherly companion to the head of the school, and unite with him heartily in the work of making improvements in every line of the school work, the Lord will be pleased. Through an unsanctified course, you would work in opposition to him and make it very hard for him. But I know you can unite with Brother Rogers, if you will wear the yoke of Christ and become a learner in the heavenly school. My heart's desire is that you should do this. It is the wisest course for you to pursue.

On the other hand, if you should remain, and feel that it is your privilege to criticize, and thus unconsciously imbue the students with disaffection, the results would be sad. Rather than remain to do this, it would be far better for you to leave. But, my dear Brother, it would be not wise for you to cherish any defects of character. Through the strength that Christ will impart, it is your privilege to grow in grace and wisdom and become a strong laborer in His cause.

May the Lord strengthen you, my brethren. May all who have any part to act in connection with the Huntsville School stand in their lot and place. Now is your time of test and trial. Act like God-fearing men; stand in the position that the Lord would have you occupy; do right because it is right.

I have written these lines because the cause is now in great need of every hand that will work valiantly for the Master. We need faithful men who are continually growing in grace and in a knowledge of the truth.

May the Lord bless you, my brethren.

Lt 229, 1904

White, J. E.

“Carroll Avenue,” Takoma Park, Maryland

July 8, 1904

My dear son Edson,—

I want you to be very careful not to take too many responsibilities upon yourself. The Lord desires you to lay out the work that you can safely do, and follow this plan, so that you will not be pressed beyond measure. It is your privilege to take time to seek counsel of God. Place yourself trustfully in His hands. You may devise plans which, it may seem to you, must bring relief, but He whose we are and who loves us with an everlasting love may see that the plans you have laid out would not fulfil your expectations in bringing relief. We are not our own; we have been bought with a price. Waiting, watching, and praying will teach us precious lessons which we need to learn day by day.

My heart is drawn out to you both in tender love. You are precious to me. I know that I need not urge you to do all that you possibly can; you have already overstrained nerve and muscle to the positive peril of mind and body. You have generous impulses, and you grieve because you cannot see accomplished that which you desire. Remember, Edson, that we shall do our best to help you. Keep calm through all the disappointments that may come. Do not allow reverses to discourage you. Do your best, and thank God for His love and mercy.

God holds us responsible to take the very best care of our bodies, because we can offer Him more effective service when we are in health. With the simplicity of little children we are to heed 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.] The Lord is our efficiency. Learn, dear children, to thank and praise Him more. Keep on praying, believing, trusting. When you give yourself more rest, you will be able to learn better the lessons that Christ desires you to learn.

The deeper our appreciation of the mercy and love of God, the greater will be our peace and joy in Him.

Do not think that I have changed my mind in regard to its being best for you to get out into the country. A change of scene may be best for you. And your mind should certainly be relieved of the pressure resting on it. Be of good courage. Do your best, and then trust in the Lord, waiting for Him to bring His will to pass.

Do not keep feeling regretful because you have not been able to accomplish all that you hoped to, because some of your brethren occupied a negative position when they should have occupied an affirmative one. God wants us to cease worrying and move out in accordance with the best light we have. The Lord will work for us if we do our best, although His way of working may not be the way we had outlined.

I have received an excellent letter from Elder I. H. Evans, written from Canada, where he was attending a camp-meeting. I will send you a copy of the letter, that you may enjoy it with us. I can but praise the Lord that He stands to us as a kind, heavenly Father, and also as the General of the armies of heaven. He expects us to serve Him with an eye single to His glory.

Let each do his best, walking humbly in the footsteps of Christ. God will bless every one who will improve faithfully the talents lent him. Christ has a right to expect faithfulness and diligence from those whom He has appointed to act as His stewards.

We shall not be disappointed if we put our trust in God. Now is our opportunity to prepare for the home that Christ has gone to prepare for those who love Him. God's working agencies are made up of vessels large and small. The Lord can use the smaller vessels as well as the larger. If they will put their trust in Him, He will put them in a place that they can fill.

I praise God for His goodness and loving kindness, and for His continual keeping power. We are kept by the power of God through faith.

May God bless and strengthen you, my son, and help you to work in faith and hope. Do not allow the enemy to oppress you. The love of Christ in the heart will be your comfort. Be of good courage. If the way were made all clear, and you could work as you desire to, your exertions might be altogether too severe for your strength, this hot weather. The way will open. Praise the Lord.

Lt 231, 1904

Crawford, M.

Takoma Park, Maryland

July 11, 1904

Mrs. M. Crawford

52 Thirty-third Place

Chicago

My dear friend,—

I have just returned to this place from a trip to the South. We were away for about six weeks, and during that time we visited Nashville, Graysville, and Huntsville.

Our visit to Graysville was a very pleasant one. We were there only two days. On Sabbath I spoke to our people. The church was crowded. The Spirit of the Lord rested upon me, and I was given a plain testimony to bear. My heart was filled with thanksgiving and praise and rejoicing. Two or three ministers from outside churches were present.

On Sunday comfortable carriages were provided, and we were driven up the mountainside to the Sanitarium that has been built there. We were taken still further up the mountain to where the water that supplies the Sanitarium springs up from among the rocks, pure and clear and cold. This spring gives an abundant supply of water the year round. Below the building there is another large spring. A year or two ago, when the ground for the building had just been purchased, word was sent me in regard to this lower spring, asking whether it would not be best to purchase it also for the use of the Sanitarium. I did not wait to write a letter, but sent a

telegram, advising that by all means the spring be purchased.

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wished to say to the physician, "We have a great work to do. It pleases me to see the good work you do while handling the axe and hammer and plane. You seem to be master of the situation." The physician's face expressed anxiety and showed a burden of thought, and I did wish to say, "This is the work that Christ did in His youth. And through it all, He did not speak an impatient word, not even when He was misunderstood. He always spoke pleasantly, and when He was blamed for being so particular about His work, He answered by words of song from the Psalms; and those who had been scolding Him found themselves uniting with Him in singing: 'O give thanks unto the Lord; for He is good; because His mercy endureth forever. Let Israel now say that His mercy endureth forever. ... Let them now that fear the Lord say that His mercy endureth forever.'" "Blessed are they which keep His testimonies, and that seek Him with the whole heart." [Psalm 118:1, 2, 4; 119:2.]

I should have been pleased to speak words of encouragement to the physician's wife and to her sister. I should like to have said to them, "Be sure, my dear friends, ever to walk with Christ. Learn of Me, said the divine Teacher; 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." [See Matthew 11:29, 30.]

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others.

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for Him who died for you, and rose again. Your lives are to be hid with Christ in God, that when He who is your life shall appear, you may appear with Him in glory."

We climbed to the third story and looked off over the treetops across the valley. We greatly enjoyed the view.

We were much pleased with what we saw of the Graysville Sanitarium. The workers seemed to be doing their best. Angels of God are co-operating with these busy workers.

My dear sister, we have been acquainted for a long time. I surely hope that our friendship will continue through the eternal ages. Should I pass through Chicago before I return to California, I would be very much pleased to see you and talk with you. I cannot now say when we shall leave Washington. The brethren here desire Willie's counsel in establishing the sanitarium and the school. He has had a wide experience in building up interests in new places.

There are quite a number of young men here at work on the ground. Dr. Hare is here, ready to

begin work when the buildings are up.

Sister Marian, I have a request to make. Can you lend me one thousand dollars? I need money to help me in getting out my books. I have one book, *The Ministry of Healing*, which is almost ready for the printer. It is my desire that the proceeds from the sale of this book shall be used for our sanitariums. I need means to assist in bringing out this book. If you will lend me one thousand dollars, I will give you my note and will pay you interest on the money.

I leave this with you. If you can help me at this time, I shall be very thankful.

In love.

Lt 233, 1904

Palmer, Brother and Sister [E. R.]

Takoma Park, Maryland

July 8, 1904

Dear Brother and Sister Palmer,—

Last Wednesday, July 6, W. C. White, Sara, Maggie, and I left Nashville for Washington. Just before we left, a meeting of the Southern Union Conference Committee was held in Nashville for the purpose of devising some means of helping the Huntsville school. Those who have had charge of the school have not felt the importance of putting brain, bone, and muscle to the tax in an effort to make the school a success. The students who attend this school are to be given an education that will fit them to work for the Master. They are to be given more than book knowledge. Should they be given book knowledge merely, their education would be imperfect.

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in and settled upon a piece of ground as large as shall be deemed best. In connection with the school there should be an experienced carpenter who can teach the fathers and their boys how to build their homes, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically and how to care for the sick.

While I was in the South, I visited Huntsville. The Southern Union Conference Committee held a meeting while we were there, and I had much to read to the brethren assembled. A heavy burden rested upon me while I was at this place. I knew that there must be a change in the faculty—that more thorough men must take up the work. When a man has occupied the same position for years, and yet the school, in its inside and outside working, is still far from what it ought to be, a change must be made. A man must be put in charge who knows how to govern himself and others and how to make the school show constant improvement.

Teachers and students are to co-operate in doing their best. The constant effort of the teacher

should be to make the students see the importance of constantly rising higher and still higher. Careful attention is to be given to the little things. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The horses are to be carefully stabled, and everything about the barn and stable is to be kept neat and clean.

The leading, controlling influence in the school must be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things.

This is all that I can write now on this matter. But you know how hard it is for one who has not been trained to be faithful in little things, to be faithful in larger trusts. And when one standing at the head of a school allows things to go at loose ends, his example has an influence on all around him. He should not be allowed to continue to sow the seeds of neglect and carelessness.

Ever since going to the Berrien Springs meetings, my work has been continuous and taxing. While there I saw that which we shall have to meet in the future. The only way in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit. The Book that contains the will of God concerning us is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead any one to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its ministry.

We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths.

I was much pleased, Brother Palmer, to hear that water had been found on the sanitarium land. I have always had a very strong impression that water could be found there. When I saw the place, I said, If I ever have a chance, the matter shall be tested and proved, even if water has to be sought for in several places. I thank the Lord that He does reward persevering effort. Then pray, and believe that there is something for each one to do.

You speak of Brother Henry Kellogg's having a share in the Paradise Valley Sanitarium the same as some others of us have. I have longed to propose this, but suppose that he had invested his money elsewhere. In all my connection with Brother Kellogg, I have ever found him kind, sympathetic, and tenderhearted. I should be much pleased to have him unite with us in this interest. I have the fullest confidence in him as being a wise counsellor and adviser. I never found him putting his foot on the brakes through fear that advancement would require means. May the Lord bless him, is my prayer.

We must push forward as fast as we possibly can with sanitarium work in Southern California. I am sure that a sanitarium should be established near Los Angeles. This work has been delayed for want of proper management, and yet men have felt capable of managing.

They have been unwilling to blend with others in the work. I hope that now we shall be able to make more advancement. But we shall be obliged to work on without the men who have not seen and improved their opportunities.

We shall have success if we move forward in faith, determined to do the work of God intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God's missionary work is to be carried forward by men of much faith and is steadily to grow in force and efficiency.

May the Lord strengthen you, and bless you with health, is my prayer.

Lt 235, 1904

Burden, J. A.

Takoma Park, Maryland

July 15, 1904

Dear Brother Burden,—

Last night I was unable to sleep past twelve o'clock. I was given an important message to bear. I have been writing out the instruction that was given me and will send you a copy of this when it is ready. I shall no longer hold my peace. I am bidden to cry aloud, and spare not. I have tried in every way to bring about the needed reformation and save the souls of those who are following a wrong course. But I cannot go on as I have been going. When every effort has been made to save their souls, and yet all is in vain, we must cry aloud and spare not, lest our silence be interpreted to mean consent. The time has come when each one must stand in his lot and place, prepared to call sin, sin, and righteousness, righteousness.

I am very grateful to my heavenly Father that you have secured a building near Los Angeles for sanitarium work. Your description of the building shows the truth of the testimonies I have borne—that buildings suitable for our work will be offered to us at a low price. We must make earnest efforts to improve the opportunities that God sends us, that His work may advance as rapidly as possible.

If it is at all consistent with our work, we shall attend the Los Angeles camp-meeting. At present I am not at all strong. But I am praying to the Lord to strengthen me.

For several months before I left California, I was engaged in work that was terribly wearing. At last my strength gave way, and for two or three weeks I wrote hardly anything. I feared that my brain power was seriously impaired. One day, just before leaving home, I was alone with God in my room, praying for His healing power to come upon me. All at once a change took place. The difficulty in my head left me instantly, and I was made whole. My head has endured the strain of the meeting here and the one at Berrien Springs. At Berrien Springs my work was exceedingly difficult. It was terrible to see the blindness upon minds. But the Lord gave me special victories; angels of God stood by my side, and His Spirit rested on me.

Let us have faith that we shall have special help from God. Let us not talk unbelief, but be cheerful in the Lord. Let us be one in Christ. Unity is strength. Christ's last prayer with His disciples shows the importance of unity.

My brother, have constant faith in God. Every day comes to us weighted with important responsibilities, which God alone can give us strength to fulfil. Be not weary in well-doing. Be always abounding in the work of the Lord. Walk and work by faith.

Lt 237, 1904

Butler, G. I.

Takoma Park, Maryland

July 14, 1904

Dear Brother Butler,—

I began a letter to you a day or so ago, but I cannot find it, so will begin another without spending more time in looking.

I am still quite weak, but hope to gain strength. Every afternoon since we returned, with the exception of Wednesday afternoon and today, we have had rain, with thunder and lightning.

Matters here seem to be moving along nicely. But, you know, the foundations for buildings do not make much of a show. It takes time and hard labor to make a foundation that is firm and strong. The boys' dormitory is going up. The lumber is on the ground, and the boys are hauling the sand that is to be used in making a cement for the outside finishing of the buildings.

The brethren have been able to buy some lumber very cheap. After the Baltimore fire, large quantities of lumber were shipped to that place. The supply exceeded the demand, and several lots of lumber were sent to Washington. It lay down at the wharves till the owners grew tired of paying storage, and our brethren have been able to purchase some at about half price. They think that they have saved nearly a thousand dollars by this transaction.

We have reason to be thankful that we are not in the city. I see more and more clearly the advantage of having a location at Takoma Park. Today Sara and I drove up and down the quiet, shady streets. It is a beautiful place for our institutions. The Lord has guided us here.

I expect to remain in Washington till the last of August. Then, if the Lord will, we shall go to Los Angeles to attend the camp-meeting there.

I feel very sad over the condition of things in Battle Creek, but, Brother Butler, the only thing we can do is to keep as quiet as possible. We shall be misjudged and falsified, but we must stand as firm as a rock for the truth. We are not to be at the beck and call of those who try to draw us away from the work that God has given us. Satan has come down with great power, to work through men who, though they have been given a knowledge of the truth, have not

kept the faith once delivered to the saints, and have become active agencies in impeding the progress of God's cause.

We must no longer allow ourselves to be called away from our God-given work. Our time is too precious. We must keep in the sunshine of the Lord's presence, fulfilling the commission that Christ gave to His disciples just before His ascension.

"The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." [Matthew 28:16-18.]

When we are inclined to despond, as I am when I cannot work as I long to, knowing as I do that time is fast passing, and that my life may go out at any time, we must take Christ at His word, and believe that "all power" is to be given to those who need it, that this power is for you and for me. Let us not look on the dark side, but look in faith to Jesus. Let us obey the Word:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Verses 19, 20.]

This is our work. Let us do it, teaching the things that Christ has commanded. The Lord will give us strength and grace. Let us trust Him. There is to be a turning and an overturning; but our work is not to stop. We are to instruct and enlighten those who have not heard the truth for this time.

"Go ye therefore, and teach all nations," was the word given to the disciples. [Verse 19.] Let us not allow our time to be occupied by lengthy discussions in board and committee meetings. When controversy arises, kneel down and pray.

Christ will give us facilities with which to work. Then let us do our best. All the Saviour's teachings inculcate the need of the faith that works by love and purifies the soul. We need a deeper trust. Our hearts need to be softened and subdued. We must co-operate with Christ, revealing the faith by which Abel obtained witness that he was righteous. It was by faith in the Lamb slain from the foundation of the world that he offered his sacrifice, and the Lord accepted the offering, sending fire from heaven to consume it.

God's people are to use their talents and means and influence in doing the work He has given them. His denominated people are to occupy an important position before those who know not the truth.

In ancient times, God sent His people into Egypt, keeping them there until His appointed time for bringing them out. Then, with a wonderful display of power, He delivered them and led them through the wilderness into the promised land. Those who murmured and complained, refusing to be converted from their evil ways, perished in the wilderness, but there were those

who, because they were obedient, were sustained and strengthened by God. These were light-bearers to the nations through whose land they passed.

In all ages God's faithful people have been aggressive missionaries, consecrating all their resources to the honor of God and wisely improving their talents. Today God's people are to surrender to Him as a willing offering the powers of mind and body. In every age the Lord gives His people talents to be used for the saving of the world. He has established institutions from which the light of truth is to shine forth to every part of the world.

To us the Lord has given a history of His work. The purity and unselfishness of His faithful servants is to be to us an example of what we may be. We are to be a chosen and peculiar people, zealous of good works, separated from all worldly ambition, working humbly with God. We are to be free from selfishness and pride. Our one desire is to be to honor God and advance His work in the world.

At this crisis all are called upon to take their position. We must stand apart from those who are determined to make shipwreck of the faith. We must not sell our Lord at any price. We are to refuse to listen to the sophistries that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth—not a pillar moved.

Let God's servants refuse to give the sophistries of the enemy a place in their minds. Do not examine these sophistries; they are Satan's stock in trade. He is using as his agencies all who will be worked by him.

The time has come when even in the church and in our institutions some will depart from the faith, giving heed to seducing spirits and doctrines of devils. But God will keep that which is committed to Him. Let us draw near to Him, that He may draw near to us. Let us bear a plain, clear testimony, right to the point, that hypnotism is being used by those who have departed from the faith, and that we are not to link up with them. Through those who depart from the faith the power of the enemy will be exercised to lead others astray.

I am instructed to warn our people that the perils of the last days are upon us. Those whose minds have become confused over the beautiful theories presented in Living Temple are losing their confidence in the faith once delivered to the saints. There are those who cannot discern their own danger. They have placed themselves where they reject the warnings of God's Spirit, and the enemy is working through them to draw souls away from Christ. I am bidden to say, Beware, beware.

Friday morning

I awoke last night at twelve with a heavy burden resting on me, and I began to write a straight, decided message to our physicians and ministers in Battle Creek. When this is copied, you shall have a copy.

We are to strive earnestly for union on Bible lines. But we would better stand apart from those who will not heed the instruction of the Word of God; for they will always strive to vindicate their own course and will make charges against others. There are those who need to

humble their hearts before they can be in union with truth and righteousness.

My soul cries out for the living God. I plead with Him to give might and strength and grace to His people. He will hear our prayers. We may rejoice in Him.

Lt 239, 1904

Walling, Addie; Walling, May

Takoma Park, Maryland

July 11, 1904

Dear children Addie and May,—

I have desired to keep up a correspondence with you, and this is why I write. I have a deep interest in you both. I pray that in your lifework you may glorify the Lord.

I wish that Addie could be connected with some one of our schools, as a teacher of Spanish. And I wish that May could work in some one of our sanitariums, not to give heavy treatment, but as a teacher or a head nurse. I believe that she would be a blessing in the San Diego sanitarium, which, we hope, will soon be ready to open.

I ask you to tell me frankly whether you would be willing to connect with the work in the way I have mentioned. I am sure that there are openings you could fill without finding the labor wearisome. Please think of this. I feel unwilling that either of you should remain in New York through another winter.

We shall soon have a sanitarium in Los Angeles and one in Washington. Nurses of experience and capability will be needed in both of these institutions. Please tell me, May, how you are healthwise. I do not want you to overwork. I want you to be agreeably situated, where you can be cheered by the thought that you are looking unto Jesus, the great Physician, making Him your Friend.

The Lord has blessed me in a marvelous manner since I left California. I never realized His power more decidedly than I did at the Berrien Springs meeting. But the Lord cannot work through Dr. Kellogg unless there is a thorough breaking up of the fallow ground of his heart. O that we could see in his soul the dawning of spiritual light. He is lost in the fog of sophistry. He has talked out his damaging theories until he has done harm to many souls. Since the Berrien Springs meetings, I have had less hope than ever before of his making straight paths for his feet. He is in the condition outlined by the message to the Laodicean church.

After the Berrien Springs meeting, I accompanied Edson to his home in Nashville. We stayed with him and Emma for five weeks. While there, I spoke three times in the white church and once in the colored church.

We went to Graysville and spent two days there very pleasantly. Graysville is mostly made up

of the homes of Seventh-day Adventists.

On Sabbath I spoke in our church there. In my weakness I had much strength; for God was with me.

The next day we were taken over the village to the different places of interest. I was most interested in the Sanitarium that has recently been built on the mountainside. The location is a most beautiful one, and the building is neat and well planned. I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this memorial. Success has attended their unselfish efforts. Each worker has taken hold to help the other, and all have drawn in even cords. This is just as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness.

Behind the Sanitarium, a little farther up the mountainside, there is a living spring of clear, cold water. This is a treasure of more value than gold or silver.

Trained nurses are needed at the Sanitarium, and an experienced, motherly woman is needed to take charge. But I would not have you go there, May. It is a beautiful place, but I would not have you bear the burdens that I fear you would be obliged to bear should you go.

On Monday morning we went to Huntsville. We found the school situated in a beautiful country place. There are over three hundred acres in the school farm, most of which is under cultivation. But for several years the land has not received the attention that it should have had, and the present showing is not the most favorable.

Not long ago the suggestion was made to me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place?" Instruction was given me that the land should not be sold; that the situation possessed many advantages for the carrying forward [of] a colored school. I was shown what the school could become, and what those could become who go there for an education, if the will of God is carried out. But in order for this to be, a man of managing ability must be placed in charge, a man who can give the students an example of how things are to be done and make the school farm blossom as a rose.

We stayed at Huntsville till Wednesday. I spoke several times. We saw but few of the students, as school had closed, and most of the students had gone their different ways.

After we returned to Nashville I had much writing to do. The Sabbath before we left, I spoke to the church. It was the day for communion service, and I had freedom in speaking words appropriate for the occasion.

I was not at all well for the last few days that I was in Nashville. I had no appetite, and I felt sick all the time. We thought that perhaps we could leave for Washington Monday afternoon. But we learned that a meeting of the Southern Union Conference was to be held in Nashville on Tuesday, and we decided to stay for that. I met the Committee in a room on the fourth floor of the publishing house and spoke to them for over an hour.

On Wednesday morning we got ready to leave, having decided to go on the evening train. All

Wednesday I wrote letters that must be sent to different ones, and when the time came for us to go to the train, I was very weary. I felt as if I could not go another inch.

We reached Washington at ten o'clock Friday morning, and I am now once more in my nice room. I have not been at all well for the past two or three days, but have suffered a great deal from nausea. I am quite weak and have not yet felt strong enough to talk with any of the brethren here.

I have received the wristers that you sent me. Thank you very much. If I am careful of them, they may last me as long as I live.

In closing, I would advise you once more to get out of New York into the country, if you can. Tell me what your plans for the future are. I will write again as soon as I know more in regard to our movements.

Lt 241, 1904

White, J. E.

Takoma Park, Maryland

July 18, 1904

Dear Son Edson,—

I have just read your letter. I am glad that you have decided not to worry; for it does no good.

Willie sent you five hundred dollars a few days ago. As soon as we can get the post office order cashed, I shall send ten dollars for the colored sanitarium and four dollars to assist in paying for the seats in the colored meetinghouse.

I hope to succeed in borrowing money to help you in your work. I shall do the best I can. Do not worry. I hope that means will soon come in from some quarter. But I am not going to worry.

Yes, send Emma to her mother. She needs a change. I hope that she will have a prosperous journey.

I am still very weak. My food does not seem to strengthen me. But I am working. Last Sabbath I spoke in the Takoma Hall, which our people have rented for Sabbath meetings. The owner of the hall was present, and about twelve others from the town. The hall was well filled, and the Lord strengthened me. The notice that I would speak had not been given out; for I was so weak the Sabbath before that I dared not promise. But I shall, with the help of the Lord, speak again to this people, who have never heard the truth.

After dinner on Sabbath a gentleman and lady from Baltimore were brought to my room and introduced to me. They are intelligent, noble-looking people. The gentleman told me that two years ago he made no profession of religion, and his wife was a Roman Catholic. They are now Seventh-day Adventists, and both are desirous of entering the work. I think that a place

in connection with some branch of the work will be found for them. May the Lord direct them, is my prayer.

Later in the afternoon Brethren Prescott and Daniells and Brother I. H. Evans called to see me. We wanted to sit outside on the broad piazza, but the sky looked as if rain might come any minute, so we decided to stay inside. We talked long and earnestly in regard to the way in which the work should be advanced, and how some matters in Battle Creek should be managed. As the sun was setting, we had a praying season, in which all joined. We believed that the Lord our counselor will give us light as to how we should move.

There are many things to be considered in regard to the location of our buildings here. We realize that we must be moved by the Holy Spirit. I do not doubt but that the Lord will lead and guide you, also, my son. We pray for you, and we want you to be of good courage. The Lord is our helper. If we trust in Him, we shall always be on vantage ground.

Sunday morning I was called to Washington to speak to the company of workers who are about to engage in a tent effort and Bible work in the city. I spoke for about an hour and then come home, very, very tired.

Sunday afternoon I went with Willie and Brother Baird to the school ground to see the foundation of the boys' dormitory. The work has been thoroughly done. I never saw a more substantial foundation.

The Thornton tract of land, which the brethren desired to get for the Review and Herald buildings, is still in dispute in the court. The mayor of Takoma Park is very anxious for our people to have this piece of ground, and he and all the lawyers with whom our brethren have talked are sure that were the matter referred to a higher court, the decision of the lower court regarding the disposal of the land would be upheld.

Edson, do not be troubled by the perplexities that arise, and do not sell your hard-earned place for a song, even to those connected with you in the work. You have no surplus of means to lose. If all would do as they would be done by, their characters would be kept pure and clean and bright. We shall all be tested and tried, that it may be seen what our characters are.

May God help and strengthen and bless you, is my prayer. Be of good courage, and let your testimony be of a character to win souls to Christ.

Lt 243, 1904

Union Conference Presidents

Huntsville, Alabama

June 15, 1904

To Union Conference presidents,—

During the past night, scenes that clearly outline our present situation were vividly presented

to me. Scenes that had passed before me while we were on the steamer “Morning Star” were again presented. These representations, with the instruction given me, make clear to my mind the experiences of the Berrien Springs meeting and of the councils which followed in Battle Creek. The long-suffering patience of God, and His wonderful forbearance, were manifested during the Berrien Springs meeting. Once more the Lord held forth to men who have been linking up with worldlings and working with unbelieving lawyers the words of love and mercy that He has been speaking for years.

The meeting at Berrien Springs was an occasion of great perplexity to many of our brethren. It was a time of heavy burden and taxing labor for me. The Lord strengthened me and gave me power to stand before the people and speak words of counsel and encouragement. A special message of hope and courage was given for the men at Battle Creek. Oh, why did they not lay hold of it! There was opportunity for them to be placed upon vantage ground. Why did they not appreciate this opportunity? Greater evidence will not be given them that God is calling for a change of attitude. Some good confessions were made, but some chose to justify themselves and demanded confessions from their brethren.

I have been given no encouragement to go to Battle Creek. I was shown that efforts would be made to call our leading men to Battle Creek to investigate the Scriptures and discuss points of difference. I was then instructed that the students who had been called to Battle Creek, and the ministers held there, are in a dangerous atmosphere. The proposition to continue the same relations to Battle Creek, which again and again have been pointed out as detrimental, and the proposal to do that which should not be done are ill timed and dangerous. The result of these relations is unbelief in the movings of the providence of God. The testimonies that the Lord has given to establish the faith of His people in His Word have been made of no effect.

Men have sneered at the thought that it was God’s judgments which had come upon the institutions in Battle Creek. Notwithstanding this, God’s hand of mercy was not withdrawn from the institutions and the men in positions of responsibility. He still strove to save those who have been binding themselves up with worldlings.

God sent His judgments on the institutions in Battle Creek for the purpose of scattering the many people congregated in that place. Those who counterwork the work of God, those who disregard His Word must beware lest they bring upon themselves a still more severe retribution. The Lord’s long forbearance has been interpreted by some to mean that there was no special need for repentance. “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.]

I have been instructed to say that altogether too long have our ministers been answering the call to come to Battle Creek to attend councils. That which has been done by calling men away from their work to attend councils in Battle Creek for the purpose of bringing about a better understanding has failed to meet our expectations, because leading men in the medical work were determined to carry out their cherished plans, and at the close of each council these men have made representations that they had gained decided victories.

It has been shown me that the effort made at Berrien Springs to save the leading men in the medical work was interpreted by them as a victory over their brethren and has been used to strengthen their hands in the carrying out of their purposes. The gracious invitation was given, "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.] But the invitation was not accepted. The Lord says, "Why will you not come to Me and find rest? Why do you refuse My outstretched, helping hand?"

After speaking for the last time at Berrien Springs, a scene passed before me, showing that some would construe what had been done at that meeting to save them, as special victories for their side. I saw evil angels working with their deceptive sophistries on men's minds, so that they might work on other minds, to deceive if possible the very elect. I was filled with an intense desire that those who were deceived might come to the light.

Our brethren are not to be called to Battle Creek to hold a council for the examination of doctrines, while the men who profess to know the truth remain surrounded by a cloud of unbelief. Our ministers, instead of turning their faces toward a council at Battle Creek, should be considering the thousands of people in the cities of America, who should be hearing the message of warning. These cities have been strangely neglected, and the judgment will reveal the result. By the large investments of means in the Battle Creek Sanitarium, many have been robbed of the help that God designed them to have.

This is not a time to call from the field our leading workers to discuss and adjust points of difference between the medical workers and the workers in other lines. The remedy for many of these differences will be found in heeding the messages of counsel published in recent testimonies.

The present is a time for aggressive work in the field. To our brethren in Washington the word is given, "Arise and build." [Nehemiah 2:20.] To our people in all the Conferences the word is, "Strengthen the hands of the builders."

Let those who are asked to leave their work to engage in a council at Battle Creek read the sixth chapter of Nehemiah:

"It came to pass, when Sanballat, and Tobiah, and Geshem the Arabian and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you. Yet they sent unto me four times after this sort; and I answered them after the same manner.

"Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein it was written, It is reported among the heathen, and Gashmu saith it, that

thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now it shall be reported to the king according to these words. Come now therefore, and let us take counsel together.

“Then sent I unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.” [Verses 1-8.]

History is being repeated. Work of this nature has been done and will be done again.

Nehemiah continues: “For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came into the house of Shemiah, ... who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple, for they will come to slay thee; yea, in the night they will come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, that they might have matter for an evil report, that they might reproach me.” [Verses 9-13.]

A work similar to this will be done, and Seventh-day Adventists will have to meet it.

“Finally, my brethren, 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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench 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.” [Ephesians 6:10-17.]

Lt 245, 1904

McClure, N. C.

Takoma Park, Maryland

July 12, 1904

Elder N. C. McClure

Healdsburg, California

My dear Brother,—

We are here in Washington, engaged in doing what we can toward the advancement of the work. I have just returned from a trip to the South. I spent six weeks there, during which time I visited Nashville, Graysville, and Huntsville.

We spent a week on the Cumberland River, in the steamer "Morning Star." Edson was very anxious that I should take this trip, and it was indeed a great rest for me. Brethren Magan and Sutherland, Willie, Brother W. O. Palmer, and Edson and his wife were in the party; also Brother Crisler, Sara, and Maggie. The brethren were searching for land on which to establish a school, and they had heard that some distance up the river land could be obtained for a very low price. But they found that the price of land was as high seventy or eighty miles from Nashville as nearer the city.

During the time that we spent in Nashville, we had many profitable counsels in regard to the work. We also spent considerable time in looking at properties for sale. On the way down the river, we looked at a four-hundred-acre farm that Brother Magan and Brother Sutherland thought would be a favorable place for the training school that they wish to establish near Nashville. As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for our work here. The house is old, but it can be used until more suitable school buildings can be erected.

Other properties were examined, but we found nothing so well suited to our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle was \$12,723.00. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work. We feel confidence that the Lord has been guiding in this matter.

Possession cannot be taken of the house until September. Brethren Magan and Sutherland have returned to Berrien Springs to bind off their work there and to raise funds in the North for the new training school.

After our trip up the river, we visited Graysville and Huntsville. We found that the work at Graysville had made encouraging advancement. But the Huntsville school must be given assistance. Bricks cannot be made without straw.

I need money to use in the work. I hope that you may have an opportunity to sell my Healdsburg place. I have felt that I ought to receive \$3,000.00 for it. At one time you asked me if I would accept \$2,800.00, and I hesitated. But now I would be glad to sell it for \$2,800.00, if I could have the money to use in this time of necessity. Please advertise the place as for sale in the Healdsburg paper and also in The Signs of the Times.

Please do your best for us. Give my love to your wife. I hope that both you and she are well.

Lt 247, 1904

Young, W. R.

Takoma Park, Maryland

July 19, 1904

Mr. W. R. Young

My dear Brother,—

I am very glad that you have been impressed to send some money to the work in Washington. I now wish to ask you if you could lend me one thousand dollars, to be used in bringing out some important books. It will be a great favor if you can do this. I am anxious to get out some new books, and I need money to assist in their publication. The Ministry of Healing is now almost ready for the printer, and I am anxious to get it before the people as soon as possible. It is needed in the field.

The world is to be warned. There are still many new fields to open. There are many cities to be worked. We stand before the world as God's denominated people, and we must do our appointed work. We are not to obey the principles of the world; we are not to conform to its customs; we are to be a peculiar people, zealous of good works.

We are seeking to secure land in different places, where our workers can have buildings of their own. The formation of the people of God into visible societies gives them marked power. We do not design to make large, conspicuous centers. But as God's standard-bearers we are gathering together, and the work is going on. Sanitariums must be established, schools started, and meetinghouses built.

For the present we are to center our forces on the establishment of our work here in Takoma Park. From this place the light of truth is to shine forth in clear, bright rays. It is essential that light be added to light, to accomplish the object that God desires to have accomplished. When believers are gathered together in church capacity, they are placed on vantage ground, where they can stand independent of the world.

For many years there was nothing in the city of Washington to represent our faith but a small meetinghouse. During the past two years another meetinghouse has been bought and paid for. This building has been rededicated since we came to Washington. It stands in this important city as a representation of another world than this—the kingdom of heaven; of other laws than the world honors and obeys; of enjoyment and power of a higher order than men possess; of a faith of which Christ is the Alpha and the Omega.

I thank God that we have this commodious meetinghouse in Washington. It is a memorial of God's truth, a sign that He has people who keep His law, acknowledging Him as the supreme Ruler.

How important it is that we should reveal in our lives and in our work the self-sacrificing spirit of Christ. Not one thread of selfishness is to be drawn into the web. We are to wear the yoke of Christ, ever showing a readiness to deny self, living a life which in its purity and

holiness stands out in vivid contrast to the selfishness of the world.

God's law is eternal, unchangeable, immutable. It is an expression of His high authority. Upon us rests the responsibility of obeying the word of the highest Potentate in heaven. "Verily My Sabbaths ye shall keep," He declares; "for it is a sign between Me and you throughout your generations forever." [Exodus 31:13.] Human beings are to bring themselves into entire conformity to God's holy law. The cross of Calvary is to be to them a perpetual memorial of the nobler world. By faith they are to see Him who is invisible. They have enlisted in Christ's army, and they are to come out from the world, and be separate, loving not the world, neither the things of the world. They are to set their affections on things above. They are to represent Christ in character. This is the special charge that has been given them. They are to live in this world as men and women waiting only for that perfection of character which will enable them fully to represent the Saviour. How important, then, that they should stand out in bold relief from the world, beseeching men to be reconciled to God.

Lt 249, 1904

Arthur, Brother and Sister [Jesse]

Takoma Park, Maryland

July 19, 1904

Dear Brother and Sister Arthur,—

I am very much interested in you and your precious family. I am hoping that on my return to California, my health will permit me to spend one Sabbath at least with the Battle Creek church. We feel very grateful to you for the help you have rendered in the settling up of the business of the Review and Herald.

My dear brother and sister, let nothing separate you from your God. The Lord Jesus will be a present help to you in every time of need.

The gift of speech is a wonderful talent. Never should it be misused. It is ever to be used to bear witness to the truth and to lead others to Christ. God's commandment-keeping people are to show to those in the world the power that the grace of Christ has to transform hearts defiled by sin. They are to work with hope and courage, seeing by faith the glory that awaits the overcomer.

Every true Christian will follow Christ. Clear and distinct the Saviour's 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.] The natural appetites and inclinations crave earthly pleasures. But those who love Jesus will bring these appetites and inclinations into harmony with His will. They have chosen to be on the Lord's side, and their lives are to stand out in vivid contrast to the self-seeking of worldlings. The tempter will come to them with his blandishments and bribes, saying, "All this will I give thee if thou wilt worship me." [Matthew 4:9.] But they know that he has nothing worth receiving, and they

refuse to yield to his temptations. Through the grace of God, they are enabled to keep their purity of principle unsullied. Holy angels are close beside them, and Christ is revealed in their steadfast adherence to the truth. They are Christ's minute men, bearing, as true witnesses, a decided testimony in favor of His truth. They show that there is a spiritual power that can enable men not to swerve an inch from truth and justice for all the gifts men can bestow.

Such ones, wherever they may be, will be honored of heaven, because they have conformed their lives to the will of God, caring not what sacrifices they are called upon to make.

Religion is not pretense. All shallowness must be avoided. Christian character is built by receiving and believing in Christ. "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.] The true Christian carefully cherishes the truth, realizing that it is more precious than gold. He has an argument that is proof against all the assaults of the enemy.

Nothing but the truth of God can meet the needs of the soul. This truth must be enshrined in the heart, becoming a part of the life. Thus an experience is gained that makes the soul watchful, careful to do nothing that would be out of harmony with the will of Him who died that men and women might have eternal life. He was tempted in all points like as we are, yet without sin. He knows how to succor those who are tempted.

Satan is ever watching for a chance to corrupt the soul and spoil the integrity. He who is off his guard will be assailed and overcome. Our safety depends on having Christ as our Saviour. The pardon that He gives brings rest and security to the soul. Let us be sure that we are rooted and grounded in the faith. Bible doctrines are precious to the soul because they contain holy principles.

We must have a better, safer teacher than any man that lives can be, in order for our lives to be in accordance with the will of God.

"Is not this the fast that I have chosen; to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundation of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath spoken it.” [Isaiah 58:6-14.]

I know that temptation will come to every one. Unless the people of God heed His Word, the enemy will come to them with his sophistries and will corrupt their faith. But Christ desires you, my dear brother and sister, to obtain precious victories every day. Do not allow the thought to come into your mind that human beings can work out their own salvation. Our growth in grace comes by daily seeking counsel of God, and daily exercising faith in Christ.

“I will mention the lovingkindness of the Lord, and all the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercy, and according to the multitude of His lovingkindness. For He said, Surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.” [Isaiah 63:7-9.]

Brother and Sister Arthur, may the Lord shield you and your children from every misleading influence. Make the Word of God your counselor. Trust not in any human being, but trust in the Lord with all your heart. Leave your case in His hands. He will strengthen you and help you to walk uprightly. He will give His angels charge over you, so that evil angels shall not lead you to pervert the truth. The Lord will guide you if you will trust in Him, and not in human beings whose feet are on sliding sand and whose hearts are not at rest.

May God give you rest, assurance, and living faith. May He strengthen your faith in the living truth. May you be found of Him, not having your own righteousness, but the righteousness that is of Christ.

In love.

Lt 249a, 1904

Arthur, Brother and Sister [Jesse]

Nashville, Tennessee

June 27, 1904

Dear Brother and Sister Arthur,—

We have now been in the South several weeks. In many things we find great improvement since we were here before. The brethren in the publishing house are kept very busy and seem to be doing well.

In the city of Nashville, they are doing their best to give treatments in rented rooms, and they have started a small Sanitarium about four miles out from the city. This we visited. We were pleased with the physician and his wife. In Australia we had become acquainted with the head nurse, and I consider her an excellent woman. We were much pleased with the neatness and order about the institution, although the facilities are meager. A more suitable place should be secured.

We have been looking for a better location for the Sanitarium and are much pleased with a property not far from the city. On this land we find buildings erected, formerly used for a school, but furnished with plenty of good water and provided with facilities for sanitarium work. With the addition of a few conveniences, they can soon accommodate patients. This work should be begun as soon as possible.

We were directed to one place, a very large and expensive mansion almost beyond description in its splendor. It was finished with mahogany and rosewood and elegantly furnished throughout. Its broad piazza would be an excellent place for the patients in wheel chairs, and the lofty trees surrounding the house were a delight to the eyes.

For this building and one hundred acres of land fifty thousand dollars was asked. This was not more than the house cost, but we told the people who were offering it for sale that we could not invest so much in one place. While we should seek to make everything pleasant and desirable for the sick, yet we must not invest more than is necessary to meet the people where they are. We must provide for poor as well as wealthy patients, and both should be made to feel at home.

For those who are living only for this world, this would be a very desirable property. Its beauty and splendor are far ahead of any mansion we have ever before visited. But we could not entertain the idea of paying the large price that was asked for it. We could not afford to invest large means in unnecessary display, and thus rob the next enterprise for which money will be needed. We are to begin small, and though we may not at first provide all the facilities that are needed, yet we can build up as the Lord prospers our work.

Our sanitarium work is very important, but our medical institutions should correspond with all that the name "medical missionary" signifies. Any magnificent display such as was to be found in the building we have described would misrepresent the character we should bear as Christ's medical missionary evangelists, who are seeking to reach the people in the highways and the byways with the present truth. We must not invest in one institution so large a sum of money that we shall be hindered in the work of establishing other institutions in places where they are needed. We are to set an example of economy. We are pilgrims and strangers, looking for a city whose builder and maker is God.

We were next driven in our son's carriage to look at a place about nine miles from Nashville, where our brethren have found a desirable place for locating school buildings.

We had heard of land that had been offered for sale at from five to ten dollars an acre, and with Brethren Sutherland and Magan we made a trip up the river on the steamer "Morning

Star” to look at this land. We were disappointed to find that the land could not be purchased for less than forty or fifty dollars an acre.

A place of four hundred acres near Nashville has been offered to us for thirteen thousand dollars. Included in this sale are a number of horses, cows, and other stock, carriages and farming implements, also a house, that would be of use to the school. There are many beautiful cedar trees on the place. Fifty acres of the land is under cultivation, and the crops are in a flourishing condition. Portions of this land can be sold to those connected with the school for dwelling houses.

Judge Arthur, there is a great work to be done, and I do not see how it can ever be accomplished until those who love God realize the value that Christ has placed on the human soul. He gave Himself for humanity. He laid aside His royal robe and kingly crown. He stepped down from his place of high authority in the heavens. He humbled Himself, was born of humble parentage, and chose a life of poverty. When a lad, He toiled as a carpenter. For our sakes He became poor, that through His infinite sacrifice, we might inherit eternal riches in the kingdom of God.

Those who are converted will cease all their worldly scheming, their working with worldly lawyers, and like sensible men and women will live with the eternal world in view.

Christ, “after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies should be made His footstool. For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” [Hebrews 10:12-25.]

“He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?” [Verses 28, 29.]

Brother Arthur, I am instructed that you have been under a cloud of perplexity. But in the trials that are yet to come, I want you to stand on the Lord’s side. I have believed you to be a truly converted man. If for any reason you permit yourself to be brought into bondage, it will be because you are influenced by men, when your heart should be influenced by the Holy

Spirit.

Evil spirits are working upon the mind of Dr. Kellogg. He is a stranger to the sanctifying influence of the truth upon his heart. He is seeking to obtain every advantage possible to further his own ends. He is trying to lay off upon the General Conference heavy burdens. With bribes he has sought to bind men to follow his plans and work his ways. It seems strange that so many will remain under the control of his will power.

The Lord Jesus calls upon you to take your stand decidedly, to honor God, and not man. One of authority laid His hand upon your shoulder and said, "Do you believe the words of the living God? You need to stand on a higher platform, as a free man in Christ Jesus. Do not be bought or sold. You have wrought the will of a man who is linked up with evil angels, a man who has received instruction from the great apostate. Look unto Jesus. You are not amenable to Dr. Kellogg. Christ came to break every yoke."

The Messenger continued, "Your soul is of value; Christ gave His life for you. Will you sell your soul for naught? Let your influence be such as to vindicate truth and righteousness, whatever may be the consequences. Your family needs such an influence in the home. Press close to the side of Christ, who has bought you with a price, and seek to help those who are entangled in the snare of the enemy, that they may go free. The Holy Spirit will vindicate such a work. Any unfairness done to the people of God is done to Christ in the person of His saints.

"You now see dimly, as through a mist, but you may receive clear eyesight if you will look unto Jesus, the Author and Finisher of your faith. Will you break every fetter? Will you go free, determined to stand on vantage ground with God, that evil angels may not have the victory over you?"

God has said, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." [Ecclesiastes 5:10.]

Christ loves you. Do not accept the sophistries that are to be found in Living Temple. Do not read it, nor believe the doctrines that are taught therein. Its teaching will lead you away from the water of life.

No man should require a bribe to induce him to keep his position. We have seen enough of such work, enough of unfair dealing and seductive scheming. Keep your soul untainted.

The Messenger of God said to you, "Will you take hold of My strength, and make peace with Me?" [See Isaiah 27:5.] Looking up with eyes filled with tears, you confessed that you had nearly been overcome with temptation, but you said, "I knew not that I was denying the truth and My Saviour. I with my family must have a place in the kingdom that Christ has gone to prepare for us. My children must be members of the Lord's family."

Words of encouragement were then spoken, and the charge was given to Judge Arthur: "Whatsoever the consequences, firmly resolve that you will engage in no action that is in any way unjust. Act with decision, and your future will be approved of God, and you will become

more and more useful. Let the world behold your love and devotion to God. Let your light so shine before men that they may see your good works, and may glorify your Father which is in heaven. Be ready to accept every Bible truth, and hold the beginning of your confidence firm unto the end. Never be ashamed of your Saviour, who gave His life for you. He is the glory and the ornament of the universe. Glorify God, and do His will, and you will know of the doctrine: though you have been confused, the blindness will pass from your eyes.”

Lt 251, 1904

Simpson, Abbie Winegar

Takoma Park, Maryland

July 22, 1904

Dr. Abbie Winegar-Simpson

Los Angeles, California

My dear Sister,—

Today I received and read your very cheering letter. For the good news which it contained I praise our Lord and Saviour Jesus Christ. Your description of the work being done in Los Angeles agrees with the representations that God has given me. The delay in beginning this work has been very painful to me; but if the work is now carried on in earnest faith, if the truth as it is in Jesus is magnified, if wise personal efforts are made, many souls will be brought from darkness to light. What a work might have been done many years ago! But I thank the Lord for the favorable beginning that has now been made.

In the visions of the night I was bearing a message to our churches, pointing out the work that as believers we should at once take up. I related some things that were presented to me in Nashville, just after I had returned from Huntsville.

A school for colored people is being carried on in Huntsville, but I was greatly pained while there to see the poverty-stricken condition of the institution. I knew from previous presentations that this was displeasing to God, and that the school was not accomplishing that which He designed it to accomplish. I resolved to bear a plain, clear-cut testimony to our people, telling them that the money spent in the adornment of dress is a misappropriation of God's money lent us to use in the advancement of His work.

Here are our ministers and physicians and missionaries. They labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they cannot have the facilities necessary for the greatest success of their labors.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world—the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message?

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world adorned with the glory of His kingly power. But He chose a life of self-denial and sacrifice. He came to this world in the garb of humanity. Those who follow in His footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world.

When in Nashville I saw Brother and Sister Hansen trying in every way to do the greatest amount of good in the city, fitting up a few rooms in which to give treatment, economizing, and not sparing themselves, I felt like weeping. I thought, O what a great work might be accomplished if every Seventh-day Adventist family would do their utmost in God's service.

Brother and Sister Hayward also are working earnestly to carry forward medical missionary work in Nashville. I visited them at the place in which for the present they are carrying on their sanitarium work. The house is not at all suitable for their work, and I longed that they might have a better building, where they could accomplish much more with less effort. Brother and Sister Hayward and their helpers are doing their best. They make the facilities that they have go as far as they will. But they must have a more suitable building for their work.

Elder Butler and Elder Haskell and my son Edson are in Nashville, trying to advance the work among the white and the colored people. I bore my message in the new church that has recently been built for the colored people, and the Lord blessed me in speaking.

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause.

Schools and sanitariums and meetinghouses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, "Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people."

My sisters, remember that Christ clothed His divinity with humanity and came to this world to uplift fallen human beings, that they might stand on vantage ground, thus escaping the corruption that is in the world through lust. He gave His all to the work that He came to do, and His word to us is, "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.]

Remember, too, the words of the apostle: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:3, 4.]

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts

become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practice the self-denial enjoined in the Word of God, the message will go with power. God will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our heavenly Father.

I call upon every church member to remember that we who are working in Washington are in need of your stretching your hands toward heaven and pleading with the Lord to put His Spirit upon every worker, imbuing them with His rich grace. Here is Elder Daniells bearing heavy responsibilities and putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need, as well as your gifts. Both are essential, but your prayers are of the greatest importance.

Do not let us forget God, but, like Joshua, who was placed at the head of a migrating nation, and was burdened with heavy responsibilities, resolve to serve God and Him alone. "As for me and my house," he declared, "we will serve the Lord." [Joshua 24:15.]

O let every believer ask God to give special help to the workers in Washington, that no wrong moves may be made, that there may be no extravagance in the outlay of means. We need the meekness of the Redeemer. I pray that we may all put on Christ, wearing the robe of His righteousness.

Our sanitariums are to be furnished suitably, but all extravagance is to be avoided. While one institution might launch out into extra elegance, others might not be able to obtain the needed facilities. Those in charge of our sanitariums are to work unselfishly, keeping in mind the other sanitariums that are to be established and that may be in need of assistance.

We sincerely hope that in Southern California the work will make decided advancement. Two properties for sanitarium work have now been purchased and will be ready for use as soon as they are furnished. We feel so thankful for the sanitarium property in San Diego. I am sure that when the building there is provided with facilities, it will do a good work. And I praise the Lord that those who have been carrying on sanitarium work in Los Angeles will soon be able to move into more comfortable quarters.

May the Lord bless you and the rest of your family. I hope that when we return to California, we shall have the privilege of seeing you and talking with you.

Love to each member of the family.

Lt 253, 1904

Hart, R. A.

Takoma Park, Maryland

July 18, 1904

Dear Brother Hart,—

I am very anxious for you. I greatly desire that you shall change your attitude and purify your heart from all selfishness. Because you have invested your means in houses and land in Battle Creek, shall this become a snare to your soul, leading you to make strange paths for your feet? The only safety for those living in Battle Creek is for them to do justly, to love mercy, and to walk humbly with their God.

The Lord Jesus is your Redeemer. Will you not appreciate the great sacrifice He has made for you? No one has any justification for departing from Bible principles. In order that the truth of God may regulate your life, you must resist the influence of those who have heeded temptation, those who have sneered at the statement that in the calamities which have befallen our institutions in Battle Creek, God's judgments have been seen.

He who is sensitive to the admonitions of the Lord will work out his own salvation with fear and trembling, knowing that it is God who is working in him, to will and to do of His good pleasure. The truth of God, abiding in the heart, brings the principles of the law of God into daily practice.

The man who consents to be deceived is the man in whose heart the truth is not abiding. To be occasionally a Christian, to be occasionally devout, is a great deception. It is living a lie. An occasional glance at the Word of God is not enough. An occasional petition to the throne of grace, a form of words, does not bring a supply of grace for the soul's need. In order for the truth of God to regulate the life, it must be implanted in the heart. It must be brought into the inmost life.

The day will come when you will see that it does not pay to trifle with the interests of your soul, allowing it to become diseased, so inefficient that Christ declares, "Ye are neither cold nor hot. So then, because ye are lukewarm, and neither cold nor hot, I will spew thee out of My mouth." [See Revelation 3:15, 16.] What does this mean? That He will no longer present the name of such a one to His Father.

Christ clothed His divinity with humanity and came to this world to live a life free from spot or stain of sin, that human beings, by laying hold of the divinity, might become partakers of the divine nature, thus escaping the corruption that is in the world through lust. To those who receive Christ as a personal Saviour, the veil that conceals the glory of God from human discernment is drawn aside. With the eye of faith they behold eternal realities.

The Word of God is to be brought into the very life. "I am the bread of life," Christ declares. "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. He that eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day." "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [John 6:35, 53, 54, 63.]

Study the whole of the sixth chapter of John. Strive for your soul's sake to understand it; and do all in your power to redeem the past. You must have a spiritual experience very different from that which you now have, if you obtain eternal life. As you now are, you could not enjoy the pure atmosphere of heaven.

Lt 255, 1904

Magan, P. T.; Sutherland, E. A.

Takoma Park, Maryland

July 23, 1904

Dear Brethren Magan and Sutherland,—

I have words of counsel for you. There must be harmony between you and the men in responsible positions in the General Conference. You catch at straws in matters concerning Elder Daniells and Elder Prescott. Why?—Because they have not harmonized with you in all your plans and have not given you the credit that you deserved. But when the Lord corrected errors, and spoke encouraging words concerning your efforts, why did you not thank Him, and show your gratitude by manifesting forgiveness, and showing an appreciation of the burdens borne by these fellow workers. Why did you cast imputations upon Elders Daniells and Prescott, or allow others to cast imputations upon them?

Your feelings in regard to Elder Daniells and Elder Prescott are not correct. If you expect them to harmonize with you, you must harmonize with them. The Lord has declared that He will harmonize with Elder Daniells and Elder Prescott. I know of what I am speaking; for these things have been represented to me.

I wish to ask you a question. Whom would you have selected for president of the General Conference? Will you please to name the man? At the time of the last General Conference, the situation was a most trying one, and there needed to be chosen as president a man who was in harmony with the work that God was trying to do through the testimonies.

Elder Daniells and Elder Prescott have made some mistakes. But a grave mistake was made when you and Elder A. T. Jones set yourselves to the defense of the movement for the reopening of the Battle Creek College, the full results of which neither of you understood. The Lord did not inspire the words spoken in defense of that movement and the criticisms which were made against the attitude of the men who felt it their duty to point out the dangers attending the effort to bring a large number of our youth to Battle Creek. Another counsellor had taken the place of the divine counsellor.

In this perilous time the Lord has given us men of His choice to stand as the leaders of His people. If these men will keep humble and prayerful, ever making Christ their confidant, listening to and obeying His words, the Lord will lead and strengthen them. God has chosen Elder Daniells to bear responsibilities and has promised to make him capable, by His grace, of doing the work entrusted to him. And I must strengthen his hands and the work Professor Prescott is doing. They are standing in defense of the truth.

The responsibilities of the position Elder Daniells occupies are great, and the tax upon his strength and courage is severe; and the Lord calls upon His people to hold up Elder Daniells' hands, as he strives with all the powers of mind and body to advance the work. The Lord

desires every church to offer prayer for him as he bears these heavy responsibilities. Our brethren and sisters should not stand ready to criticize and condemn those who are bearing heavy burdens. Let us refuse to listen to the words of censure spoken regarding the men upon whom rest such weighty responsibilities.

Elder Daniells is a man who has proved the testimonies to be true. And he has proved true to the testimonies. When he has found that he has differed from them, he has been willing to acknowledge his error and come to the light. If all others had done the same, there would be no such state of things as now exists. The Lord has given Elder Daniells reproof when he has erred, and he has shown his determination to stand on the side of truth and righteousness and to correct his mistakes.

My brethren, let us now do our best, not to discover wrong in Elder Daniells, but to help him. He has shown himself to be the man for the place. At this time there are needed <such> men <as Elder Daniells and Professor Prescott,> who dare to differ with those who are counterworking the plans of the Lord for this people. You have not discerned the true condition of the leaders of the medical missionary work at Battle Creek. You have not placed a correct estimate upon their actions. You have encouraged their ideas and plans altogether too much.

I know that Elder Daniells is the right man in the right place. He has stood nobly for the truth and has striven earnestly to deal in a right way with the controversies arising regarding the relation of the medical work to the evangelical work.

If the men whom the Lord has chosen to stand in positions of responsibility will heed the testimonies that God has given and is giving, if they will keep close to His Word, if they will separate from those who are binding up with worldly influences, they will be safe men for the times upon which we have entered.

The words and attitude of Brother E. A. Sutherland and Brother A. T. Jones at the Berrien Springs meeting struck an inharmonious note—a note that was not inspired of God. It created a state of things which resulted in harm that they did not anticipate. It made the work of the meeting very much harder than it would otherwise have been. Had it not been for their injudicious course, the Berrien Springs Conference would have shown very different results.

My brethren, God is dishonored when you seek to throw a burden of censure upon your brethren, as you did at that meeting. You were not working in harmony with God; for this is not the way in which He works. If you felt a duty to lay before your brethren matters reflecting upon the leaders in General Conference work, it was your duty first to call the most reliable men together, and modestly present to them your statements. You should not have thrown in your ideas without counsel, as you did. The impulsive disposition of Brother Jones has led him many times to make wrong movements, which have called for correction and reproof.

At the Fresno camp-meeting, after I had borne a very plain testimony, Brother Jones acted the

part of a man, doing thorough work in confession. He was working out his own salvation with fear and trembling. The blessing of the Lord came in, and the glory of God was revealed. Angels of heaven were in that meeting, and a great blessing was experienced by all who were present. And so it would have been in the meeting at Berrien Springs, if Dr. Kellogg had heartily accepted the message sent by the Lord and had fully broken with the enemy. A spirit of humiliation would have filled every heart, and sincere confessions would have been made by all.

At the Berrien Springs meeting a special message of hope was given for Dr. Kellogg. He might have stood on vantage ground, accepting the Lord Jesus as his counsellor. In and through the power of the Saviour, he might then have broken the spell. But he did not.

For a long time Dr. Kellogg has not been humbly accepting Christ as his teacher and, unknown to himself, has been taught by the master of sophistries. And the enemy has used him as a channel through which to exert a strong controlling influence upon the physicians associated with him. But the Lord will break the spell that is upon these men if they will allow the yoke that has been placed upon them to be broken.

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.] All who accept His invitation will bear testimony that His yoke is indeed easy and His burden light.

It means much to our physicians whether they are wearing the yoke of Christ or the yoke of some man. Those who are wearing the yoke that a man has placed on their necks must have this yoke taken away before they can act the part that God would have them act in proclaiming the truth. Those who receive and believe in Christ Jesus are not to wear any man's yoke; neither are they to be noncommittal in regard to where they stand. The conflict is raging between two powers—the Prince of life and the prince of darkness. This conflict has a vital interest for the people of God.

Christ is the greatest teacher that this world has ever seen. Truth never languished upon His lips, never suffered in His hands. He declares, "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad." [Matthew 12:30.] God has given to every man his work. He expects every follower of His to exert an influence that will tell for the upbuilding of His kingdom. He who is not actively engaged in promoting unity and love and equity and sound principles is exerting an influence that is contrary to Christ.

Those who are true to their divine Leader will put away the masterly sophistries that are coming in to deceive the people. Those who would be saved from the wily, deceptive influences of the foe must now break every yoke and take their position for Christ and for truth, that they may be freed from the specious, fictitious sentiments that, if accepted, will surely spoil their faith and their experience. Unless they obtain this freedom, they will go on step by step in the downward path until they deny Him who has bought them with the price of His own blood.

The question that is asked us now is, Who will stand on the Lord's side, in the presence of good and evil men, in the presence of angels, in the presence of the Father, the Son, and the Holy Spirit? You can no longer remain neutral, and yet be Christ's followers, His faithful servants.

If those who profess to be medical missionaries had stood away from Dr. Kellogg's seductive sophistries, they would not now be where they are—regarded by God as unfaithful stewards because they have harmonized with the doctor, who is certainly under the enemy's deceptive influence.

The cause of God is in great peril, because the physicians in whose minds sophistry has prevailed against truth are bracing themselves against the impressions of the Holy Spirit and are placing themselves where the Lord cannot use them as leaders of His people.

If Dr. Kellogg had heeded the light given him of God through the testimonies of His Spirit; if he had made God his trust; if he had refused to give any attention to the scientific sophistries that he has been studying more or less for years; if he had followed his Guide, working with an eye single to the glory of God, he would have avoided the many, many crooked paths that he has followed. But in the place of heeding the warning given him, that evil angels were working with him, he has encouraged their presence by continuing to follow a course of transgression.

No one need be strengthless who is fighting in the army of the Lord, standing under His blood-stained banner. His true soldiers are partakers of the divine nature, having escaped the corruption that is in the world through lust. But those who choose their own way, and keep in correspondence with the great deceiver, are reckoned unworthy of eternal life.

Who will take his stand on the Lord's side? Let him step on to the platform of eternal truth, cutting loose from the seductive influences of the tempter. In the ranks of God's people there is to be seen a well-doing for Him, a zeal that is according to knowledge.

“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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the enemy. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” [Ephesians 6:10-17.]

Christ was the Son of God. Of this truth He early bore witness. In His youth He felt the

obligation resting upon Him to do the work His Father had given Him. When Joseph and Mary found Him in the temple, and asked Him why He had left them, He replied, pointing upward, “Wist ye not that I must be about My Father’s business?” [Luke 2:49.] And as He spoke these words, divinity flashed through humanity. Let our ministers and physicians study the life of Christ and learn how He went about his work, what spirit He brought into it, and how He accomplished it with heavenly grace.

Those who receive Christ as a personal Saviour will work as He worked, following the example left by His life. He has left us a perfect example; and He has given us the assurance, “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.] Let no human name be chosen before the name of Christ. Let no human sophistries be received in the place of His principles. Accept only the teachings of Him who clothed His divinity with humanity and came to this world to redeem fallen human beings. With His long human arm He encircled the race, while with His divine arm He laid hold of the throne of God, thus uniting man to the everlasting Father.

It is the knowledge of God which inspires the faith that works by love and purifies the soul. As this knowledge is received, the mind is drawn out to God in holy desire. The transformation of human character is the great work which God designed to accomplish by the sacrifice of His only begotten Son. He purposed that thus, by the blood of Christ, fallen human beings should be brought nigh to Him. “It pleased the Father that in Him should all fulness dwell; having made peace through the blood of His cross, by Him to reconcile all things unto Himself.” [Colossians 1:19, 20.] By those who seek God in truth, Christ crucified is discerned to be the power of God and the wisdom of God. Through the Word, by the gospel of His Son, God wins the hearts of rebels, who, by yielding to the sophistry of Satan, have become separated from heaven. Through Christ He obtains access to the hearts of those who are out of the way and brings them back to their original faith, to see the goodness and love of God. He brings them nigh, that through His Word they may become acquainted with the Son of God and with the Father. The life of Christ is seen as it is—full of goodness, mercy, and love.

Thus, through the crucifixion of Christ, human beings are reconciled to God. Christ adopts the outcasts, and they become His special care, members of the family of God, because they have accepted His Son as their Saviour. To them is given power to become the sons of God, heirs of God and joint heirs with Christ. They gain an intelligent knowledge of what Christ is to them and of the blessings they may receive as members of the Lord’s family. And in His infinite condescension God is pleased to stand to them in the relation of Father.

Lt 256, 1904

Kellogg, J. H.

“Elmshaven,” St. Helena, California

October 1904

[Dr. J. H. Kellogg]

[The first two pages of this letter are missing.]

A departure from the faith has been working in you for a long time because you would not heed the words of Christ sent to you from the Lord to save your soul. "Follow Me." Matthew 4:19. "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. "As many as are led by the Spirit of God, they are the sons of God." Romans 8:14. "If any man hath not the Spirit of Christ, he is none of His." V. 9. "Where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17.

This is the merciful plan of God in giving His only begotten Son that man might through the acceptance of the grace offered serve the Lord "without fear, in holiness and righteousness before Him." Luke 1:74, 75. There is no slavery, no irksomeness or irksome constraint in the service of the believer. It is a service of choice, understanding what the will of the Lord is, a service of the heart, pressing forward in the blessed hope. This will be the presentation exemplified before the world, distinguishing his words, his spirit, his Christlike walk with God from that of others who are under the teachings and leadings of Satan. No soul that has this hope in him toward God will depart from His expressed will or turn from the warnings and the entreaties and the drawing of the Holy Spirit. The great strength of purpose, the comfort of hope and faith and assurance, none but the true child of God can feel. This is a service of love—precious, sanctified, elevated love that enables and uplifts and purifies. It is the service of love and praise and thanksgiving, going forth from heart and lips for His goodness and His precious manifestations of His great grace.

My Brother John Kellogg, shall I be compelled to make known all that the Lord has given me for you in reproof, in encouragement, in warnings that have been by you unheeded? Do you think this has cost me no suffering, no distress? You have certainly made me more suffering through your course of action than I have ever suffered in my experience. I have been robbed of sleep. I have had agony of soul, and now I do not think my life can last long. I have seen distinctly that you have made [such] an atmosphere about your soul that other souls are in peril by being in your presence.

The whole center and circumference of your orbit, with few exceptions, is self. Like the whirlwind you draw in everything within reach. I am pained to the heart. You grasp every advantage which you cling to and retain. You are spiritually deceived, heart, spirit, soul, and flesh and bones. Selfishness reigns. Read 2 Corinthians 6. Oh I beg of you, fall on the Rock and be broken. I know that there is yet hope for you, and I must say, humble your heart before God. Do not defer surrendering your whole heart, soul, strength, and mind to the undoing of that which you have done. Do not defer the surrender of the heart, broken because you put your Saviour to shame—I have something to say on that point, but not yet. John, how could you make your heart so wayward when the Lord Jesus was offering you His blessing, as at Berrien Springs?

Lt 257, 1904

Kellogg, J. H.

Takoma Park, Maryland

July 27, 1904

Dr. J. H. Kellogg

Dear Brother,—

What is truth? This is a question of the greatest importance to every one living on the earth. We cannot afford to make haphazard movements now; for Satan is using every possible device to betray souls. He is seeking to allure you, that he may successfully play the game of life for your soul.

Christ says to you, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.] I plead with you to respond to this invitation. You do not understand yourself, because for years a deceptive power has been working upon your mind. You seem unable to understand, because you are determined to solve certain false scientific problems. This has been and is ruining your religious life. Deceptive theories have been received. When you are under their power, darkness seems to you to be light, and you work as an agent of darkness.

With deepest anxiety I long to see this spiritualistic fog cleared from your senses. You are not living by every word that proceedeth out of the mouth of God. You have not a daily experimental knowledge of the truth. You twist in one way and then in another, dressing your plans in deceptive garments, until your associates, unable to see things clearly, help you onward in a wrong course. God forbid that they shall be forever blind.

I am at times in an agony of distress for your soul. I must tell you that you are often led by the enemy, that often you are listening to his deceptive presentations. You are captivated by these presentations, and unless your eyes are opened, that you may see whither your feet are tending, you will as surely be deceived as were Adam and Eve in Eden.

This is a time when Satan's deceptive power is exercised, not only upon the minds of inexperienced youth, but upon the minds of men and women of mature years. Men in positions of responsibility are in danger of changing leaders. This I know, because it has been plainly revealed to me.

Christ never compels men to accept Him or to believe His words. Were He in the Battle Creek Sanitarium in person, He might not be able to lead all to stand on His side, where they could see the terrible deceptive working of the tempter.

I have been instructed that Satan seeks to link up with men bearing large responsibilities in the Lord's work, in order that he may fill their minds with evil devisings. Under his influence, men will suggest many things that are contrary to the mind of God.

Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment, so that they shall not act like blind men. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us; and I greatly desire that our

physicians shall not be deceived.

The Lord does not acknowledge the course which you have pursued at our general meetings as pleasing to Him. You may think that you have clothed yourself with the garments of righteousness, but should you come thus clothed to the marriage supper of the Lamb, it would be seen that you have on the dress of a civilian.

The Lord Jesus was much displeased with your course of action at the General Conference held in Oakland. At one time it was presented to me that evil angels clothed with beautiful garments were escorting you from place to place, inspiring you to speak words of boasting, which were offensive to God. Heavenly messengers were viewing all that took place. They heard the words and witnessed the acts that were of a nature to bring glory to men rather than to God.

At this time you were not led by the Spirit of God. Your threats that you would bring the law to bear upon those who crossed your track showed that you were in the same condition as those to whom the Laodicean message is addressed.

Should I be removed by death, I leave in writing this testimony, that you are not yourself. You are not particular to teach the truth, and unless you are converted you will lead the people of God in strange paths.

Sometimes you talk for hours when you are in no condition to talk. These long talks are entirely different from the spirit and methods of the great Medical Missionary. At such times you are imbued with a spirit that is utterly opposed to God. The spirit and method of these long talks should not be encouraged. You suppose that your power of speech will accomplish wonderful things, but often your suggestion should be met with the words, "Get thee behind me, Satan; for thou savorest not the things that be of God." [Mark 8:33.]

How many there are who forget that there is a perpetual conflict between the church of God and wicked men who are under the control of evil angels. Till the close of time, God's people will have to engage in this conflict.

My soul is so greatly distressed as I see the working out of the plans of the tempter that I cannot express the agony of my mind. Is the church of God always to be confused by the devices of the accuser, when Christ's warnings are so definite, so plain?

Christ, who could read the human heart, displayed at times the authority of His greatness. With burning earnestness and words of terrible severity, He denounced the abominations that He saw in the church and in the world. He would not allow the people to be deceived by false claims to righteousness and sanctity. His scathing rebukes laid open the deceptions.

I, too, must speak the truth, even thou it cuts men to the quick. The Lord has a controversy with those who make of no effect the testimonies of His Spirit. He is dishonored by those who reject the light given concerning Living Temple, telling you that you have been misjudged. <The warnings given in regard to this book should be received and acted upon.>

The showing at the Battle Creek Sanitarium is not in harmony with the Lord's design for that institution. I have been instructed that in building so large a sanitarium in Battle Creek, men have followed their own devising. They have not been led by the Lord, but have gone directly contrary to the light that He has given. I write these words in order that the example that has been set in Battle Creek shall not be followed in other places; for it is not in accordance with God's plan. Instead of so large an institution's being built in one place, plants should have been made in cities in which there is nothing to represent the truth.

The Sanitarium at Battle Creek will place in close association a large number of believers and unbelievers. The Lord is calling for separation from the world, but this institution will call for the mingling of our youth with worldlings. This association will bring great temptation to the youth. The genuine work of soul-saving that could be done, were fewer unbelievers gathered together in one place, will be greatly retarded.

Every believer who constantly realizes his dependence on God has his appointed angel sent from heaven to minister to him. The ministry of these angels is especially essential now; for Satan is making his last desperate effort to secure the world. The movement at Battle Creek is one that will help the enemy to spoil the faith of many. It will tend to destroy the identity of Seventh-day Adventists as the Lord's peculiar people.

The enemy will devise many plans to occupy minds and to divert attention from this message. But we are to go forward with our work. The end of all things is at hand. The coming of the Lord in the clouds of heaven, with power and great glory, is very near.

At this time, when wickedness is at its height, ministers of the gospel are crying, "Peace and safety." [1 Thessalonians 5:3.] Upon those whose minds are thus set at rest, sudden destruction cometh. Unprepared, they shall not escape.

When Christ comes to gather to Himself those who have been faithful, the last trump will sound, and the whole earth from the summits of the loftiest mountains to the lowest recesses of the deepest mines will hear. The righteous dead will hear the sound of the trump and will come forth from their graves to be clothed with immortality and to meet their Lord. And those who pierced the Saviour, those who scourged and crucified Him, will also be raised, to behold Him whom they mocked and despised, coming in the clouds of heaven, attended by the heavenly host, ten thousand times ten thousand and thousands of thousands.

"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." [2 Peter 3:10.]

This scene has been presented before me as fully as I could bear to behold it. Then the scene has changed, and representations of things existing at the present time have passed before me. I have seen men who have been placed in positions of trust as watchmen, molding and fashioning the work <in our conferences> in accordance with worldly policy which God condemns. The medical missionary work is sick and needs the restoring power of the great Healer before it can accomplish a work in harmony with its name.

“The great day of the Lord is near, it is near, and hasteth greatly.” [Zephaniah 1:14.]

Christ gave His life for the salvation of the world. One place is not to be worked over and over again, while other parts of God’s world are left barren and unworked. God’s only begotten Son gave His life as a propitiation for the sins of the whole world. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. “Christ also hath loved us,” Paul writes, “and hath given Himself for [us] an offering, and a sacrifice to God for a sweet-smelling savor.” [Ephesians 5:2.] This He did that we may be all that He desires us to be—representatives of Him, living lives that reveal His fragrance of character, His purity of thought. He died that others, beholding Him, might be led to desire to be like Him—pure and undefiled, wholly acceptable to God, without spot or wrinkle or any such thing.

Lt 259, 1904

Union Conference Presidents and Medical Missionaries

Nashville, Tennessee

June 23, 1904

To Union Conference presidents and leading medical missionaries,—

Before leaving Washington for Berrien Springs, I was instructed upon some points regarding the work at Battle Creek. In the night season I was shown a meeting. Dr. Kellogg was speaking, and he was filled with enthusiasm regarding his subject. His associate physicians and ministers of the gospel were present. The subject upon which he was speaking was life and the relation of God to all living things. In his presentation he cloaked the matter somewhat, but in reality he was presenting scientific theories which are akin to pantheism. He presented them as being of the highest value.

After looking upon the pleased, interested countenances of those who were listening, One by my side told me that the evil angels had taken captive the mind of the speaker. He said that we were to stand as guardians of the churches, but that we were on no account to enter into discussion on these subjects with those who hold pantheistic theories. He said that just as surely as the angels who fell were seduced and deceived by Satan, so surely was the speaker under the spiritualistic education of evil angels.

I was astonished to see with what enthusiasm the sophistries and deceptive theories were received. The influence of this talk gave him encouragement to call for a council of our brethren at Battle Creek for a further examination of these seducing sentiments.

I was bidden to warn our people on no account to send their children to Battle Creek to receive an education, because these delusive scientific theories would be presented in the most seducing forms. The matter has been working in the minds of some, till they think they are to be channels to infuse other minds with great light regarding scientific problems. They will be led to take words and sentiments from my books and present them as being in

harmony with their theories.

I am bidden to tell our ministers to enter into no discussion over these theories. Let them alone. When engaged in discussion over these theories, their advocates will take words spoken to oppose them and will make them appear to mean the very opposite of that which the speaker intended them to mean. Some have been studying these matters for a long time and are prepared to present them and to lead souls to adopt them. I am now commissioned to tell our people to beware.

The long night interviews which Dr. Kellogg holds are one of his most effective means of gaining his point. His constant stream of talk confuses the minds of those he is seeking to influence. He misstates and misquotes words and places those who argue with him in so false a light that their powers of discernment are benumbed. He takes their words and gives them an impress which makes them seem to mean exactly the opposite of what they said.

If permitted, the evil angels will work the minds of men until they have no mind or will of their own. They are led as the angels cast out from heaven were led. Under Satan's influence these angels uttered sentiments directly opposed to loyalty to God. Thus the family in heaven became corrupted.

God has given him opportunity after opportunity to place himself on vantage ground. As his feet were slipping down a precipice, Christ grasped his hands, saying, "Do not struggle. Hold fast to Me." This the Saviour has done again and again, to save him from making shipwreck of the faith.

At the Berrien Springs meeting the Lord showed Dr. Kellogg special favor. God gave me power to present messages of admonition and encouragement. The two forces met, the satanic influences and the influence of Christ. But Satan fought hard to hold his advantage, and Dr. Kellogg is now in a more dangerous condition than before the meeting. Every ray of light rejected leaves him more surely fastened in Satan's toils.

I have no charge to make, no judgments of my own to give. I speak the word of the Lord. Our people are not to become entangled with Dr. Kellogg in sanitariums which are to be established or in sanitariums that have already been established. As a people we are to make sure that the Lord's money is invested wisely. We are not to take on any additional burden of debt unless it is made plain that we should do this.

Let the world go into spiritualism, into theosophy, into pantheism, if they choose. We are to have nothing to do with this deceptive branch of Satan's work. The pleasing sentiments of pantheism will lead many souls into forbidden paths. God forbids His servants to leave their fields of labor to enter into a discussion of these sentiments. The last testimony published opens to our people the danger of these theories, and the testimonies published in the future will urge still more strongly the necessity of lifting up and carrying high the banner on which are inscribed the words, "The commandments of God and the faith of Jesus." [Revelation 14:12.] God's people are to let no one take this banner from their hands. I am instructed that false theories will be presented, and that some in the medical missionary work, who have

been wavering, will yield up the faith and give heed to seducing spirits and doctrines of devils.

The only hope for our people now is to take their stand on the true foundation. Higher and still higher they are to raise the banner of truth. Not for one moment are they to give place to the enemy.

Lt 261, 1904

Physicians and Ministers

Nashville, Tennessee

June 1904

To physicians and ministers,—

“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. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”
[Revelation 2:1-5.]

“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. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” [Revelation 3:1-5.]

“And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked; 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. 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 hear My voice, and open the door, I will come in to him, and will 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 sat down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 14-22.]

Had God’s people lived up to all the light they have received, standing firm in their integrity, and striving with united efforts to advance God’s cause, thousands upon thousands would have been converted, and the message of warning would have been proclaimed to the world. Our adversaries would have been put to shame; for it would have been seen what the grace of God can accomplish. But the door has been opened to Satan’s devising, and God’s Spirit has been sorely grieved. Pride of heart has been cherished, and self-exaltation has made the church weak and strengthless.

The Laodicean message must be given just as it is. It must be given as a message from heaven. It must be given with earnestness and power. If it be ignored, the Lord will certainly cast away from Him those whose spiritual condition is so objectionable. Christ declares that pretentious piety is nauseating to Him. To the ones so full of self-sufficiency He says, “I know thy works, that thou art neither cold nor hot.” [Verse 15.] Their works are opposed to the holy principles of God’s Word.

My brethren and sisters, will you take heed to the Word of the Lord? Will you listen to His rebuke? If, after men in responsible positions have been warned and reproved by the Lord, they continue to follow their own way, affliction will come upon them. God chastens them, giving them opportunity after opportunity to repent. If they utterly refuse to repent, and are determined to listen to the sophistries of the father of lies and follow his principles in their daily lives, they are left to their own course of action and will surely perish in their sins; for God will not be trifled with. Sufficient light and evidence will be given to every soul. If men are overcome by the enemy, it will be because they have hardened their hearts, refusing to hear the voice of God. Will men hear the word of the Lord, or will they through yielding to temptation refuse to hear, until it becomes impossible for them to discern between good and evil?

Some of our medical men have been learning lessons that will prove to be their eternal ruin, unless they earnestly seek the Lord. They need to purify their hearts through obeying the truth. A reformation is needed in their lives. Physicians need to set the Lord ever before them, carrying the lamp of life with them wherever they go, or else Satan will use their scientific knowledge to lead them astray. The purest, most Christlike influences must control their lives, else the enemy will lead them to believe that the end justifies the means, and they will do strange things that will make the God of heaven ashamed of them. They will sacrifice principle in order to obtain their desires and will endeavor to bring into the work of God the method of worldlings.

When physicians do this, God says of them, “You have sold the truth, and you must reap the displeasure of heaven. Unless you change, the gates of the holy city will be closed against

you. Nothing that you can do has sufficient power to sanctify an unrighteous action.”

If there be first a willing mind, a way to the sanctuary will be found. But those whose hearts are humble and contrite would not engage in the work that for years has been done in Battle Creek, a work of accusing and condemning of the brethren, and especially of the ministers. It is the powerful influence of the great deceiver that has led to this work.

When men and women realize their own weakness and their entire dependence upon God, a standard of Christianity very different from that which now appears will be seen. God is love. His nature is revealed in His holy law, which is an expression of His love. Let us rejoice that the high and holy One, that inhabiteth eternity, whose ways are from everlasting to everlasting, changes not. With Him there is no variableness, neither shadow of turning.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end.” [Ephesians 3:14-21.]

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.” [Ephesians 4:1-3.]

“Be ye therefore followers of God as dear children; walk in love, as Christ also hath loved us, and hath given Himself for us an offering, and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God and of Christ.” [Ephesians 5:1-5.]

We shall pass through trials, but let none become accusers of the brethren. For years the work of accusing has been going on, to the hindrance of God’s cause. Let ministers and physicians confess their own sins, and leave God to deal with the sins of their brethren. Shall we not come into right relation with God? A spirit of criticism, of recrimination, of accusation has been cherished for years. Is it not time to let this spirit be put away? Go to the one whom you think has erred, and speak words that will show him that you are controlled by the Spirit of Christ. The religion of Christ, revealed in the lives of His followers, is a power for good, leading unbelievers to see that God sent His Son into the world to save sinners.

There are a great many things that are weakening the church and spoiling the characters of

those after whose names the angels long to write a record of good words and righteous deeds.

There are those who are dishonoring God by forming unchristlike characters. Their course of action robs the church of courage and endangers their own souls. Those who depart from the faith need the forgiveness of the great Medical Missionary, because they have hurt His precious truth and dishonored it before the world. Their course has led unbelievers to argue that the religion of Christ is not free from defects.

Let every one be on guard in regard to his own words and actions. My brethren and sisters, let your words be such that you would not be ashamed to repeat them were Christ standing in person before you. Speak words that will help others in their character-building. We are living in the last days of this earth's history. I entreat our physicians and ministers to give earnest heed to the admonition to keep guard over their own souls. In the place of watching others, looking for something to condemn, watch yourselves. Guard your lips, that they speak not words that will bring strife and discord. Those who are careless of their words will sow seeds of evil that will spring up and bear an abundant harvest.

I call upon our church members to work for the prosperity of the church. In the place of talking of the defects of others, closely examine yourselves in the light of the Word of God. Deal critically with yourselves. Seek the Lord most earnestly, asking Him to cleanse you from sin. We are laborers together with God. Then work and pray. Work out your own salvation with fear and trembling; for it is God which worketh in you. You must follow where He guides; else you will make mistakes and lead others astray.

Lt 263, 1904

Our Leading Physicians

Washington, D. C.

July 24, 1904

To our leading physicians

Dear fellow workers,—

I am awakened at eleven o'clock. The representations passing before me are so vivid that I cannot sleep. The word of the Lord has come to me that there is a decided work to be done in warning our medical missionaries against the dangers and perils that surround them.

The Lord calls upon those connected with our sanitariums to reach a higher standard. No lie is of the truth. If we follow cunningly devised fables, we unite with the enemy's forces against God and Christ. God calls upon those who have been wearing the yoke of human manufacture to break this yoke and no longer be bound up with delusive sophistries.

The battle is now on. Satan and his angels are working with all deceivableness of unrighteousness. They are untiring in their efforts to draw souls away from the truth, away from righteousness, to spread ruin throughout the universe. They work with marvelous

industry to furnish a multitude of deceptions to take souls captive. Their efforts are unceasing. The enemy is ever seeking to lead souls into skepticism and infidelity. He would do away with God and with Christ, who was made flesh and dwelt among us, to teach us that in obedience to God's will we may be victorious over sin.

Every form of evil is waiting for an opportunity to assail us. Flattery, bribes, inducement, promises of wonderful exaltation will be most assiduously employed.

What are God's churches doing to raise the barrier of a "Thus saith the Lord" against this evil? The enemy's agents are working unceasingly to prevail against the truth. Where are the faithful guardians of the Lord's flock? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass on unheeded? Where are the medical missionaries? Are they co-workers with Christ, wearing His yoke, or are they wearing a yoke of human manufacture?

Satan and his angels are making every effort to obtain control of minds, that men may be swayed by falsehood and pleasing fables. Are our physicians lifting the danger signal? Are the men who have been placed in prominent positions in our sanitariums lifting the danger signal? Are many of the watchmen asleep, while mischievous tongues and acute minds, sharpened by long practice in evading the truth, are continually at work to bring in confusion and to carry out plans instigated by the enemy?

Will the men in our institutions keep silent, allowing insidious fallacies to be promulgated to the ruin of souls? The sentiments of the enemy are being scattered everywhere. Seeds of discord, of unbelief, of infidelity, are being scattered broadcast. Shall our medical missionaries raise no barrier against this evil? Is it not time that we asked ourselves, Shall we allow the adversary to lead us to give up the work of proclaiming the truth? Shall we allow him to keep us from being channels through which the blessings of the gospel, as a current of life, shall flow to the world? Let every man now arouse and work as he has opportunity. Let him speak words in season and out of season and look to Christ for encouragement and strength in well-doing.

The dangers coming upon us are continually increasing. It is high time that we put on the whole armor of God and worked to keep Satan from gaining any further advantage.

Angels of God, that excel in strength, are waiting for us to call them to our aid, that our faith may not be eclipsed by the fierceness of the conflict. Renewed energy is now needed. Vigilant action is called for. Indifference and sloth will result in the loss of personal religion and of heaven.

At this time the Laodicean message is to be given to arouse a slumbering church. Let the thought of the shortness of time stimulate you to earnest, untiring effort. Remember that Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish.

For years our physicians have been trained to think that they must not give expression to sentiments that differ from those of Dr. Kellogg. O that they had broken the yoke! O that they

had called sin by its right name! Then they would not be regarded in the heavenly courts as men who, though bearing weighty responsibilities, have failed of speaking the truth in reproof of that which has been in disobedience to God's Word.

Physicians, have you been doing your Master's business in listening to fanciful and spiritualistic interpretations of the Scriptures, that undermine the foundations of our faith, and holding your peace? God says, "Neither will I be with you any more, unless you awake and vindicate your Redeemer."

My message to you is, You should no longer consent to listen without protest to the perversion of the truth. Unmask the pretentious sophistries that, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on guard. God calls upon men and women to take their stand under the bloodstained banner of Prince Emmanuel. I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith. We cannot accept as present truth the theories and explanations made by Dr. Kellogg; for it is not a true presentation.

Sometimes Dr. Kellogg talks for hours when he is weary and perplexed and in no fit condition to talk. Medical missionaries should refuse to hold long night sessions of conversation. These night talks have been times when Satan, with his seductive influence, has stolen away from one and then another the faith once delivered to the saints. Brilliant, sparkling ideas will often flash from the mind that is worked by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent's words. You cannot listen to these charming sophistries and at the same time keep a "Thus saith the Lord" in your mind.

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.

We need to study the words that Christ uttered in the prayer that He offered just before His trial and crucifixion. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world. Thine they were, and Thou gavest them Me; and they have kept Thy word." [John 17:1-6.]

The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. He that doeth righteousness is righteous. The life of Christ is to be revealed in the lives of His followers. In all His private and public acts, in every word and deed, a practical godliness was seen, and this godliness is to be seen in the

lives of His disciples.

Had Dr. Kellogg heeded the light given him, he would have brought the virtues of the character of Christ into his life. Christ manifested no sin, because there was no sin in Him. God has shown me that the lives of believers are to reveal practical righteousness. Confess and forsake your sins. Then you will have a transformed character.

Our physicians have lost a great deal out of their lives, because they have seen wrong transactions and heard wrong words spoken and seen many principles followed and have not spoken in reproof for fear that they would be repulsed.

I call upon those who have been connected with Dr. Kellogg as his associate physicians to break the yoke to which they have long submitted, and stand as free men in Christ. Nothing but a determined struggle will break the spell that is upon them.

Has not God spoken in His Word concerning the solemn events which must shortly take place? As you read these things, do you believe what He says? Or have you, through listening to the specious sophistry, given up your faith in God? Can any man avert the punishment that must come upon you unless you humble your hearts before God and confess your sins? How is it, my brethren in the medical missionary work? Does not the living God speak to you from His Word concerning the events that are taking place in fulfilment of that Word? Soon the last great reckoning with men will take place. Have your lives been such that you can then be weighed in the balances of the sanctuary and not be found wanting? Has your faith been molded and restricted until it has become unbelief? Has your obedience to men become rebellion against God? "Examine yourselves, whether ye be in the faith; prove your own selves." [2 Corinthians 13:5.]

Lt 265, 1904

White, J. E.; White, Emma

Washington, D. C.

July 21, 1904

Dear children Edson and Emma,—

I am not very strong, but will write you a few lines. I hope that I shall soon feel better and will be able to add to what I can now write.

I am anxious to hear how you have come out in your transactions regarding exchange of property. Do not worry about these matters. The Lord will certainly manifest Himself to those who commit their souls to His keeping. The meek will He guide in judgment. He is our hope and our crown of rejoicing. I believe that it is right for you to move into the country, and that the future will prove this to be true. But you must follow the way of the Lord.

I have written to several people, asking for a loan of a thousand dollars. In one case I was one day too late with my request. The day before my letter reached the sister, the money had been

lent to Dr. Paulson. But I know that he needs the money, and I will not even wish that I had written sooner and obtained the loan.

In regard to the colored sanitarium, I wish to say, Do not enter into any arrangement just now for purchasing the building. I can not endure the thought of investing three thousand dollars in this building. I am sure that better prospects can be found for a colored sanitarium. Some place can be secured where the surroundings are more healthful and pleasant.

I wish that the Boscobel school buildings might be secured for the work of the white sanitarium. Do you know of anything that stands in the way of their purchase? If you do, I wish you would mention it in your next letter.

I am deeply interested in the work in Huntsville and shall do all I can to strengthen those who carry the burden of the work there.

You need not be surprised to hear that I have returned to California. I am not gaining strength very fast here, and I know that the book on which Marian is working needs my attention. I desire, however, to remain for a time and help the workers here, if my health will permit.

The work on the buildings here is progressing very nicely. We feel thankful that we have been able to secure the services of so many excellent workmen. Our brethren have found favorable opportunities to secure lumber at very low prices. After the Baltimore fire, large quantities of lumber were shipped there. So much was sent that the supply exceeded the demand, and several shiploads were sent to Washington. It lay on the wharves for some time, until the owners became tired of paying wharfage and were willing to let us have the lumber for less than the market price. By this transaction we saved more than one thousand dollars.

Yesterday Brother Needham told me that they had secured another lot of lumber very cheap. I am grateful to our heavenly Father for every such favor.

Evangelical lines of work are being carried forward here in Washington. There are two tents pitched in the city, where meetings are held each evening. Last Sabbath I spoke in the Takoma Park Hall. I was very feeble, but the Lord strengthened me. Next Sunday I am to speak again, in the same place.

July 25, 1904

I have been looking every day for some word from you, hoping to hear something favorable in regard to your exchange of property. When you have anything to tell, write to me.

Yesterday the Lord greatly strengthened me. I spoke in the Takoma Park Hall. The room was well filled. I looked upon pleasant and attentive countenances, as I spoke from the third chapter of the first epistle of John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Verse 1.] As I dwelt upon the infinite sacrifice of Christ, the people seemed almost to hold their breath with interest. I long to speak of the love of God to large congregations.

We are planning with the strictest economy in regard to our work here. Some thought that this

house in which we are now staying should be purchased for a sanitarium if it could be obtained for ten thousand dollars. The owners now ask fifteen thousand for it. But even were this house bought, other buildings would have to be put up, and altogether it would cost quite a large sum. After carefully considering the question, we have decided to carry out our original plan and build the sanitarium on the same land as the school. We may, however, rent this building for a time, to use temporarily; but we will invest the ten thousand dollars that will be needed to purchase it in the erection of a building on the land already purchased.

I have not lost my interest in the work in the Southern field, but I am so weak that I cannot do much just now. Be assured that we will do our best to help you. I am trying to keep up my writings, but have to stop and rest frequently.

July 26, 1904

It is the privilege of every Christian to know the blessing of having the Lord Jesus as his burden-bearer. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." [Psalm 27:13, 14.]

"Deep calleth unto deep at the noise of Thy waterspouts; all Thy waves and Thy billows are gone over Me." The psalmist was filled with awe, but with faith and confidence in God he continues, "Yet the Lord will command His loving kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life. ... Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God." [Psalm 42:7, 8, 11.]

Each morning those who are working on the buildings assemble in the large room just below mine for worship and counsel together. Some one reads a passage of Scripture, and then there is singing and prayer. Then I speak for a few minutes, and then we go to breakfast. I have been asked to speak every morning, but I am not always strong enough to. We have a goodly number of workmen here, and these little meetings seem to do them good. Their boarding house is just across the road from us.

Next Sabbath I expect to speak in the colored church. I have spoken three times in the new church and once in the mixed church, and now I must speak in Brother Sheafe's church. If I am able, I will speak again in Takoma Hall next Sunday. On Monday I expect to take the cars for Melrose, where I shall stay for a week or two, and take treatment. I am rather weak, but I will try to speak here as often as I can; for I may never bear my testimony in Washington again.

The night before last I awoke with a feeling as if some one were trying to crush the life out of my body. I tried to rise, but the pressure was so great that I could scarcely breathe. I called upon the Lord for deliverance, and I felt the power of His Spirit upon me. I knew that He had answered my prayer, and I soon fell asleep. Since this experience I have been feeling stronger and have held precious communion with God.

Edson, do not make any extensive improvements on the colored sanitarium. When the

buildings that are talked of are erected, there will be even less light in the sanitarium than there is now, and I believe the Lord will show you some better place.

I am so thankful for the good news that has come from Southern California, that there is every prospect of securing a new brick building, nine miles from Los Angeles, for a sanitarium. This building was put up for a hotel, but has never been occupied. It has fifty rooms. It was first offered to us for thirty-six thousand dollars, but the price has been lowered little by little until now it is offered for twelve thousand.

I must now close. May God bless and guide you is my prayer.

Your mother.

Lt 267, 1904

Hayward, Brother

Washington, D. C.

July 24, 1904

Dear Brother Hayward,—

I would be pleased to know how you and Brother Hansen are progressing with the negotiations regarding the lease of the Boscobel school buildings. I cannot get this matter out of my mind. I wish you could lease those buildings. If you can get them at a reasonable price, I would lease them by all means, with the understanding that you can purchase them if you please.

Since returning to Washington, I have been very weak physically. The first Sabbath after reaching here, I did not go out at all. I did not feel strong enough to speak. On Sunday, July 17, I spoke in the M Street Memorial Church to the workers who have gathered in Washington to hold a tent-meeting and to do Bible work. Last Sabbath and the Sabbath before, I spoke to our people in Takoma Hall. Last Sunday I spoke in the same hall to a very interesting congregation of the Takoma Park citizens. They all seemed to be much interested.

Last night I was awakened before eleven o'clock to listen to words that must be spoken to our churches. I wrote many pages and at four o'clock lay down for a little while.

I expect to go to Melrose soon, to stay at the Sanitarium for a while. The workers here feel loath to have us go, but there are other interests to which we must attend.

The work here is moving forward in clear lines. It was important that we should be here to help the workers in council. In the work that is done on the buildings, no money is to be expended for display. The buildings are to be plain and modest. A mammoth sanitarium is not to be erected; for this is not to be a modern Jerusalem. We have told the workers this plainly. We cannot expend all the means in one place. We must make careful, economical plans.

Fortunately for our work, our brethren here have been able to purchase a large assignment of

lumber for a low price. This lumber was sent to Baltimore after the fire, but the supply was greater than the demand, and it was shipped to Washington. The owners became tired of paying wharfage, and our brethren were able to purchase some of it at less than the market price. One thousand dollars was saved by this transaction.

In closing, I will ask you again to let me know in regard to the lease of the Boscobel school, that we may know how to help you in your plans. If you should not succeed in getting this place, how would it do to build on part of the land that has been purchased for school purposes? We thought that perhaps a colored school might be put on part of the land, but we learn that this would not work. The matter would be spoken of in the papers in a way that would create prejudice.

Please tell me how you are getting along. I felt sorry that we could not do more to help you while we were in Nashville. But you are not forgotten. We hope that you will be of good courage. You are in great need of better accommodation for your work, and the Lord will surely open the way for you.

Your sister in Christ.

Lt 269, 1904

Kellogg, J. H.

Berrien Springs, Michigan

May 22, 1904

Dr. J. H. Kellogg

Dear Brother,—

I wish to write you a few lines. Oh, how my soul is grieved on your account, because you are standing where you now are. But you will not stand there long; you will make some change in your present position. I am now bidden to say to you, You may now come to the Saviour. Your opportunity is here. At the General Conference held in Battle Creek in 1901, the Lord in the testimonies borne in the tabernacle pointed out the way that you were to follow, but you did not choose to follow it. At one time, after the Conference held at South Lancaster, you broke down, and you did see your self, but in none too strong a light. Had you then kept the repentance that needeth not to be repented of, you would have boldly taken your stand under the banner of Jesus Christ. But it is not natural for you to yield, and you cherished a stubborn determination to carry out your own will and way. You would not yield to the Holy Spirit's guidance. You kept yourself under your own control, devising first one plan and then another plan and working against the Lord's plans.

At the General Conference of 1901 you were once more invited by the Lord to return to Him, and you started on your way to do a good work. But you were still influenced by another power, to which you had often submitted. The experience through which you have passed has been of a kind hard to define; but as you have walked in the light of the sparks of your own

kindling, you were really under the leadership of the adversary. You have been receiving spiritualistic, fanciful ideas from the father of lies. You can not break away from his binding power until you make an entire surrender to the Lord.

You may inquire, What is a man to do who is desirous of breaking the spell of Satan's power? Become truly penitent, and confess your backsliding. Of yourself you have no power to overcome. Your only hope is to break the spell. You must die to your ambitious desire to do great things. You must be born again. Earnest prayer to Christ for unison with your brethren would bring to you power from above to break the spell. But the spell can never be broken by you alone. You have given yourself up to the seductive teachings of the enemy, thinking that you were in the light, and you have not yet broken the spell. You are not to confine yourself to prayer, but working with your prayers are to make decided efforts to correct that which is wrong.

You have spoiled your record, and you will continue to spoil it until you change counsellors and take your stand wholly and humbly on the Lord's side. If you could leave your work in the charge of some other physician, and go away from Battle Creek for some months, with some one who understands your danger, you might break the spell. But this seems to be an impossibility. You do not realize the danger of your condition. Strenuous work must be done in renouncing very much of that which you have called principle, but which has its origin in the desire to control. You must break with yourself; for you are not a safe teacher or guide for yourself. A power holds you with a vice-like grip—a power which nothing can break but the power of your Redeemer. Renounce every evil method and flee into the arms of Christ.

If you could see your peril, you might be helped, but a deceptive power holds you captive. Break the spell through belief in Christ. Place yourself under the shield of His protection. Lay hold of His power. This is your only hope.

Repentance and brokenness of heart, as well as forgiveness, are procured only through the atoning sacrifice of Christ. You need to be in association with those who are constantly receiving a rich measure of the power of God. By casting your helpless soul on Christ, you will place yourself where He can work for you with His renovating power. Christ pardons none but the penitent. By His Holy Spirit He works upon mind and heart until He makes the soul penitent, and then pardon comes.

You have a work to do for yourself that no one can do for you. Yield yourself to Christ: yield fully: yield without reserve. I call upon you to throw back upon the originator of sin the spell that he has cast upon you. I call upon you to put to the tax every spiritual energy in the effort to escape from the snare. Follow right principles in dealing with yourself. You are not your own; you have been bought with a price, and you are to give to God that which is His own—the service of all your powers. You are to glorify God in your body and in your spirit, which are His.

You have a decided part to act in gaining your own salvation through the merits of the blood of a crucified Redeemer. Activity in the right direction is to be shown. Your time is precious. Overcome the pride that would keep you from yielding to Christ. He alone, formed within the

hope of glory, will enable you to wrestle successfully. Your way is not God's way. Your character is in need of a decided change.

The light that Christ gives reveals the desires and inclinations that must be manfully resisted and overcome. Make a desperate effort to escape. Confess your sins. The promise is that Christ is faithful and just to forgive your sins and to cleanse you from all unrighteousness. You can repent with the help of the Saviour.

I am moved by the Spirit of God to tell you to break with the powers of darkness. Come to Jesus. Make wrongs right, even though this takes an effort that would seem to dissolve human nature. Take yourself in hand, and go straight to Jesus, your invisible Mediator. Go in spite of the opposition of the flesh. Resist every inclination to draw back. Make the break. Die to self. Then you will be able to say, "I thought on my ways, and turned my feet to Thy testimonies." [Psalm 119:59.] I know your piety and early devotion. I know that you have backslidden, and I urge you to repent. Unless you do this, the message is, "I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." [Revelation 2:5.] Thou hast lost thy first love, lost thy love for Christ, and hast become lukewarm. There has not been a proper acknowledgement of this on your part, because a man that is spiritually blind cannot see.

My soul has not ceased to yearn for the salvation of your soul.

Lt 271, 1904

Kellogg, J. H.

Washington, D. C.

July 29, 1904

Dr. J. H. Kellogg

Dear Brother,—

I will in the name of the Lord make a solemn appeal to you. As a sinner you have a case pending in the courts of heaven.

By the power given to me at the General Conference held in Oakland, and at the Union Conference recently held in Berrien Springs, it is evident that He designed that a transforming work should be wrought upon hearts. You might have gone from the Berrien Springs meeting a very different man had you understood the real situation, had you realized that Satan in a masterly way was playing the game of life for your soul. Had you seen your peril as it was presented to me, you would have fallen on the Rock and been broken. Your only hope is to fall on the Rock. If you do not, it will fall on you, and will break you beyond remedy.

He who has given His life for you, that you might be saved through faith in His name, is at the right hand of God, still interceding for you. He is the only one who can avail as your

intercessor. But He will soon give into the hands of the angels around His throne the vials of His wrath, with the commission to pour them out upon His rebellious subjects in this world, until everything that is opposed to the principles of God's government shall have been consumed. But He is still standing at the altar of incense, presenting the prayers of His saints. Thus it was presented to me at the Berrien Springs meeting.

In this meeting every one present should have been confessing his own sins instead of speaking of personal grievances and charging others with guilt. God was dishonored in this meeting. Had you been worked by the Holy Spirit, you would have come to the front, when Hiland Butler was challenging Elder Daniells for a change of attitude, and would have said, "Brother Butler, you are out of your place. I have confessions to make before God and before Christ, who died for me, and before man. I will now humble my heart before the Lord and no longer submit to the ruling power of the accuser. I declare that the hope of eternal life with Christ in His kingdom, as I once believed it, is worth more to every soul than all that can be obtained by justifying self and denouncing others. If God will break the spell that for years has been gathering about my soul, I will be willing to work in any position to which He may assign me. I must have heaven, even though it be at the loss of all else."

Had you done this, Dr. Kellogg, you would have stood a free man in Christ. Things would have been adjusted. The Lord would have pardoned your transgressions. Bonds of unity would have been formed with your brethren, and there would have been rejoicing in heaven.

Those who interposed to call attention to themselves little realized the advantage they were giving the enemy. Oh, if poor, weak, erring self had been kept out of the experience, how different the result would have been!

It now rests with you yourself to decide whether in the future you will be under the guardianship of heavenly angels or of satanic agencies.

Do you realize how the Lord Jesus regards your boastings that you and your supporters did not confess, but that it was Elder Prescott who made confession? All this is written in the book that will be opened in the last great day, when every man will be judged according to the deeds done in the body.

These words were given me to give to you: "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." [1 John 1:5-10.]

"It is Christ that died" is an argument that cannot be refuted. [Romans 8:34.] To it nothing can be added. To the repentant soul it is Yea and Amen. Christ leads the penitent soul upward step by step and gives to the mind His peace. "If we confess our sins He is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:9.] Angels of God guard the penitent, believing soul, that evil angels may not intrude.

I was listening to words spoken by God’s servants in their humiliation. They were working out their own salvation with fear and trembling.

Daniel was a man greatly beloved of God, but he did not say, “I did not confess.” “I set my face unto the Lord God,” he says, “and made my confession, and said, O Lord, the great and dreadful God, keeping covenant and mercy to them that love Him, and to them that keep His commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments; neither have we harkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day.” [Daniel 9:3-7.]

“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. ... I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and His face as the appearance of lightning, and His eyes were as lamps of fire, and His arms and His feet like in color to polished brass, and the voice of His words like the voice of a multitude. ... And there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet I heard the voice of His word: and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground.

“And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And He said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when He had spoken this word unto me, I stood trembling. Then said He unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. ... Now I am come to make thee understand what shall befall thy people in the latter days: for the vision is for many days. And when He had spoken such words unto me, I set my face toward the ground, and became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto Him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

“And there came again and touched me One like the appearance of a man, and He strengthened me, and said, O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when He had spoken unto me, I was strengthened, and said, Let my Lord

“speak; for Thou hast strengthened me.” [Daniel 10:1-3, 5, 6, 8-12, 14-19.]

It is the man who has humbled himself, and whom God has honored, who understands what true greatness is. In the sight of God exalted position does not amount to anything; it is righteousness and truth that give honor to the man. God calls for sensible men who will walk before Him in humility and with contrition of heart confess their sins and receive forgiveness. Not far hence the ruin of souls now being accomplished, because men have refused to confess their sins, will be far from a boasting matter.

This Scripture was repeated to you:

“The good man is perished out of the earth; and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge; the day of thy watchmen and thy visitation cometh; now shall be their perplexity.” [Micah 7:2-4.]

It does not make a man a Christian to have his name on the church books. Christ says of His people, “Ye are the light of the world.” [Matthew 5:14.] But the light does not originate with themselves. Their light comes from heaven. “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” [2 Corinthians 4:6.] This light is a heavenly principle, to be carried out in every phase of the religious experience. Love for God is definite and positive in its action and puts into the heart of men an unselfish love for his fellow beings. It leads him to set a noble, Christlike example. It is a heavenly gift, and is always at work, leading its possessor to pattern after Christ. This love is shown in discipleship. “If any man will come after Me,” said Jesus, “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.] Christ’s love was enduring. It came from God and enabled Him to endure sacrifice and privation that God might be glorified.

Let physicians and ministers remember that true righteousness bears fruit that is a blessing to others. God would have His people at this time in a repentant, contrite state of mind, confessing their sins and asking forgiveness. This is the work of preparation that we are to do for His coming. As did the children of Israel in the typical day of atonement, we are to stand before Him, confessing our sins. No one needs to be ashamed to say, “I have done wrong. I have made a mistake. I have sinned.”

I am given a decided message to bear to all our medical missionaries. For a long time you have been losing a sense of the exalted virtues of a Christian life. You have been bolstering yourselves up in self-righteousness. You have listened to deceptive, subtle reasonings and human sophistries. Will you now clear the King’s highway by taking yourselves in hand and seeking the Lord? Will you confess your sins as did Daniel? Never, never regard it as a virtue to be able to say, “I did not confess.”

Was it because you had naught to confess that you could say this? Oh no, no, no! The

boastful and unrepentant man by his attitude is closing the gates of the Holy City against himself.

The day of test and trial is upon us. Every man's character is being weighed. Examine yourself and discern what kind of a conscience you have. Examine and see if your theology, your religion is a mixture of odds and ends, arranged to serve your own purpose.

Now, just now, is the great day of preparation. We have no time to serve in Satan's ranks. Already many have learned to follow false methods, but may the Lord help us so to confess our sins that they will go beforehand to judgment, that when the times of refreshing shall come from the presence of the Lord, these sins may be blotted out.

"These things write I unto ye 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." [1 John 2:1-4.]

Lt 273, 1904

Sutherland, E. A.; Magan, P. T.

Takoma Park, Maryland

July 28, 1904

Dear Brethren Sutherland and Magan,—

I have just received and read your letter. We have all been very busy, and I am nearly worn out with the burdens I have borne. It is well that we are here; for we know that some perplexing questions have been decided in the right way. I hope to write you more fully a little later.

We shall not, here in Washington, expend large sums of money in purchasing land and erecting expensive buildings. We are here for no such purpose. The instruction I have received is that our sanitarium and school buildings are to be moderate in size.

Some of our brethren thought it would be well to purchase the property that we are now renting, as in some respects it seems desirable for a sanitarium. For some reasons I also thought that it might be well. But we would have to pay twelve thousand dollars and perhaps more for the house and land. The same money could be expended to better advantage in putting up suitable buildings on the land already purchased.

Do not think that I have forgotten the work in which you are especially interested. I have had this work in mind, but I have been very weak ever since I saw you last, and I have tried to rest as much as possible. There are many places that need help. We need help for the school near Nashville, and help will come.

You will soon see something in print regarding your work, which is right to the point. I have written for publication in the Review an article relating to the purchase of the land for a school near Nashville. I have also spoken of your true relation to this work. I think this article will appear soon, and I have thought best that your article should not be published. Let me speak, and it will be better than for your article to appear, in which you plead for yourselves.

We greatly desire the prosperity of the work in the South. You have our prayers and our influence to help you begin your work near Nashville. It may be that a sanitarium might be erected on the land you have purchased; for it is not too far from Nashville. Thus the land could be more fully utilized, and the work of the two institutions might blend together.

I have every confidence that it was our duty to purchase this land. Let us not worry. The necessary means will be provided. The Lord understands the situation, and He will sustain you and open the way before you. We know that you are established in the right place. Make a beginning in the right way, as soon as you can, knowing that the Lord lives and reigns, and that His providence has attended our steps thus far. Our sympathies are with you.

Lt 275, 1904

Davis, Marian

Washington, D. C.

August 7, 1904

Dear Sister Marian,—

We shall soon be home now. Since returning to Washington, I have had much writing to do, to place certain matters in their true light.

Yesterday an all-day grove meeting was held on the school grounds. In the morning short talks were given by several of the workers, and in the afternoon I spoke from the words, "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." [John 14:1-3.]

I had been sick, and I feared that I might not be able to speak. But I spoke for an hour, and the Lord strengthened and blessed me.

Next Thursday we shall go to Philadelphia, where we shall spend Sabbath and Sunday. From there we shall go to the Melrose Sanitarium, where I shall remain for a time to take treatment. I feel that I must go somewhere to rest for a little while. I dare not attempt to finish my journey without more strength.

Do not worry about the book; wait until we get home. Be of good courage. The Lord lives and reigns. Be of good courage in Him. Trust the dear Saviour as a child trusts its parents. He loves you, and in your perplexities He will be your helper and your God. Be strong in the

Lord; yea, be strong.

Do not try to work. Ride out in the Harper carriage with Sister Peck or with Sister Nelson. The rides would do both you and Sister Peck good. Keep in the open air as much as possible. Do not worry. When the book is finished, we shall thank the Lord. But I have thought that perhaps it might be delayed in His providence. I shall not fret, nor hurry you. Take everything as easy as possible.

With much love.

Lt 276, 1904

Paulson, David

Takoma Park, Maryland

July 30, 1904

My brother in Christ Jesus,—

The Lord has presented your case before me, showing me that you are in positive danger of linking up with Dr. Kellogg. The Lord is not leading him; another spirit has taken possession of his mind, which ought to be clear and free from the satanic agencies which are now controlling the man. Dr. K. has not heeded the messages which the Lord has given him. Had he done this, he would stand free in the Lord, working with Him. But when he had light, he refused to follow the admonitions and the guidance of the Holy One; and he has been largely under the influence of another teacher, as were Adam and Eve in Eden. His case is much more aggravated, because he has had much more light.

My brother whom I respect in the faith and message of truth, cut yourself loose from satanic agencies. Satan is working Dr. K.'s mind and every other mind that he can obtain influence over. If Dr. K.'s brethren had checked this spirit by calling it by its right name, then as faithful watchmen they would have given the trumpet a certain sound. Could they not discern the subtle danger of the long interviews held by Dr. Kellogg? The leader of the rebellion in heaven is working through the influence of Dr. Kellogg to spoil and ruin the medical missionary work, to cause it to be suspected of heresy and infidelity. For Dr. K. has no God, he has no Christ, in verity and truth. He will deny or affirm anything, a lie or the suppositions of satanic agencies. And just as long as his associate physicians will say to his words, Yes, Yes, they will sustain falsehood. Again and again has the truth been sacrificed to please Dr. Kellogg.

Instruction has been given me that your mind is certainly being corrupted in sentiment. As your assent is given to Dr. Kellogg's assertions as truth, you bear testimony to a lie, and the recording angel writes it thus. Unless Dr. Kellogg changes, confesses his sins, and is converted, the Lord will leave him to his own devices. I am charged to give you decided warning, before your mind shall run in the same groove.

Shall Christ be compelled to bear continually the shameful infirmities of His people because

they accept the false sentiments proceeding from the first traitor in the heavenly courts? If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if he deceived Adam and Eve, declaring that God was withholding from them the higher education that would make them as God, is there not danger that men today will be deceived? Please read Patriarchs and Prophets, and see if the precious truths contained in this book are not given by the Lord to protect His people from deception. I tell you in the name of the Lord God of Israel that Satan is presenting his sophistries to ministers and medical workers; and if our people will listen to these sophistries, they will become impregnated with the same satanic idea of a popular religion that will cause them to develop into gods, and there will be no place in their lives for God or for Christ.

Just as long as you consent to listen to these sophistries, a subtle influence will weave the fine threads of seductive theories into the minds of men who should turn away from the first sentiments of teaching of this kind. As loyal subjects we must refuse even to listen to these sophistries, which are formed by the one who deceived the angels in heaven. This influence is something like a deadly viper, poisoning the minds of all who will listen to these fallacies. It is a branch of hypnotism, deadening the sensibilities of the soul.

I have not strength to dwell upon this; for I feel so strong an indignation against Satan and those who, with the Word of God in their possession, listen to the teaching of human agencies, who are intent upon declaring theories which they present as more wonderful, higher, grander than the teachings of Christ, the One who gave His life to save the world from Satan's higher education. We cannot afford to exchange Christ's teachings for the devil's lies.

Christ is our Saviour, His gospel is salvation, and by His grace the exceeding riches of pardoning mercy are bestowed on the repentant sinner. The Holy Ghost by the mouth of Zacharias describes the gospel as salvation by pardon through the tender mercies of our God. The blessings of the new covenant are grounded purely on mercy in forgiving unrighteousness <and sins>. The Lord specifies, I will do thus and thus unto all who turn to Me, forsaking the evil and choosing the good. "I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more." [Hebrews 8:12.] All who humble their hearts, confessing their sins, will find mercy and grace and assurance. Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it? God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who will obey God's law. Perfect obedience, revealed in thought, word, and deed, is as essential now as when the lawyer asked Christ, "What shall I do to inherit eternal life?" Jesus said to him, "What is written in the law? how readest thou? ... And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said to him, "Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old—perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the

new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. "As many as received Him, to them gave He power to become the sons of God." [John 1:12.] Mercy and forgiveness are the reward of all who come to Christ, trusting in His merits to take away their sins. In the better covenant we are cleansed from sin by the blood of Christ.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, that God is light, and in Him is no darkness at all." [1 John 1:1-5.]

"I will put My laws into their mind, and write them in their hearts." [Hebrews 8:10.]

These precious assurances are thoroughly appreciated by the sinner who repents and comes to Christ, receiving from Him the power to become a son of God. The sinner is helpless to atone for one sin. The power is in Christ's free gift, a promise appreciated by those only who are sensible of their sins, and who forsake their sins and cast their helpless souls upon Christ, the sin-pardoning Saviour. He will put into their hearts His perfect law, which is "Holy, and just, and good," the law of God's own nature. [Romans 7:12.] By partaking of the divine nature, they escape the corruption that is in the world through lust.

Man's only hope is to be rescued by the power of Christ. The experience of the saints of all ages is a history of trials met and confessions made, a record of an unceasing warfare against satanic influences; and all the way along there are seen footsteps of constant advance.

The first chapter of Second Peter shows us how to live upon the plan of addition.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as 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 beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly 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. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." [Verses 2-12.]

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” [Psalm 1:1.]

Meetings were held in a certain place where there were apparently two parties present. The Spirit of the Lord was seeking entrance into the hearts of those present. Had the word that God gave during the meeting been heeded, there would have been a general time of humiliation and confession of sins before God, and the whole room would have been filled with the glory of God. But in the place of every soul humbling his own heart, clearing away the rubbish from the door, making a way by which Christ might enter, some pursued a wrong course, like a car that jumps a track, and words were spoken that should not have been uttered. If hearts had been broken, melted by the Spirit of God, there would have been such a scene that souls now in darkness would have had opportunity to clear the King’s highway by confessing their shortcomings. But things were introduced in that meeting when silence would have been eloquence.

Words were given me to bring before some that were in that meeting who were burning for a chance to condemn and to pass judgment upon others. There were two parties there, the godly and the ungodly. The words were spoken of some whom I shall not at this time name:

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” [Verse 1.] The scornful were there, their spirit unsubdued, unhumiliated. They had been walking contrary to God. The Lord had given them gracious words of encouragement, declaring that if they would take hold of His strength, they would make peace with Him. While they were sliding over the precipice into the black waters below, a hand was stretched out to save them and place them on vantage ground. This was the time for them to grasp the hand of the One who could have saved them if they had humbled their hearts before God. There was, I was shown, abundance for them to confess, in order to free their souls from guilt. But they chose to sit in the seat of the scornful. They decided that they would not improve the opportunity offered them. They left the meeting as they came, refusing the representation made me of what God would do for every soul. They took up their burden of sin, and carried it away with them, to continue to dishonor God and to rob their souls of the salvation Christ was waiting to bestow.

That meeting and its after results were presented to me. God was dishonored. His name was trampled in the dust. But the Lord God of Israel still lives and controls.

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” [Verse 1.]

Here is the description of another party: “But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water; that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.” [Verses 2, 3.]

Our Saviour bore the shameful infirmities of fallen humanity. Christ was Himself without spot or stain of sin, but having taken the nature of man, He was exposed to the fiercest assaults of the enemy, to his sharpest temptations, to the keenest of sorrow. He suffered being

tempted. He was made like unto His brethren, that He might show that through the grace given, humanity could overcome the temptations of the enemy. All who will stand in Christ may glorify Christ. In drawing near to God, they have abundant evidence that the Saviour will be with them in their struggle against sin. Listen to His words, "Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." [Psalm 40:7, 8.] Who is it that thus announces His purpose of coming to this earth? Isaiah tells us: "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace." [Isaiah 9:6.]

"In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. ... And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." [John 1:1, 3, 4, 14.]

Christ Himself answers: "Before Abraham was, I AM." "I and My Father are one." "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." [John 8:58; 10:30; 5:21-23.]

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save." [Isaiah 63:1.] "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [1 Timothy 3:16.] "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in the fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" "in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature." [Philippians 1:6-11; Colossians 1:14, 15.]

The incarnation of Christ is the mystery of all mysteries.

Lt 277, 1904

Read, A. J.

Washington, D. C.

July 31, 1904

Dr. A. J. Reed

My dear brother,—

I have a message for you. Christ speaks to you, saying, look away from every human being to the great Teacher. The message that rang through Judea in the time of John the Baptist, “Repent; for the kingdom of heaven is at hand,” is the message for today. [Matthew 3:2.] Repentance means a change of heart, a change of mind.

The Son of God, the divine foundation of all faith, all truth, all righteousness intends that fallen human beings shall have every possible advantage as they strive against evil. “In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.” [John 1:1, 3-5.]

The closing words of this Scripture point to the condition that many who suppose themselves to be advanced in a knowledge of the truth are in at the present time. They are following paths that are leading them away from the Light and Life of the world.

“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.” [Verses 6-9.] The Saviour is calling, “Follow Me, and ye shall not walk in darkness.” [John 8:12.] God is calling upon you, my brother, to turn away from human devising, to follow His guidance, to refuse to be deceived.

“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, even to them that believe on His name. ... And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” [John 1:10-12, 14.]

This is the message that I am instructed to bear to our physicians. The Lord calls upon those who claim to be medical missionaries to free themselves from the control of any human mind. He says, “Break every yoke. My servants are not to be under the jurisdiction of any man. Their minds belong to Me. They have not been sold into bondage to any human being; for him to lead them into philosophical speculation and spiritualistic theories.”

Christ never causes confusion in minds. He says, “I will surely bring punishment upon those who put themselves in My place to control the minds of My blood-bought heritage; for thus they endanger the souls of those who have been purchased with the price of My own blood. These physicians are My workmen. They are to present to the world a standing evidence that the human mind, under the control of the Holy Spirit, represents the heavenly world. Better would it be for a man never to have been born than to spoil the souls of My heritage. The soul that is turned away from the Word may lose eternal life. Unless the one who does this work comes to Me with repentance and confession, he will lose the life that measures with the life of God.”

One soul misled— forfeiting eternal bliss—who can estimate the loss!

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans or be cowed into silence by a masterful spirit. For them to do this would be a great injury to him and to them.

I am given a message to bear to you and to the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book *Living Temple*; for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection and used to uphold erroneous theories.

The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life.

You have had access to the *Testimonies to the Church*, volumes VII and VIII. In these *Testimonies* the danger signal is raised. But the light so clear and plain to minds that have not been influenced by deceptive theories has not been discerned by you. Dr. Kellogg has exerted a strong influence upon you and his other associate physicians. He has placed on your necks a yoke which must be broken, else your life records will be spoiled. He has led into by and forbidden paths the feet of men appointed of God to do a special work. Had not his soul been lifted up unto vanity, had he not determined to follow the counsels of his own mind, the book *Living Temple* would never have appeared in print.

While the destructive theories of this book are entertained by our physicians, there cannot be union between them and the ministers who are bearing the gospel message. There should be no union until there is a change. The power of Christ and the power of Satan are at war against one another. Between these powers there can be no connection; for they are utterly antagonistic to each other.

I am instructed to speak plainly. “Meet it,” is the word spoken to me. “Meet it firmly and without delay.” But it is not to be met by taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book *Living Temple*, there is presented the Alpha of deadly heresies. The Omega will follow and will be received by those who are not willing to heed the warning God has given.

Our physicians upon whom important responsibilities rest should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that our physicians shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have the courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end.

We are to make advance moves; but we cannot unite with Dr. Kellogg until he is a changed

man. Had he received the light and encouragement that Christ gave him at the Berrien Springs Conference, and acknowledged his errors; had he at that Conference cleared the King's highway, and taken up the stones; had he removed the obstacles by which he has continually obstructed the progress of the work, he would have received great blessings. For years message after message has been given, telling him that God forbade certain things, and yet he has been determined to carry matters in his own way.

When medical missionaries made their practice and example harmonize with the name they bear, when they feel their need of uniting firmly with the ministers of the gospel, then there can be harmonious action. But, the time has come when we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test.

I was instructed that the future success of our work as a people has been imperilled by the investing of so much means in the institutions in Battle Creek. Messages were sent saying that this should not be done, but plans of human devising were followed. And now, when it is seen that the work is hedged about by difficulties, it is declared that influences must have been exerted to place the work in such a position that there must be shifting of the responsibilities.

I am instructed to say that as matters now stand, we should show ourselves unfaithful servants did we allow the debts of the medical association to be laid upon the General Conference. Properly managed, sanitariums will sustain themselves. But unless there is wise management, they will become involved in debt. The duty of taking over the institutions that are crippled with debt has not been laid upon the General Conference. We are to open new fields and are to work from a different standpoint altogether.

The Lord forbids that every sanitarium which is established shall be placed under the control of one association or one group of men.

It will be said that Living Temple has been revised. But the Lord has shown me that Dr. Kellogg has not changed, and there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked." [Galatians 6:7.]

I now ask you, Will you take your stand boldly for the right? Will you break completely the yoke that has been upon your neck?

Lt 279, 1904

Paulson, D.; Sadler, W.; Jones, A. T.; Waggoner, E. J.

Takoma Park, Maryland

August 1, 1904

To brethren Paulson, Sadler, Jones, and Waggoner,—

In the night season I seemed to be in a large company, speaking plainly and decidedly under

the inspiration of the Spirit of God. I presented the true outcome of the present controversy over the medical work. I told those present that had they heeded the testimonies sent them, the many young people now in Battle Creek would not have come under the subtle influence of the education they have there received.

One not known to those present stepped forward, and in a clear, distinct voice said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." [Ephesians 5:14-17.]

Many other words were spoken. Before us were Dr. Paulson and Brother Sadler. The Speaker took the hand first of one and then of another, and said, "You are beloved of God, but you have not been making straight paths for your feet. Follow Me. The one to whom you have yielded respect has refused to accept and follow the counsel of God and has allowed himself to be influenced by seducing spirits and doctrines of devils. The end you cannot possibly imagine.

"Heed the words given to the apostle for the benefit of the church. 'As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.' [Colossians 2:6-10.] You have given honor to a finite man. Once and again God has honored this man, but he will not heed My word. He has despised Me in the person of My saints.

"You are not to honor any man unless his works testify that God honors him and that he is under the Lord's keeping power. You have unmistakable evidence that one amongst you, whom in the past I have greatly honored, has greatly dishonored Me and has made decided efforts to glorify himself. With legal bonds he has bound up the interests of My cause. These bonds must be broken, and you must use your influence to see that they are broken. My work is not to be manipulated by men. It must not be subjected to any ambitious devisings. The medical missionary work has been deteriorating, because the spirit that has controlled in it is not a pure, holy spirit, but a spirit that for years has been seeking to exalt itself against My messengers.

"The Spirit speaketh expressly that in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron.' [1 Timothy 4:1, 2.] 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears;

and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.' [2 Timothy 4:1-5.]

“You are at this time passing through a trying experience. Stand strongly linked with My appointed messengers, and let not any evil words prejudice your minds or be as seed sown in your hearts. Your strength now is not in keeping silent and allowing fables to be brought in and taught as truth. My Word will go forth as a lamp that burneth. I will work through messengers who will not yoke up with Dr. Kellogg, who will not endorse his methods and plans, but who will reprove them. He has refused to wear My yoke, and unless he is converted, I will separate from him and from those who sustain him in his self-exaltation.”

Those who are carrying on the work of our sanitariums are not to shun responsibility and neglect their duty in order to give Dr. Kellogg the right of way. He has drawn many of our youth to Battle Creek, and they have become fastened where they will be brought under influences opposed to God. They are not to be kept under this training. Cut loose, cut loose is my message. Souls are being deceived; sentiments are being received which originate with satanic agencies. Cut loose, cut loose.

Fields were pointed out which, though kept open for years, have been left unworked, while there has been devising and planning, and the Lord has been reproofing these plans. Instruction has been given me that if so many young people had not been gathered to Battle Creek, a great and efficient work might have been done. Places that are unworked might have been entered, and souls might have been reached by the truth. Small companies of workers, under the wise generalship of consecrated teachers, should be going forth into needy fields. Whenever this work is taken up in earnest, careful movements will need to be made. There should be no wild, fanatical flights. A wise program should be made by men under the control and guidance of the Lord, built up in the most holy faith.

The students in our various colleges and training schools are to have wise medical teachers. The students are to be given wise religious instruction. Their teachers are to be men who love and fear the Lord, men of self-control, whose lives give evidence that they have learned to obey and reverence God. If a teacher does not fear God and keep His commandments, cling not to him, however high his capabilities; for he will sow seeds of unbelief in the minds of the youth. No man should be allowed to carry out doubtful, forbidden projects.

“Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. ... Let no man deceive you with vain words.” [Ephesians 5:1-4, 6.] Oh, how many eyes have been dimmed and clouded by vain words. How many have so disregarded the pure principles that are to be maintained in God’s work that they have become servants of the enemy, not placing half as much value upon the truth as upon the projects and devisings of man.

“Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; ... proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light; for whatsoever doth make manifest is light.” [Verses 6-8, 10-13.]

The work that is to be done must not be cloaked. The wrongs that exist in our sanitariums must be criticized and purged away. The one who stands at the head, with his associate physicians, will mislead the students, unless he is converted. These brethren may be greatly disturbed because they are opposed in their plans, and they may create great confusion. They do not realize that if their plans were carried out, it would mean ruin to them and to those connected with them.

Our Counsellor then laid His hands on the shoulders of Elders A. T. Jones and E. J. Waggoner, and said, “You are confused. You are in the mist and fog. You have need of the heavenly anointing.” To Brother Jones He said, “Why have you permitted your mind to be worked as it has been? I warned you not to permit this.” He said to Brother Waggoner, “Leave the place where you now are, and walk in the path I have pointed out. Living Temple is full of seductive sentiments, which if received, will tear down the foundations of your faith and weaken your perceptions of truth and righteousness.”

Addressing them both, He said, “There is a work for both of you to do. Your minds need to be thoroughly renewed. Your faith is to rest on a high, holy, substantial foundation. God has a work for you to do in sounding the last message of warning to the world. Turn away from scientific theories. What is the chaff to the wheat?”

The Speaker was represented to me as standing on a high platform. To this platform He raised both men and placed one at His right hand and the other at His left. Then He said: “The sentiments that you have received in harmony with the special theories presented in the book Living Temple are not pure truth. There is a commingling of truth and error, and it will be difficult for you to single out the true from the false, to distinguish between the threads of truth and the threads of error. My Word is spirit and life. I am the bread of life. He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever. Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day.

“Cast out of your minds the sophistries that you have been receiving. God would have your minds cleansed from these theories. Hold fast the beginning of your confidence firm unto the end. Warn others to let spiritualistic sophistries alone. Preach the Word as you have done in the past, and My Spirit will be with you. Holy angels will accompany you if you will follow in the way that God has marked out.

“Separate entirely from the bewitching, misleading sentiments that run through Living Temple. You are to be My witnesses. You are to declare My Word. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. There is a work for you to do; but you must empty your minds of all fanciful presentations and give the warning message. In the place of froth and nothingness, you may have the living water that Christ promises to give to all who come to Him.”

My brethren, I am so glad, so thankful for this message that the Lord has given me for you. He said, “I will make you both free if you will take hold of My strength. You each have a work to do in proclaiming the message that Christ came to give to John, telling him to write it in a book, and send it to the churches.”

Proclaim this message; for it is your life. God will give you the power of His grace. He will give you the treasures of truth, and the Holy Spirit will make them shine in their original luster. Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. This truth is powerful in the conviction of sinners.

There is a higher order of enjoyment and power than man can create derived from a source above humanity. But in order to fulfil Christ’s purpose for you, you must study the truths He has given you. Eat and drink the Word. Put away all fanciful theories. Let the truth stand out in its original power. God’s great purposes are to be worked out, after the pattern of things in the heavens. Let God give you your message. Weigh every proposition coming from human beings; for fanciful theories will be brought in.

Light from the throne of God is waiting for you. Empty your hearts, and let this light shine in. Show to the world an image of heavenly certainty. Lift up your eyes and see the fields that are ripe for the harvest. The light of heaven will shine all around you, repelling presumptuous sophistries. Let the truth shine forth with its own glory and in its own defense. Feed the flock of God with the manna that His own hand supplies. Your capabilities will increase as the indwelling life expands. Trust to God’s guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard.

My brethren, the Lord will help you mightily if you will be guided by Him, and I am confident that you will be. May He help you, now, just now, to receive and believe the testimony that comes to you.

Lt 280, 1904

Ministers, Physicians, and Teachers

Middletown, Connecticut

September 3, 1904

To Ministers, physicians, and teachers

Dear Brethren,—

My mind is drawn out in most earnest thought and prayer. The question arises, What do you suppose will be accomplished by the testimonies given to change the order of things that now exists?

Testimony after testimony has been borne under the special influence of the Holy Spirit, to point out to men their mistakes and their dangers; yet those who have gone out of the way and have needed correction have in their darkness set their unsanctified judgment to work against the Holy Spirit, saying of the part that reproved their course, “Somebody has told her,” and of the part in which their wrong course of action was not referred to, “That is of the Lord.”

It was thus that at the Berrien Springs meeting men put their human measurement upon the testimonies that were borne to them. The result of this was that those who needed to confess their own sins were led to confess the sins of others. Some tried to specify what was of God in the warnings sent and what was not; and they thought to relieve the situation by taking the position that Sister White is human, and therefore the reproofs coming to them were of human origin. Thus the message sent by God to arrest them from doing harm to themselves and others by entertaining unbelief and refusing to be corrected were made of none effect. So long as this is the way that testimonies are treated, they will have no effect on the erring ones. All the ordained messengers of God, prophets and apostles, were directed to give very straight, decided warnings.

Cain slew his brother Abel because Abel referred him to the express direction from God that all sacrificial offerings brought to Him were to be accompanied by a slain lamb as the acknowledgment and confession of sin and as a representation of Christ, who was to save the fallen race by becoming Himself the great Sacrifice. Cain had a faultless offering, with the exception that he did not follow the plan of God by bringing a lamb. Because Abel repeated to Cain God’s directions regarding the sacrificial offerings, Cain became very angry and killed his brother.

For the past twenty years the church has been distracted in regard to the proper relation of the medical work to the gospel ministry, because the leader in the medical work has been holding up the gospel minister as inferior to the medical missionary worker. The gospel message, given to warn the world of what is coming as foretold by the prophecies relating to these last days, has not had the impression upon the minds of our physicians that it should have had. The defective plans of the leader in our medical work have been pointed out over and over again, and yet he has kept right on as confidently as if he were supreme in wisdom.

I have been shown that although he wrote to me that he had surrendered, yet there has been no real surrender. He will continue to vindicate his course of action. In the past, the burden has lain heavily upon me as I have been obliged to meet his ways, his suggestions, and his plans, which the Lord has not inspired, and which, if followed, would cause many to turn aside from the truth to fables dressed in angel robes. His associate physicians have been blinded and confused, and the work of God has been retarded by his course of action. And

now it is almost impossible to remove the false and misleading impressions that have been made upon the minds of others—impressions which certainly do not tend to increase faith in the light that the Lord has been giving to the Seventh-day Adventists for the past half century. A continuous work, tending to undermine the confidence of many in God’s warnings, has been carried on. To those who received his version of things, the end will be infidelity. For our people to look to him to mold the educational work of our students, who are preparing for the sacred work of medical missionaries, would be a great mistake.

A great deal of rubbish has been brought to the foundation—a great deal of wood, hay, and stubble—in the place of gold, silver, and precious stones. Those who have assisted in this faulty work will, if they repent, be pardoned because of the great mercy of God.

Clearly it is presented to me that the great work for these last days will soon be finished.

Was the human nature of the Son of Mary changed into the divine nature of the Son of God?—No; the two natures were mysteriously blended in one person—the Man Christ Jesus. In Him dwelt all the fulness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.

This is a great mystery, a mystery that will not be fully, completely understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness.

We shall have false sentiments to meet. Never, never can we afford to place confidence in human greatness as some have done, looking to man as the angels in heaven looked to the rebellious Lucifer, and thus finally losing the sense of the presence of Christ and God.

Who by searching can find out God to perfection? The gospels set forth the character of Christ as infinitely perfect. I wish I could speak of this so that the whole world could hear the object of Christ’s mission and work.

Read and search the Scriptures, in which Christ is set forth as the divine object of our faith. When finite man, under the subtle influence of the tempter, comes to question the words of the One who is called, “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” [Isaiah 9:6], his conception of himself increases, and his conception of Christ and God decrease.

“Search the Scriptures,” said Christ; “for in them ye think ye have eternal life: and they are they which testify of Me.” [John 5:39.] The sufferings of the Redeemer, the humility of His human-divine character are not understood, and therefore His virtues are not practiced. The treasures of knowledge to be obtained from God are inexhaustible.

The most gifted men on the earth could all find abundant employment, from now until the

judgment, for all their God-given powers, in exalting the character of Christ. But they would still fail to present Him as He is. The mysteries of redemption, embracing Christ's divine-human character, His incarnation, His atonement for sin could employ the pens and the highest mental powers of the wisest men from now until Christ shall be revealed in the clouds of heaven in power and great glory. But though these men should seek with all their power to give a representation of Christ and His work, the representation would fall far short of the reality.

The mysteries of redemption are not presented to the students in our schools as they should be. The theme of redemption will employ the minds and tongues of the redeemed through everlasting ages. The reflection of the glory of God will shine forth forever and ever from the Saviour's face.

Nonessential questions will be brought in by those who do not purify their souls by obeying the truth. They fall far short of the standard of loving God supremely and their neighbor as themselves. I am bidden to say that sophistries will be brought in to take the place of the pure gospel of Jesus Christ. The message of warning is given, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." [1 Timothy 4:1.] This word is being fulfilled among our people.

The Lord calls upon every member of the church to be on guard. The Voice said, "Be on guard." The Lord Jesus has warned us in His Word of what shall be. Will any one say of this warning, "This does not agree with our ideas," and pay no attention to the warning? The Lord has lifted the danger signal, that all may hear and take heed to the warnings. The great danger is in exalting man. Human beings cannot bear exaltation. Jesus invites us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.]

Lt 280a, 1904

Ministers, Physicians, and Teachers

Middletown, Connecticut

September 3, 1904

[To Ministers, Physicians, and Teachers:]

I cannot sleep after eleven o'clock. My mind is drawn out in most earnest thought and prayer. The question arises, What do you suppose will be accomplished by your testimony to change the order of things that now exists? Testimony after testimony has been borne under the special influence of the Holy Spirit, and those who have gone out of the way have in their darkness put their human ideas into operation, supposing that when testimonies were sent them from God, to point out their mistakes and their dangers, they could set their unsanctified judgment to work against the Holy Spirit, saying of the part that reproved their course, "Somebody has told her," and of the part in which their wrong course of action was not

referred to, "That is of the Lord."

This was done at Berrien Springs and resulted in those who needed to confess their own sins, confessing the sins of others, and trying to specify what was of God in the warnings sent and what was not. Some thought to relieve the situation by taking the position that Sister White is human, and therefore the reproofs coming to them to arrest them from doing harm to themselves and others by entertaining unbelief, and refusing to be corrected, are of human origin. Is this the way that testimonies are treated, that they have no effect on the erring ones? All the ordained messengers of God, prophets and apostles, were directed to give very straight, decided warnings.

Cain slew his brother Abel because Abel referred him to the express direction from God that all sacrificial offerings brought to Him were to be accompanied by a slain lamb, as the acknowledgment and confession of sin, and to represent Christ, who saved the fallen race by Himself becoming the great Sacrifice. Cain had a faultless offering, with the exception that he did not bring a lamb. Because Abel repeated to Cain God's directions regarding the sacrificial offerings, Cain became very angry and killed his brother.

Many things have been presented to me. I have been shown that although J. H. Kellogg has written that he has surrendered, he has not surrendered. He will vindicate himself and will not, unless thoroughly converted, be a safe man to stand in positions of influence. We must guard the flock of God from just such things as have for years been proceeding from his sophistries. It is not safe for him to bear the responsibilities that he has borne. The burden has lain heavily upon me as I have been obliged to meet his ways, his suggestions, and his plans, which the Lord has not inspired, and which, if followed, would cause many to turn aside from the truth to fables dressed in angels' robes. God forbid that this should continue. Dr. Kellogg's course has blinded and confused his associate physicians and has retarded the work of God. How impossible it is to remove the impressions that have been made upon the minds of others, impressions which certainly do not tend to increase faith in the light that the Lord has been giving for the past half century.

Dr. Kellogg's ideas and plans have not been of heavenly origin. For the past twenty years the church has been distracted in regard to the proper relation of the medical work to the gospel ministry, because Dr. Kellogg has been holding up the gospel minister as inferior to the medical missionary work. The gospel messages given to warn the world of what is coming, as foretold by the prophecies relating to these last days, has not had the impression upon Dr. Kellogg's mind that it should have had. His defective movements have been pointed out over and over again, and yet he keeps right on as confidently as if he were supreme in wisdom. He has done an objectionable work, undermining the confidence of many in God's warnings. To those who receive his version of things and his representations as the wisdom of God, the sure result will come. The end will be infidelity, an acceptance of sophistries that undermine the plain facts of the Bible. His skill as a physician, the knowledge that God has given him, has so exalted him, that he has felt that he was supreme. He has said many things and then contradicted and denied them. His own mind is so strained that he is utterly confused as to what is genuine truth and what is fable. For him to be accepted as an educator, to prepare

students for the doing of the sacred work that is termed medical missionary work, would be a great mistake. He would fail to leave upon minds the reformatory missionary impress. He has not done the work properly for years, although followed by the testimonies of the Spirit of God. A great deal of rubbish has been brought to the foundation, a great deal of wood, hay, and stubble, in the place of gold, silver, and precious stones. Those who have done this work will, if they repent, be pardoned because of the great mercy of God toward them, but their works will be estimated by the Bible standard and will be consumed.

This I am instructed to write. Dr. Kellogg's case has been a mystery of mysteries. That which has given power to his work—truth and righteousness—he has discarded. The cause of God has been hindered in its advance by the only one who could do a work so counter to the work the Lord would have done at this stage of our history. His people are now many of them confused by the subtle reasoning that has been presented. If ministers of the gospel are bewildered and receive the false statements made, what can be expected of the churches? This is the representation made to me. If Dr. Kellogg's mind were now clear enough to see wherein he has been so far out of the way, so that he would make thorough, decided reforms, then there would be hope; but I am instructed that the way he has treated any words of encouragement leaves his case almost hopeless. I have suffered so much under this deceptive working that I regard the case as almost hopeless. Dr. Kellogg's mind has been so racked and center-shaken through refusing to receive the light that God has given, through working opposite to the Lord, that his whole nature has been converted into a bundle of contradictions. But I must present the warnings that have been given for the past twenty years.

During the past night many things have been presented to me, and I am firmly decided that the great work for these last days will soon be finished.

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the Man Christ Jesus. In Him dwelt all the fulness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.

This is a great mystery, a mystery that will not be fully, completely understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become a nothingness. If believers only knew what this means, the work would be done in our churches that must be done if the members ever enter the kingdom of heaven. But when men in responsible positions pervert their reason and give themselves up to Satan's way of thinking, they will surely stand before the world on Satan's side, however great their influence may have been and still is, doing the work that Satan did, led and inspired by his spirit.

We shall have false sentiments to meet. Never, never can we afford to place confidence in

human greatness as some have done, looking to man as the angels in heaven looked to the rebellious Lucifer and losing the sense of the presence of Christ and God.

During the night season I have listened to words that are of the deepest importance to me. Who by searching can find out God to perfection? The gospels set forth the character of Christ as infinitely perfect. I wish I could speak of this so that the whole world could hear the object of Christ's mission and work; but Infinity alone can do this work. Read and search the Scriptures, in which Christ is set forth as the divine object of our faith. When finite man, under the influence of satanic agencies, comes to question the words of the One who is called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" [Isaiah 9:6], his conceptions of himself increase and his conceptions of Christ and God decrease. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." [John 5:39.] The sufferings of the Redeemer, the humility of His human-divine character, are not understood, and therefore His virtues are not practiced. The treasures of knowledge to be obtained from God are inexhaustible.

The most gifted men on the earth could all find abundant employment, from now until the judgment, for all their God-given powers in exalting the character of Christ. But they would fail decidedly to present Him as He is. The mysteries of redemption, embracing Christ's divine-human character, His incarnation, His atonement for sin could employ the pens and the highest mental powers of the wisest men from now until Christ shall be revealed in the clouds of heaven in power and great glory. But though these men should seek with all their power to give a representation of Christ and His work, the representation would fall far short of the reality.

The mysteries of redemption are not presented to the students in our schools as they should be. The themes of redemption will employ the minds and tongues of the redeemed through everlasting ages. The reflection of the glory of God will shine forth forever and ever from the Saviour's face.

Let those who are presenting theories as to whether the earth is round or flat leave this question—for God has not given it to them to solve—and earnestly inquire: "What shall I do that I may have everlasting life?" Let them heed the answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:25, 27.]

Nonessential questions will be brought in by those who do not purify their souls by obeying the truth. They fall far short of the standard of loving God supremely and their neighbor as themselves. I am bidden to say that sophistries will be brought in to take the place of the pure gospel of Jesus Christ. The message is given, "Some will depart from the faith, giving heed to seducing spirits and doctrines of devils." [1 Timothy 4:1.] This word has been fulfilling among our people.

The Lord calls upon every member of the church to be on guard. The Voice said, "Be on

guard.” The Lord Jesus has warned us in His Word of what shall be. Will any one say of this warning, “This does not agree with our ideas,” and pay no attention to the warning? The Lord has lifted the danger signal, that all may hear and take heed to the warnings. The great danger is in exalting man. Human beings cannot bear exaltation. Jesus invites us, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light.” [Matthew 11:28-30.]

Lt 281, 1904

Riley, W. H.

Washington, D. C.

August 3, 1904

Dr. W. H. Riley

Dear Brother,—

I have a most earnest desire that you shall stand free in the Lord. I pray that you may have the moral courage to stand firm for the truth and to hold fast the beginning of your confidence unto the end. Do not allow yourself to be led away from the truth to receive fables. It is of no avail to bring to the foundation material represented by wood, hay, and stubble. Such material will be utterly consumed. Let us remember that we have been bought at an infinite price by the Son of God. Our physicians must not allow themselves to be held in control by another man’s mind, as they have been, fearing to open their lips to differ with their chief.

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans or to be covered into silence by a masterful spirit. For them to do this would be a great injury to him and to them.

Our physicians should not be required to verify statements that they know are not true. How dare they do this? How dare any one require it? They do great harm to a speaker when they listen to false statements without making any protest or correction.

Our physicians are to stand where no binding influence will hold them speechless when they hear wrong sentiments expressed. At times, with burning earnestness and words of terrible severity, Christ denounced the abominations that He saw in the church and in the world. He would not allow the people to be deceived by false claims to righteousness and sanctity.

We are to unify, but not on a platform of error. That which has been said in the testimonies in regard to Living Temple and its misleading sentiments is not overdrawn. Some of its theories are misleading, and their influence will be to close the minds of those who receive them against the truth for this time. Men may explain in regard to these theories, nevertheless they are contrary to the truth. Scriptures are misplaced and misapplied, taken out of their

connection and given a wrong application. Thus those are deceived who have not a vital, personal experience in the truths that have made us as a people what we are.

We are living amidst the perils of the last days. We are to watch unto prayer. We are to put our entire trust in God, glorifying Him. Daily we are to learn lessons from the greatest medical missionary that ever trod this earth. He is our tabernacle of witness for heavenly things. He will not accept that which has been done in bringing so much of a commercial spirit into the medical missionary work, neither will He accept the Laodicean condition of the Medical Missionary Association. This association is not doing the work indicated by its name. It is not preparing a people to obtain a sound, healthy experience, which will stand the test of the judgment. I am so sorry; for God is dishonored. His work, which should be a praise in the earth, is belittled. False sentiments have been entertained, and a strange work has been done.

The great Medical Missionary was a wonderful healer. He worked the most convincing miracles. He is the way, the truth, and the life. He spoke only the truth. Continually there fell from His lips the precious words that bring spiritual strength to those who make them a part of the daily life. Spiritually we are built up from the food that we give the mind. It is our privilege to receive the bread of life from the great Medical Missionary, who came to give life to the world. Truth, pure, refining, ennobling truth, came from His very heart. He spoke words of heavenly wisdom, which will make men wise unto salvation. His heart was constantly burning with the love that brought Him from heaven to our world. His goodness and His power enabled Him to reveal in His life the truth that He came to this earth to bring to the fallen race. In every word, in every act He manifested the love of God, cheering and encouraging the downcast and distressed. In heavenly wisdom He asserted His true majesty by bending all things to the present and future happiness of human beings. He came to teach men and women how to live here below the life of which He gave them an example—the life that will make them fit to enter the abodes of bliss.

In His breast mercy may be said to have held her court. Hear His words of compassion, spoken to relieve the sin-sick culprit, “Thy sins are forgiven thee.” [Luke 5:20.] His work was a representation of true medical missionary work. He brought healing to soul and body. In His life was enshrouded the love, the pity, the compassion, the joy of heaven. Thousands were healed by His word, “I will; be thou whole.” [See Matthew 8:3.] By His work, His glory was so plainly revealed that demons were pained, and when compelled to cease tormenting human beings, confessed Christ to be the Holy One of God.

This work Christ did to show men that He was the tabernacle of witness, that the Word had been made flesh. In the human encampment, amongst the erring and sinful, Christ pitched His tent. He lived close to the poor and lowly, yet He was the King of glory. He would make all familiar with His character, that we might be partakers of the divine nature and thus become one with Him in faith and practice. He declares, “All things are delivered to Me of My Father.” “All things that the Father hath are Mine.” “All power is given unto Me in heaven and in earth.” [Luke 10:22; John 16:15; Matthew 28:18.] Why was this wonderful transfer made but that Christ might be the world’s Redeemer, the incarnate Saviour!

To John the Baptist, shut up in prison because of his fearless testimony against the licentiousness and the unlawful marriage of Herod, there came discouragement. He thought, Why does not Christ exercise His power and deliver me from prison? He sent his disciples to Christ with the inquiry, "Art Thou He that should come, or look we for another?" [Luke 7:19.]

At the time, Christ was surrounded with the sick and with those who desired forgiveness of sins. Instead of immediately answering John's disciples, He turned to the multitude. The arm mighty to save was made bare. He spoke, and the deaf heard His voice. He touched the eyes of the blind, and they opened to behold the blessed light of day. At His word, fever was rebuked. He looked on the dying, and they were brought back to life and health. The frenzied demoniac was freed from the power of evil spirits and fell down and worshiped the Deliverer, declaring Him to be the Christ of God.

Then, turning to John's messengers, Christ said, "Go your way, and tell John what things ye have seen and heard. ... And blessed is he, whosoever shall not be offended in Me." [Verses 22, 23.]

When Jesus was about to ascend to His Father, He gave His ministry of healing to His followers, leaving with them the commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Matthew 28:19, 20.]

The great Teacher, while on this earth, gave His whole life to teach us how to work as devoted, consecrated missionaries for God. In the prayer that He offered for His disciples just before His trial and crucifixion, He declared, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. ... I have manifested Thy name unto the men which Thou gavest Me out of the world." [John 17:4, 6.]

He came to our world to reveal the character of God. At the hands of those whom He sought to save, He received insult, mockery, and abuse. They crucified him, but He broke the fetters of the tomb and ascended to His Father, there to intercede as our Mediator.

The words that we are commanded to teach are the very words that Christ spoke while on this earth. We can dispense with human sophistry. Those who teach it will not have the heavenly endorsement, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] I call upon you, my brother, to be a free man. The time you have spent in the Sanitarium has not given you the qualifications that would fit you to be a co-worker with the great Medical Missionary in saving souls. Had you placed yourself under the instruction of the greatest Teacher the world has ever known, He would have given you an education that would have prepared you to work with Him. You would not have obtained an experience that would have almost unfitted you to be Christ's co-laborer in the healing of the souls and bodies of His people.

Men and women are being held in the Battle Creek Sanitarium who are needed in the world,

to proclaim the message that the Lord is soon to come with power and great glory. This warning message must be proclaimed. Those who know the truth for this time are to go forth to take it to those who know it not. They are to co-operate with Christ, the great Missionary, whose work it was to draw men to God. He was content to conceal Himself, to hide His divinity under the garb of humanity.

I call upon those who are at Battle Creek, losing their faith and losing their first love, to come away and take hold of the work of God in neglected fields, as soon as they have recovered from the influence of the seducing theories that have threatened to spoil them for the ministry of the Word and for the precious missionary work in which they might engage were they fully established in the faith. Actions speak louder than words. A world is perishing in sin, and God calls for workers. He wants one thousand at work in the highways and the hedges, where now there is but one. We have no time to listen to idle tales and false science. The faith of many will be revived when they will humble their hearts before God and go forth to fulfil the commission of Christ, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.]

Had a large part of the company of students, who have been gathered into Battle Creek, engaged in the work as evangelists, colporteurs, and canvassers, trying in humility to teach the Word, there would have been a much more spiritual and sacredly intelligent medical working company. Had they gone forth, taking Christ as their Teacher, many who may never again become settled in the truth would have received an education that would have enabled them to open the Scriptures to others. Large numbers would have been converted and would have put out their talents to usury, teaching the things that Christ has commanded. But alas! they have been given a knowledge that, in the day of judgment, when the books will be opened and every man judged according to the deeds done in the body, they will wish they had never accepted. Better never to have learned the lessons they have been learning in unbelief and lack of faith, in sophistry and untruthful representations.

Oh, may God open blind eyes! May He have pity on our people, who have so little judgment and wisdom!

Lt 283, 1904

Kellogg, J. H.

Omaha, Nebraska

September 10, 1904

Dr. J. H. Kellogg

My dear Brother,—

We reached Omaha at half-past one yesterday and were driven at once to the camp-meeting, a distance of about two miles. I talked for a few minutes to one or two of the ministers and was then taken to the room that had been secured for me. This room is in a house a few minutes'

walk from the ground. It is a large, airy room in a new house. Here we ate our lunch, which we had brought with us from the Sanitarium.

I have not yet attended meeting. I speak today at half-past two. I slept well last night until nearly four o'clock. I thank the Lord for this great blessing.

Yesterday evening I had a short talk with Elder A. T. Robinson and learned that there are nearly one thousand campers on the ground. Besides this, many attending the meetings are staying in rooms. There is a decided interest in the truth in Omaha, and the people of the city seem to be glad of the opportunity of attending the meeting. I understand that last Sunday evening there were between fifteen hundred and two thousand present at the meeting.

The meeting is now at a most interesting stage. There are some rather perplexing questions to be settled, in reference to the publishing and handling of books by the International Publishing Association; but these questions must not be brought in here.

There are a large number of Germans at the meeting. Most of them, I think, understand the English language. There are also many Scandinavians present. It is something of a problem to arrange the meetings so that those of different nationalities will get the most good. I know of no better way than for all to hear what they can, and obtain all the good possible, to take home with them.

I received a blessing in the night season at Battle Creek before speaking to the helpers in the Sanitarium. I laid right hold upon the great Medical Missionary, and I was assured that His grace would be with me in large measure. The promise was fulfilled. And this grace sustained me during my journey to Chicago. On reaching there, I found that I could walk through the large waiting rooms and up and down the stairs as easily as I ever could. For this I thank the Lord with heart and soul and voice.

They expect much of me here. But they must look away from me to the Lord Jesus. I shall help them in every way possible. I know that when I ask the Lord to be my helper, He will not deny me, because it is my one desire to do His will and glorify His name. I am weak, but in depending wholly upon Him, I always obtain strength. In laying my burden on the Burden-bearer, I always find comfort and strength and hope. This is my great desire—to find abiding rest at His feet. While I keep firm hold of His hand, He leads me safely. He hears and sees everything that we do and say, and He will give strength to all who will walk humbly before Him in a perfect way. The living God shall be the joy and rejoicing of my soul.

I see no other way for us to glorify God as a people than by constantly reaching a higher standard until at last we reach the place where Christ stands. For years I have contemplated the heights that we might reach if the burden of self did not hinder us.

My brother, I want so much to see you standing where you can say, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God,"—not for the things of God, but for God Himself. [Psalm 42:1.] I greatly desire that you shall have the true God, not a God of your imagination, or of speculative philosophy. It is the true and living God for whom you should thirst. God invites you to draw near to Him. Humble your heart before Him, and if you

will grasp His hand of infinite strength and power, He will be to you a shield against the enemy. But it is only in becoming a little child, to be educated in spiritual, sanctified, holy things, that you can break the power of the enemy. When you gain this experience, when as a little child you place yourself in God's hands, determined to do His will at all times and in all places, He will manifest Himself to you as your sufficiency, the chiefest among ten thousand, and the One in whom you may always trust.

This is an experience that you have yet to obtain. Will you not make a strong, determined effort to get away from your condition of spiritual dwarfage? Never allow yourself to be drawn into discussion regarding the personality of God. On this subject, silence is eloquence.

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” “For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.” [1 Peter 2:11; Romans 8:13.]

My brother, Satan will try to hold his victory over you. You can expect nothing else; but God is stronger than Satan. Do not trust in yourself; trust in Christ Jesus; He is your only hope. Then you will not be as you have often been represented to me—like the slender willow, moved to and fro by every breeze.

Now is your opportunity to clear away the rubbish from your experience. Now is your opportunity to learn from Christ the lessons that will endure through time and eternity. To those who receive Him, Christ gives power to become the sons of God, even to them that believe on His name. Over and over again repeat the words, “My heart is fixed, my heart is fixed, trusting in the Lord.” [See Psalm 112:7.]

Upon the leaders in the medical missionary work there rests the responsibility of clearing away from the foundation the hay, wood, and stubble which they have been bringing to it. Gather to your soul the gems of truth that will grow brighter and brighter under the influence of the purifying fires. When you are convinced that you must die to self, that you must have an experimental religion, God can work with you. The conviction that you must have pure and undefiled religion—this is your safeguard. The soothing influences of the world will seek to delude you, but Christ will bind your soul up with His if you will humble yourself. Unless you are willing to humble yourself, you cannot stand on vantage ground.

True conviction will take possession of your heart if you do not resist it. This conviction must be allowed to do its work in your life. You have carried a number of your associate physicians with you in a false path. Some have awakened to their danger and want to be free. When you are, in heart and mind, what you should be, with the opportunities you have had, you will break the yoke that you have been binding upon others, and you will take Christ's yoke upon you. O how I long to see you doing thorough work in breaking the yoke that Satan has induced you to wear. When you do this work, your determination will be to do good and be good.

Here are words given me to repeat to you: “Many prayers have been offered up for you by those who would rejoice to see you converted in mind, in thought, in writing. If others speak

words that are harsh and unkind, remember that you have taken your stand with Christ, and that it is He who is insulted by the words spoken against a striving soul.”

By our words we are to be justified or condemned. When in the final judgment we stand before the tribunal of God, it is our words that will justify or condemn us. Much more than we realize is involved in the matter of speech. Then, for Christ’s sake, my brother, let your lips be touched with a live coal from the divine altar. Utter only words of truth. Watch and pray, that your words and deeds may ever confess Christ. Let your words be seasoned with wisdom and purity.

By your words you have in the past done great mischief. The heart repentance and reform is known to God and to yourself. Let self die, let self be crucified, else you will continue to say many things that are not wise, not true. Remember that God hears every word you utter. Begin now the work of pruning your vineyard. You may do great good or great evil. Two ways are before you. You may, through the sanctification of the Spirit, soothe the souls of many. Through the working of the Spirit, you may not only make and maintain an unreserved surrender, but you may, if you cast out from your soul all selfish ambition, and take your place before Christ as a learner, redeem the time and call back the erring. Some will not hear, but if you will humble yourself, you will be lifted up by the hand of Him who is fully able to save. He will enable you to make restoration as far as lies in your power.

This work is now before you. Will you seek earnestly to save souls ready to perish. If you will quench the spirit of warfare, you may save souls that are ready to die because your ways and your works have misled them. It is your privilege to set their feet in the path of righteousness. Will you not take your stand on the platform of eternal truth, that all who know you may take knowledge of you that you have been with Jesus and are learning His lessons. You may preserve a brother’s character spotless, or you may smear it with misstatements, as you have done in the past.

Now is your time to make a generous, noble confession of Christianity, to avow your belief in the validity of the truth. No longer halt between two opinions. If God be God, follow Him, and if Baal, follow him. Do not be turned aside by what others have said or done. The responsibility of their course of action rests upon them. If they fail of doing their appointed work, the sin is not yours, but theirs.

I pray that you may be a true medical missionary. I pray that you may be able to say of Christ, “He is my strength and my redeemer.” [See Psalm 19:14.] Those who love and fear God, those who have strong confidence in Him have His mercy to save them, His power to defend them, His wisdom to guide them in safe paths.

Lt 285, 1904

Kellogg, Sister [W. K.]

College View, Nebraska

September 25, 1904

Dear Sister Kellogg,—

I wish to write you a few lines, to say that I should have been home some weeks ago, had it not been for important meetings, which I had promised to attend. We are now at the last of these meetings; but while I was in Battle Creek, I promised to return and spend a week there. I feel that I must keep this promise. After this I shall go to California, by way of San Diego.

I very much desire to be at home, to see if my presence would be of any help to Marian in her sickness.

I do not think that it would be at all advisable for Marian to spend the winter in Battle Creek. The cold winter weather might put an end to her life. I have thought that perhaps it might be best for her to spend the winter months in San Diego. The climate there is very mild, and she could stay in the Sanitarium.

Poor Marian! I would do anything that I possibly could to help her. I fear that should she go to Battle Creek for the winter, the consequences might be fatal.

It must be a great strain upon you to see Marian in her distress, and if you find that the tax is too severe, do not remain. I would be very glad to see you before you leave St. Helena, and were it not that I have promised to return to Battle Creek, I should go straight home. But it may be that you will still be at St. Helena when we reach there. I hope so.

God is in every place, and I have hope that Marian will recover. I send you these few lines that you may know how we are situated and what our plans are.

In love.

Lt 287, 1904

Kellogg, J. H.

College View, Nebraska

September 21, 1904

Dr. J. H. Kellogg

Dear Brother,—

I ought to have answered your letter before this, but travelling from place to place and attending meetings has taken all my strength. The camp-meeting at Omaha was a very large one, and one Sabbath afternoon I spoke to over fifteen hundred people, among them many Germans and Scandinavians. I found that in order to make my words heard in all parts of the tent, I must breathe deeply and speak slowly. Were I to speak quickly, my throat and lungs would suffer. And when I speak slowly, the hearers are given an opportunity to take in sentence after sentence and to gather up ideas that would otherwise be lost.

I spoke three times during my stay at the Omaha camp-meeting. I was glad to be able to

speak to the people assembled there.

I entreat you to take hold firmly of the hand of the One who can deliver you from the temptations of the enemy. His promise is that if you will lay hold upon His strength, you will make peace with Him. Place your feet on vantage ground. Christ's strong right hand will uphold you. His efficiency will be your strength. "Abide in Me, and I in you," He says. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

"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.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love.

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.

"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." [John 15:4-14.]

I present these precious words to you as truth. "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.] By sin man separated himself from God, but the stream of divine benevolence never ceased to flow earthward, increasing in volume with successive ages. And when the fulness of time had come, Deity poured forth the healing flood of heavenly grace in one great gift of love. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." [1 John 4:10.]

If you will put your whole trust in Christ, if you will come to Him just as you are, casting your helpless soul upon Him, He will receive you. And when you are one with Christ, you will begin to see ways out of your entanglement. But do not come out of any troublous matter crookedly. Come out holding firmly to the hand of Christ. The Lord will certainly help, strengthen, and uphold you if you will work out your own salvation with fear and trembling, knowing that it is God who is working in you, to will and to do of His good pleasure. When you take your position on the sure foundation of eternal truth, Satan will make every effort to hinder you and block your way. But the Lord has wrought for you, and He will continue to work in your behalf if you will be His consecrated channel.

Lt 289, 1904

Kellogg, J. H.

College View, Nebraska

September 23, 1904

Dr. J. H. Kellogg

My dear Brother,—

In the night season I have been conversing with you, telling you that the Lord would have you now, just now, plant your feet upon the true foundation, the foundation upon which we took our position more than half a century ago.

The Lord would have the medical missionary work be to the cause of truth as the hands and arms to the body. You have tried to make the medical missionary work the whole body, but in this you have not succeeded. Let this work occupy its appointed place, just as God designed it should. Let the ministers of the gospel and the medical missionary workers blend in Christian unity. It is not the will of God that the medical missionary work shall be all and in all. He designs that the evangelical work and the medical work shall blend in perfect unity. This can be, and every feature of the work can be complete in occupying its proper place in the body.

I say to you, Dr. Kellogg, that you are to come out of your entanglement. I shall not try, Dr. Kellogg, to explain just how you can do this. God will take His whole work in hand, every phase of it, and will carry it forward wondrously, if men will not interfere by bringing in their human inventions, drawing wrong threads into the pattern.

Medical missionary work is included in the work of the gospel ministry. This is God's plan. No medical fraternity is complete without the gospel ministry. But things have become confused in your mind, and you are not able of yourself to disentangle the threads. Just take your position at the feet of Christ as a helpless soul, who needs the restoring power of the great Medical Missionary, the chief of all physicians. Grasp His hands, and His power can and will restore you. But you cannot explain your position or restore yourself. Were you to attempt to do this, your brain would reel and your mind would become more and more confused. Just cast your helpless soul on Christ.

Do not link up with worldly men. And yet, through your success as a physician, you and your associates are to exert an influence for good upon the most influential men. Who gives you this success? The Lord Jesus Christ. When you make Him first and last and all and in all in your thoughts and your practices, He will heal and restore you. To receive and obey the teachings of Him who is the Way, the Truth, and the Life is to place yourself on His side. You will then stand on vantage ground. To all who believe in Him, Christ gives power to become the sons of God. And all who truly believe in Him will reveal the faith that works by love and purifies the soul.

Christ's disciples are to train themselves to follow, not to lead. Watch and pray, lest ye enter into temptation. Satan will be loath to lose his prey, but the Lord is stronger than Satan and all his evil angels. If you will not press in to take the lead, and to follow your own way, if you will walk in Christ's steps, this confusion of mind will leave you. As you are now, you need

to be led in spiritual things. May the Lord God of heaven strengthen you with all spiritual understanding, that you may be a victor. Satan has been playing the game of life for your soul, but Christ will be your efficiency, your strong helper, if you will now do just as you have said—surrender, entirely surrender. I accept your statement and regard you as one who has surrendered, putting yourself away from every agency, through the power of the grace given.

Work upward; with mind and heart and soul, work upward. Christ's followers are to train themselves to practice His ways. As those who have surrendered all to God, and have placed themselves wholly on the Lord's side, they are to work for the present and for the future.

I cannot endure the thought of your coming short of being complete in Christ. He has bought you with the price of His own blood. He will accept you and save you if you will follow Him. Work with an eye single to the glory of God. With Christ's efficiency to prepare the way, there is an open path to heaven before you. You can in character put on Christ and be a true representative of Him. You can devise and plan in harmony with His will.

I am given these words for you: "Come unto Me, all ye that labor and are heavy laden, and I will give thee 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.] Please do all honor to Him who has loved you, and given Himself for you, that you should not perish, but have everlasting life. Think of it, my brother,—eternal life in the kingdom of God.

When you humble yourself, the Lord will lift you up. But He cannot use an exalted, self-sufficient man. Christ's disciples are not to link up with worldly men. Their lives are not to bear the stamp of worldliness. You cost too much, my brother, to sell yourself to the world. You cannot afford to make merchandise of yourself.

"All things whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] This is the rule that we must follow here, if we would be able to face men in the judgment, when all will be rewarded or punished according to their works.

Christ can unite with those only who will unite with Him. Those who receive the truth are to make a surrender to Christ of all that they have and are. Then they are adopted into the family of God.

Be not in any way discouraged when you hear strange reports, which have no truth in them. God says to His people, "Look not on the man whom I am trying to place on vantage ground, but look on Me. I have bought him with a price. Satan has desired his soul; he has sought to make him an apostate, as he himself is; but I have hold of his hand. If he will be led by Me, he will come forth as gold purified seven times. Look not on the mistakes and errors of this man, but look on Me. If he will do My will, he shall be established under My gospel, which alone can secure pardon and peace.

"Let the words of all be well chosen. Let the tongues that have worked eagerly to create mischief be careful in their choice of words. Never, never discourage a soul who is trying to

climb the mountains of difficulty that lie in his pathway. Let the accuser of the brethren be rebuked. If you would have an entrance into the holy city, you must surrender your own hearts to God, to be purged, cleansed, refined, purified.”

Unless thorough conversion shall take place in the hearts of our people, they will view things incorrectly and will be led to work at cross purposes with God. The Lord calls for a thorough work in all spiritual lines. Saith the Lord, I have not found thy works perfect before Me. Remember, therefore, how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon you. God calls for thorough and decided reform in all who profess to believe in Him. This is the work that it is presented to me must be done in our churches. Ministers and people would now do well to do thorough work and cease criticizing others and repeating discouraging reports, which weaken the hands of those who will do their appointed work if their brethren will not block their way. Let the work begin now and be carried forward until the change for which God calls is effected.

Lt 291, 1904

Hayward, O. M.

“Elmshaven,” St. Helena, California

October 12, 1904

Dr. O. M. Hayward

Dear Brother,—

Your letter came last evening and was put under my door. I woke at two and rose and dressed. I then read your letter and will now try to write a few lines.

I do not think that we had any conversation in regard to locating the sanitarium on the farm that has been purchased for school purposes. If you had mentioned the matter to me, I would have opened my mind to you freely. Matters cannot always be satisfactorily explained by letter. I do not wish you to suppose that we would urge you to locate near the school merely for the advantages of co-operation. We ask you to consider well the natural advantages of the place. We are glad to know that there is a possibility that the Boscobel school buildings may yet be secured. If you can rent for a time it will be easier to decide on a permanent location later.

If the Lord has ever spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each.

I have a deep interest in the work that you are doing in Nashville. I pray that the sanitarium shall be placed where God would have it. Be guarded on one point. Do not place it where the noise of the street cars can be heard; for this would retard the recovery of the sick. Quiet and peace are of the highest value in a sanitarium.

I have been instructed that our schools and sanitariums should be out of the cities, but not so far out that the work cannot be carried forward advantageously. Those connected with them are to labor with earnest alacrity. The work that is done under the ministration of the Holy Spirit, out of love for God and for humanity, will bear the signature of God and will make its impression on human minds.

We do not look upon you, my brother, as a man who has put only half of his heart into this grand work. We take the opposite view of this, knowing that you put heart, mind, soul, and strength into your work. The only fear that I have had in regard to you is that you will try to carry too heavy a burden. Those who put their whole souls into the medical missionary work, who labor untiringly in peril, in privation, in watchings oft, in weariness and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be overtaxed. But they are filled with zeal and earnestness, and they sometimes move inadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and they will break down.

While God's workers are to be filled with a noble enthusiasm, and with a determination to follow the example of the divine worker, the great Medical Missionary, they are not to crowd too many things into the day's work. If they do, they will soon have to leave the work entirely, broken down because they have tried to carry too heavy a load. My brother, it is right for you to make the best use of the advantages given you of God in earnest efforts for the relief of suffering and for the saving of souls. But do not sacrifice your health.

We have a calling as much higher than common, selfish interests as the heavens are higher than the earth. But this thought should not lead the willing, hardworking servants of God to carry all the burdens they can possibly bear without periods of rest.

How grand it would be if, among all who are engaged in carrying out God's wonderful plan for the salvation of souls, there were no idlers! How much more would be accomplished if every one would say, "God holds me accountable to be wide-awake and to let my efforts speak in favor of the truth I profess to believe. I am to be a practical worker, not a daydreamer." It is because there are so many daydreamers that true workers have to carry double burdens.

It is the part of a medical missionary to minister to the needs of the soul as well as to the needs of the body. The precious truth of Christ's power to save, spoken of in season, will give hope and courage and may save both soul and body. The Lord waters and watches over the seed thus sown. The promises of the Bible, repeated to those who are sick and discouraged, will be the means of saving many souls. The Holy Spirit co-operates with the worker who labors in the fear and love of God. God gives such workers wisdom and success.

We need as workers to keep looking unto Jesus, the author and finisher of our faith. As workers together with God, we are to draw souls to Christ. We are to remember that we each have a special part to act in the Master's service. O how much good the members of the church might accomplish if they realized the responsibility resting upon them to point those

with whom they come in contact to the Redeemer. When church members shall disinterestedly engage in the work given them of God, a much stronger influence will be exerted in behalf of souls ready to die, and much stronger efforts will be put forth in medical missionary lines. When every member of the church does his part faithfully, the workers in the field will be helped and encouraged, and the cause of God will move forward with power. Let the ministers of the gospel and the workers in medical missionary lines labor in perfect harmony.

May God help you, my brother, to be cheerful, to look on the bright side. Study the twelfth chapter of Romans. It points out the unity, the sympathy, the kindness, the unselfish love that is to exist amongst God's workers.

“As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.” “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep.” “Be not overcome of evil, but overcome evil with good.” [Verses 4, 5, 9-15, 21.]

Lt 293, 1904

Belden, Brother and Sister [S. T.]

“Elmshaven,” St. Helena, California

October 17, 1904

Dear Brother and Sister Belden,—

We have just returned from our trip to the East. On our way from Melrose, Massachusetts, we attended a camp-meeting at Middletown, Connecticut. I had hoped that I might see Sarah Belden and Lillie Gilbert at this meeting, and I wrote them that I would attend, asking them to meet me there. But for some reason they did not come, and so I did not see them.

We had a good meeting at Middletown. I could only remain during the first part of it; for I was on my way to Battle Creek, where an appointment had been given out that I would speak in the Tabernacle on Tuesday afternoon.

You will remember Middletown as the place at which the paper Present Truth was first published. We were then living at Rocky Hill, in your father's house, and I remember that my husband wrote his editorials, while sitting in a splint-bottomed chair. Then he would walk to Middletown, a distance of eight miles, to the place of publication. When the papers came from the press, they were folded on a table in a room in Colonel Chamberlain's house. Then we put them on the floor and bowed before God in prayer, asking His special blessing upon

them, entreating Him to let His Holy Spirit accompany the copies as they were sent out. Our prayers were offered with weeping, and yet with rejoicing.

You must be quite familiar with this history. It is very fresh in my mind. I related some of it in my discourses, and it was listened to with eager interest.

The Middletown meeting was a profitable one to all who had ears to hear. Sabbath was a precious day. The tent was well filled at the afternoon service. After the meeting, one of our ministers said, "I fear there will not be so many out tomorrow; for Connecticut is the Blue-law State, and the people may think they are breaking the Sunday laws by attending a camp-meeting service instead of going to their own church." I said, "Instead of talking unbelief, let us tell the Lord how greatly we desire that the people may hear the truth."

The next afternoon the tent was filled to overflowing, and several young men were kept busy bringing extra seats from the smaller tents. As many chairs as possible were placed in the aisles, and even then many people sat on the outside.

The Lord gave me a message to bear to the people both on Sabbath and Sunday. I bore a straight, direct testimony. I feel very grateful for the strength and the freedom that I enjoyed while attending these meetings at Middletown. I felt the inspiration of the Spirit of God upon me. I brought in the subject of temperance, showing how necessary temperance is in this age of the world. I told the people that now, in 1904, the world is becoming as it was in the days of Noah. Christ declares that this is a sign that the end of the world is near.

"When He was demanded of the Pharisees, when the kingdom of God should come, He answered them, and said, The kingdom of God cometh not with observation! neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

"And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there; go not after them, nor follow them. For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first He must suffer many things, and be rejected of this generation.

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Luke 17:20-30.]

We are now to be constantly in readiness for the coming of Christ. We are to prepare our souls for the great day of the Lord. But there are few who realize the importance of this preparation—the preparation to which Christ referred in the words, "The kingdom of God is within you." [Verse 21.] He of whom these words can be spoken is in harmony with all the principles and laws of the kingdom of God.

The people of the world must hear the message for this time. This message is to be most earnestly lived and most clearly proclaimed by Seventh-day Adventists. We have no time to lose.

This Spirit of the Lord rested upon me as I bore my testimony in Middletown. During the first part of the meeting there were not many ministers present, but they came afterward and were present on Monday for counsel in regard to the future work of the Southern New England Conference. We came together early Monday morning, and I again bore my testimony in regard to our work and the light that the Lord has given me. I spoke in regard to the Melrose Sanitarium and told how the beautiful property on which the institution is now established was purchased for a very low price. The Sanitarium property consist of four large buildings and forty acres of land. This property is situated in the midst of a park of three thousand five hundred acres, which belongs to the State and on which no buildings can be put up. The buildings were originally used as a hotel. At one time there was another building, large and elegant, the erection of which cost an enormous sum of money.

When the attention of our brethren was first called to this property, they knew that the price would be so high that they could not possibly purchase it. But not long after, the building which had cost so much was burned to the ground, and the four remaining ones, with the forty acres of land, were offered for sale for forty-four thousand dollars. They were purchased by our brethren, and the sanitarium work at that time carried on in South Lancaster was at once transferred to Melrose.

The whole transaction was one of the most remarkable that we have ever heard of. The situation of the Sanitarium property is one of the most favorable that I have ever seen for this work. The spacious lawns, the noble trees, the beauty of the scenery all around answer to the representations shown me of what our sanitariums ought to be. Everything is attractive to the eye and refreshing to the senses. Right in front of the main building there is a large, beautiful lake called Spot Pond. This lake supplies the city of Boston with water and is most carefully guarded from contamination. No boating or bathing is allowed in it.

The roads through the Park are very well kept, and the scenery is lovely. I rode out every day, and I cannot find words to describe the beauty of what I saw. I enjoyed looking at the many different kinds of tress in the Park, but most of all I enjoyed looking at the noble pine. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding amongst the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."

There was about six thousand dollars worth of furniture in the buildings when they were purchased. Among this furniture there were many washstands, bureaus, and bedsteads of black walnut, and many fine hair mattresses, which only needed renovating.

These advantages meant much to those in charge of the sanitarium work; for they had to count every penny. The wealthy people in South Lancaster who purchased the Sanitarium property there gave the price asked, and then told our brethren that they could have the building if they would move it away. The offer was accepted, and the material in this building

is now stored at Melrose and will be used sometime in the erection of another building, which is greatly needed.

I presented these things in the meeting before Dr. Read, Dr. Hare, Brethren Daniells, Cottrell, and Edwards, and several other ministers, and begged them to appreciate the advantage that this beautiful Sanitarium property is to our people. I begged them to encourage Brother and Sister Nicola, who are in charge of the Melrose Sanitarium, and who are both competent, God-fearing physicians and medical missionaries.

We took the train that morning for Battle Creek, changing cars at Springfield, Massachusetts. At Battle Creek, we found several at the station to meet us, and we were given a hearty welcome. We were driven at once to the Sanitarium and were given two of the best rooms in the institution. The next morning I spoke to the patients in the parlor. I had freedom in dwelling upon the simplicity of truth and its great power to transform all who come to Christ in faith. I dwelt upon the precious assurance given to all who follow Christ in humility and trustfulness. "Ask, and ye shall receive; seek, and ye shall find," the Saviour declares. [Matthew 7:7.] We need plain, simple, unvarnished truth. This is the only panacea for weary, sin-sick souls. Pure, unvarnished truth is the power of God unto salvation, able to convict and convert souls.

After the meeting Dr. Kellogg introduced me to some of the guests at the Sanitarium, and I was surprised to see how powerfully the words spoken in simplicity and earnestness had affected them. All, whether they be believers or unbelievers, may find comfort and hope and joy and light in the Holy Spirit, if they will be taught as God's little children. There are many, many in the world who will be converted when the truth is set before them. There are many who are now regarded as heathen, who, when the truth is presented to them in love and simplicity, will be converted, and believe, and be saved.

The next morning I spoke to the nurses and helpers, and the place of meeting was full. The Lord gave me great freedom as I spoke once more of the glad tidings of the Redeemer's love. The love of Christ, shown by good works, begets love in the hearts of others. All true evangelical work is a demonstration of the power of God through His gospel of salvation. As Christ is received as the sin-pardoning Saviour, the power of God is revealed in saving perishing souls. By holding forth the Word of life, we are to win souls to Christ. Thus the saving power of the truth will be seen. The healing grace of Christ will be manifest in the changed lives of men and women.

I was asked to speak in the Tabernacle that day at one o'clock, as that was the hour at which all could best assemble. I consented, expecting to see two or three hundred present. What was my surprise to see twenty-five hundred present. Most of those who came did not receive the word till some time during that same morning.

The meeting in the Tabernacle was an excellent one, because the Spirit of the Lord impressed hearts and minds. The Lord gave me strength to speak to the large congregation. I know that impressions were made upon hearts, which, if cherished, would lead many to a true understanding of the truth as it is in Jesus.

The great Medical Missionary left the heavenly courts and came to this world to save sinners. He "was made flesh, and dwelt among us." [John 1:14.] He sympathized with suffering humanity. He went about doing good, feeding the hungry and healing the sick, by His loving deeds showing how those who receive Him must work.

In like manner His ambassadors are to preach the gospel. We are called upon to reveal His pitying love for the lost and perishing sheep of His pasture.

As I spoke, my mind was full of the precious things of the Spirit of the Lord. I was strongly urged to remain over the Sabbath, and I finally consented. But Willie came that night from Canada and assured me that I must fill my appointment at Omaha. He assured me that the large number of people who had gathered in camp-meeting in that city would be greatly disappointed if I were not present to speak to them on the closing Sabbath and Sunday of their meeting. So I decided to go on to Omaha, promising to return to Battle Creek after attending the meeting to be held in College View.

According to my promise I returned to Battle Creek, spending several days there. A week ago last Monday we left Battle Creek for Chicago, on our way to California. We were obliged to spend several hours in Chicago, and Willie got a carriage and took me to several places of interest in the city, where different lines of our work are being carried on. We rode out several miles to visit a brother and sister who are conducting a hygienic restaurant and in this way gaining an access to souls. Their children, married and unmarried, are engaged with them in this work. One daughter was sick, and we talked and prayed with her.

About eight o'clock in the evening we went to the station, and as we had still another hour to wait before we could get aboard the train, I went into the ladies' room and lay down on a lounge for a little while.

We came home on the tourist car. On the way our train was delayed for lack of an extra engine, and we found that we could not possibly reach St. Helena before the Sabbath. So we decided to stop at Reno over the Sabbath. Ella and Mabel are there at present. Ella is teaching church school. I spoke to the church on the Sabbath, and the Lord blessed me.

Saturday evening we once more took the train and reached home Sunday evening.

With much love.

Lt 295, 1904

Ford, Brother; Spire, Brother

"Elmshaven," St. Helena, California

October 21, 1904

Dear Brethren Ford and Spire,—

W. C. White has allowed me to read the letter he is sending you in today's mail. I would say

to you, move carefully and cautiously.

I have a letter partially written to Brother Palmer, and I will soon send you some things I am writing regarding the duties and obligations of church members and their relations one to another. The Lord reproveth the church for the indifference and the apathy that the members manifest one to another. While in this condition, they are unable clearly to discern what they should do.

Until everything has been done for the reformation of the one thought to be in error, not one step should be taken toward severing him from church membership. The love and the practice of the truth would bring into the church a spirit far different to that now seen.

Never can a genuine peace be maintained in the church until the truth as it is in Jesus abides in the hearts of the members. Christianity cannot be practiced without a transformation of character. Morality cannot be maintained without a pure religious experience.

Many are trying to gather fruit who are unwilling to put forth the labor necessary for its cultivation. It is impossible to produce a blossom upon a dry, dead pole. The living tree must be cared for and carefully grafted before the choice fruit can be gathered.

Why should we spend our money for that which is not bread, and our labor for that which satisfieth not? "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [James 3:17.]

Bear in mind that we are the church militant, not yet triumphant. There can be no peace without the abiding Spirit of Christ. No peace can come to any one, except through the cross. Christ, as the truth, must be enthroned in mind and heart before He can take His position as Prince of Peace.

I will endeavor to write more soon. Do your duty faithfully, but if you have not the abiding peace of Christ, make no movement until you have sought and received it. Please heed this caution.

Lt 296, 1904

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

October 1904

Dear Brethren Daniells and Prescott,—

After we left you at College View, many things urged themselves upon my mind. Years ago, before going to Australia, I wrote something in regard to the warning that must be given to the world. At that time I was given instruction that as we approach the end, there will be large gatherings in our cities, as there has recently been in St. Louis, and that preparations must be made to present the truth at these gatherings. When Christ was upon this earth, He took advantage of such opportunities. Wherever a large number of people were gathered for any

purpose, His voice was heard, clear and distinct, giving His message. And as a result, after His crucifixion and ascension, thousands were converted in a day. The seed sown by Christ sank deep into hearts and germinated; and when the disciples received the gift of the Holy Spirit, the harvest was gathered in.

The disciples went forth and preached the Word with such power that fear fell upon their opposers, and they dared not do that which they would have done had not the evidence been so plain that God was working.

At every large gathering some of our ministers should be in attendance. They should work wisely to obtain a hearing and to get the light of truth before as many as possible. God desires the members of His church to do all in their power to make known the wonderful truths entrusted to them. He would have His witnesses cheerful and courageous amidst the cares and perplexities of life. The likeness of Christ is to be graven on the heart. As we draw nearer and nearer to Him, our very faces will reflect His image. The lives of those in whose hearts Christ abides will be filled with sacred, holy joy; for He has healing for all sorrow. There is healing in His wings. He brings the peace that passes all understanding.

We should improve every such opportunity as that presented by the St. Louis Fair. At all such gatherings there should be present men whom God can use. Leaflets containing the light of present truth should be scattered among the people like the leaves of autumn. To many who attend these gatherings, these leaflets would be as the leaves of the tree of life, which are for the healing of the nations.

I send you this, my brethren, that you may give it to others. Those who go forth to proclaim the truth shall be blessed by Him who has given them the burden of proclaiming this truth.

Our large books should have a wider circulation. The words "Ye are the light of the world" [Matthew 5:14] must have a much clearer fulfilment in the lives of Seventh-day Adventists than they have yet had. Every line of our work should be carried forward in a way that will recommend the truth to those who hear. No selfish act is to be seen. No thread of dishonesty is to be drawn into the pattern.

The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them.

Decided warnings are given in the Word of God regarding the choice of companions. We should not link up with those who, though they have had the light for years, choose the society of those who daily dishonor God, those who turn their faces from Christ. There are those who, by unholy companionship with men who dishonor God, are crucifying the Son of God afresh and putting Him to open shame. They show contempt for the One whom they have been taught to love and respect. They bear witness to the world that they count the sacrifice of the Son of God a subject unworthy of their attention. This witness they bear before the heavenly universe and before fallen human beings. Upon such ones the blessing of God cannot rest. They are treasuring up wrath against the day of wrath.

The Lord has shown His love for the world by the gift of His only begotten Son. He gave Him up to a cruel death, “that whosoever believeth on Him should not perish, but have everlasting life.” “God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He who believeth on Him is not condemned; but he that believeth not on Him is condemned already, because he hath not believed in the name of the only begotten Son of the Father. And this is their condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” [John 3:16-21.]

It is a strange and sorrowful fact that so many are beguiled by worldly position and worldly wealth. They allow worldly inducements to make them enemies of Christ. In order to obtain the riches of the world, they turn away from the riches of heaven.

Seek in every way to help those who are walking and working in blindness; for thus you may save souls from death. Break down the wall of partition that for years has existed between medical missionary workers and the workers in the ministry. God requires His children to make straight paths for their feet, lest the lame be turned out of the way through misapprehension and perplexity. “Blessed is the man whose transgressions are forgiven, and whose sins are covered.” [Psalm 32:1.] Confession of sin places man on vantage ground. Have we not seen enough of indifference, of disunion, of strife? Let every one do his best to cast out of the church that which has brought about these things.

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever.” [Jude 20-25.]

There must be a stronger determination to be of one heart and mind, to draw together. In unity there is strength. Unbelief and harsh judgment must cease through the ministration of the Holy Spirit. The gospel message is not to be looked upon as inferior to the medical missionary work. God calls upon every soul to humble his heart before Him and then to stand in the Lord Jesus Christ, a savor of life unto life.

We are not to follow cunningly devised fables. We are to take our stand upon the foundation truths that will bear the test of trial. We are to remember that we are not our own, that we have been bought with a price, and that we are to glorify God in all we do and say. The light of the sacrifice that Christ has made for us is never, never to become dim, but is to influence all our religious experience. In the fullest sense of the word, the blood-bought soul is the property of Christ. And yet we cannot be saved unless our lives bear the sign of voluntary surrender to Christ’s service.

Lt 297, 1904

Palmer, W. O.

“Elmshaven,” St. Helena, California

October 28, 1904

Dear Brother Palmer,—

I have a message for you from the Lord. I have always had an intense desire that you shall perfect a Christian character. You will need to guard carefully your physical health. You are now suffering from infirmities which are the result of a violation of the laws of life in your eating and drinking and in your reckless course of action. The Lord desires you to depend on Him as your only hope and to set a right example before others. I ask you to be very careful in regard to your diet. Let all who sit down at your table see upon it well-cooked, hygienic, palatable food. Be very careful in regard to your eating and drinking, Brother Palmer, so that you will not continue to have a diseased body. Eat regularly, and eat only food that is free from grease. You do not at all times treat your stomach wisely. And then, when your digestive organs are out of order, the enemy comes in and causes you to see things in a wrong light.

Obey the principles of health reform, and educate others to do this. The health of the mind is to a large degree dependent upon the health of the body, and the health of the body is dependent upon the way in which the living machinery is treated. Eat only that food which will keep your stomach in the most healthy condition.

You need to learn more thoroughly the philosophy of taking proper care of yourself in regard to the matter of diet. Arrange your work so that you can have your meals at regular hours. You must exercise a special care in this matter. Remember that to live the truth as it is in Jesus requires much self-discipline.

My brother, I would not lead you into false paths. My hand shall ever be stretched out to take your hand when you are trying to press into the strait and narrow way that leads to the city of God. The words of Christ are plain: “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” [Matthew 7:14, 13.]

This is Christ’s warning to you. I am very desirous that you will be an overcomer through the blood of the Lamb and the word of your testimony that comes from a living experience in spiritual things.

Christ loves His erring children, although they often dishonor Him and bring reproach upon His cause. I would encourage you in every effort you make to become the noble witness that Christ desires you to be. When you are this, you will give the world no occasion to reproach you. Believe, believe in the Lord Jesus Christ, and be true to principle. Keep clear of speculation. Follow closely in the steps of Christ. Never enter into worldly business with unbelievers, thinking that thus you will succeed, but press on in the way of eternal life. Do

not think that repudiating the sacred truth will give you a better showing. Every time this is done, it will bring you into unequal warfare, giving the enemy a chance to overcome you. Instead of repudiating the reasons of our faith, you should feel that you would be repudiating reason if you did not sacredly cherish the truth.

I know that the most trying temptations will come to us, but lift your mind to the Lord Jesus Christ, and believe in Him. Study His Word diligently, and practice it faithfully. Place yourself strictly in harmony with all the teaching of the Word of God. To cherish noble principles is to become to you as second nature, because you are living out the Word of God. Thus you will gain strength to resist the enemy.

I have been commissioned to have a care for your soul, and this commission is still resting upon me. There are many delusions in the world today. You will find that many influences will try to draw you away from Christ. But the Saviour has a tender care for you, because at times you do try very hard to walk in His steps.

Let not a vestige of unbelief enter your soul. Be careful how you use the talent of means, so that you may have something with which to advance the work that so much needs to be done. You have in the past shown a lively interest in the establishment of the school with which Brethren Magan and Sutherland are connected. This school is in the right place. While those connected with it are struggling to make a beginning, help them in every way possible. You can in many ways relieve the situation. Take it upon yourself to help them.

If you had invested in the advancement of the cause of God the money which in the past, when in company with worldlings, you have let slip out of your hands, you would have secured for yourself a treasure in the heavens that faileth not. I ask you to work henceforth on a higher, holier plane, by helping the cause and work of God in every way possible. Thus only can you lay up treasure in heaven.

Human philosophy has to do with the lower things of truth. The highest philosophy has to do with the most sacred things, with faith in Him who gave His life as a sacrifice for the human family. It is this philosophy that is to help us to do service for the Master. In every way possible we are to strive to lessen the moral evils in our world. We are to take to the suffering the balm of heavenly consolation, working to a purpose to relieve their temporal and spiritual necessities.

O my brother, be careful, be careful to honor God in your life now; for there are trials before every one. Those who do not realize the necessity of honoring God now will be taken in Satan's snare.

The faith that works by love and purifies the soul is a living, growing faith, full of trust and confidence. Keep your heart with all diligence. The apostle speaks of peace and joy in believing. "Wisdom's ways are ways of pleasantness, and all her paths are peace." [Proverbs 3:17.] Gladness of soul is a wonderful thing. When Christ abides in the soul, the words spoken will always be wise and helpful.

Ask for help from the divine source of help. You need it, in order that you may have health of

body and mind. Live close to God. You need to be separated from all selfishness. Your mind needs to be sanctified and fed daily with the words of truth and righteousness.

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” [1 Timothy 1:15.] Talk it, pray it. He is able to save to the uttermost all who come to Him. Come to Him just as you are, and give yourself unreservedly to Him. When you have done this, you will be able to bear the testimony, “I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.” [2 Timothy 1:12.] The soul goes out of itself into abiding faith in Christ. By virtue of this blessed union with Christ, human beings are justified. Man is made a partaker of the divine nature, having escaped the corruption that is in the world through lust. A living connection with Christ, the true vine, makes us fruitful branches. Christ sees the human agent striving, praying, believing, and He bestows upon him His divine efficiency.

I call upon you and your wife and daughter to become spiritual minded, redeemed by sovereign grace. You need to be drawn closer to Christ, in order that you may reveal Him to the world. In the past you have tried to manage matters yourself, and you have made many mistakes. I call upon you now to rise up in the strength of a noble purpose and honor God. Throw yourself on the royal clemency of Him who gave His life that you might be saved. In His strength you may redeem the past. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” “Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” [Romans 8:1; 5:1-5.]

Brother Palmer, cannot you do a little for the new school near Nashville? I remember that on your piazza there were strips of carpet. These strips of carpet might be of great advantage to those who are just beginning in a new place. I just mention this because you may not be able to think of anything that you can do to help. You may be able to interest others to help the workers in the school to begin their work. I shall exert all the influence in my power to advance the carrying forward of the work that God has appointed to be done there.

Since our return from the East, we have passed through a time of great anxiety, and I have not yet recovered from the strain. On our arrival in St. Helena, we found Sister Marian Davis very weak and low. We did all that we could to help her, but we could not do much. She died on Tuesday afternoon, the twenty-fifth of October, and was buried the next day in the St. Helena Cemetery. Her sister was with her during the last few weeks, and this was a great comfort to her. We feel that we can indeed say, “Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” [Revelation 14:13.]

We all felt Marian’s affliction very deeply, because we could do little to relieve it. But the

weary sufferer is now at rest. I shall miss her much; for she has been with me for many years and has been a most faithful, efficient worker. But she is at rest, and I shall not mourn.

Lt 299, 1904

Hare, Sister

Armona, California

October 31, 1904

My dear aged Sister,—

I am much grieved because you are sick and suffering. But cling to Him in whom you have loved and served these many years. He gave His own life for the world, and He loves every one who trusts in Him. He sympathizes with those who suffer under the depression of disease. He feels every pang of anguish that His loved ones feel. Just rest in His arms, and know that He is your Saviour and your very best friend, and that He will never leave nor forsake you. He has been your dependence for many years, and your soul may rest in hope.

You will come forth with other faithful ones who have believed in Him, to praise Him with a voice of triumph. All you are expected to do is to rest in His love. Do not worry. Jesus loves you, and now when you are weak and suffering, He holds you in His arms, just as a loving father holds a little child. Trust in Him in whom you have believed. Has He not loved and cared for you all through your lifetime? Just rest in the precious promises given you.

The great plan of mercy from the beginning of time is to have every afflicted soul trust in His love. Your safety at the present time, when your mind is tortured with doubt, is not to trust in feeling, but in the living God. All He asks of you is to put your trust in Him, acknowledging Him as your faithful Saviour, who loves you, and has forgiven you all your mistakes and errors.

We honor God and our Lord Jesus Christ when we rest in His love. You are one of the Lord's witnesses, whom He will never leave nor forsake. I am instructed to say to you, He has pardoned all your sins and put upon you the white robe of His righteousness. All He requires of you now is to rest in His love. He has you in His keeping. You have fought the battles of the Lord Jesus Christ, you have kept the faith, and henceforth there is laid up for you a crown of life, to be your reward in that day when life and immortality shall be given to all who have kept the faith and have not denied the Saviour's name.

That your mind is clouded is no evidence that Christ is not your precious Saviour. Now that the childhood of age has come upon you, He regards you as no less His child. Your religious life bears its testimony now as in the past. You have believed the Word of God and in perplexities and trials have acted according to that Word. Like the apostle you may say, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life, which the Lord the righteous Judge shall give me in that day, and not to me only, but also to all them that love His appearing." [2 Timothy 4:7, 8.]

Rest in Christ's love, my sister. This is all that He requires of you. Look unto Jesus, not to yourself. Christ is the author and finisher of your faith. Trust the One who has helped you in the past to hold fast to the faith. In the hour of death Christ cried out, "My God, My God, why hast Thou forsaken Me?" [Matthew 27:46.] Had God forsaken Him? No, no. Neither has He forsaken any soul who trusts in Him. He will bring them off victorious and give them the crown of life.

Lt 301, 1904

Haskell, Brother and Sister

Armona, California

November 2, 1904

Dear Brother and Sister Haskell,—

We left home last Friday morning for Southern California, intending to spend the Sabbath in Fresno. This we did, and on Sunday morning we came on to Hanford, thinking to spend the day visiting some old friends, and then to go on to Los Angeles by the evening train. We were driven out to Sister Grey's, where we took dinner. When she heard that our tickets would be good for three days longer, she urged us so strongly to stay with her during that time, that we consented. We have been with her for two days now.

At family worship this morning we had a precious season of prayer. My soul was drawn out in longing for Sister Grey's two sons. They were both present. When we first came, the elder one was away on a ranch that they have bought about forty miles from Armona. I fear and tremble for this young man, lest he become so absorbed in worldly business that he will forget his eternal interests.

I wish that Sister Grey could lay off some of the responsibilities that she has borne for so long. I fear that if she does not do this, her physical strength will give way. She has had threatenings of paralysis. She is now taking electrical treatments of some kind. She keeps stirring about, but at times she is in great danger.

We found that a series of meetings was in progress in Hanford and the surrounding districts. I spoke in Hanford on Sunday afternoon and again yesterday afternoon. The Lord gave me liberty, and I think that a good impression was made. I spoke of the work to be done in the South, and suggested ways in which our people here could help the laborers there. I told them that it is positively necessary that we become more deeply interested in the work that must be done in our world to prepare the way for the coming of the Lord.

On Sunday I dwelt especially on the words of Christ, "Let not your hearts 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." [John 14:1-3.]

I sought earnestly to carry the minds of those present above the things of this life to the things of eternity. I sought to impress them with the thought that those who are saved must now prepare for the heavenly mansions by washing their robes and making them white in the blood of the Lamb. I urged the fathers and mothers present to realize the duty resting upon them to train their children for God. I told them that this work is of infinitely more importance than all the advantages they might gain by undue devotion to the things of this world. Those parents who set their affections on the things of earth rob themselves and their children of a place in the mansions that Christ has gone to prepare for those that love Him. I pray that God will help those to whom I spoke to make the kingdom of God their first consideration, placing earthly interests in their proper position.

It was at an infinite sacrifice that Christ redeemed the human race. But in His parting conversation with His disciples, He made no reference to the suffering that He had endured and must yet endure. He did not speak of the humiliation that was before Him, but sought to bring to their minds that which would strengthen their faith, leading them to look forward to the joys that await the overcomer.

Christ spoke of His death, telling them that only by His death could they be saved. Adam sinned, and the whole of his posterity became sinners. Christ came to this world and died on the cross of Calvary, that human beings might not perish, but have everlasting life.

O how diligent and earnest and faithful we should be, in view of the great sacrifice that has been made for us. How earnestly we should strive to cease from sin and through Christ become partakers of the divine nature, having escaped the corruption that is in the world through lust.

There can be no true prayer without true faith. Without faith it is impossible to please God. Prayer and faith are the arms by which the soul hangs upon the neck of infinite love and grasps the hand of infinite power. God does not recognize dumb children, as far as experience in His truth is concerned. Faith is an active, working power. The new-born faith in Christ is revealed by prayer and praise. Prayer is a relief and a comfort to the troubled soul. The sincere, humble suppliant at the throne of grace may know that he is communing with God, through the divinely appointed means, and that it is His privilege to understand what God is to the believing soul. We must have a realization of our needs. We must hunger and thirst after life in Christ and through Christ. Then we shall come to Him in humility and sincerity, and He will give us the faith that works by love and purifies the soul.

Yesterday afternoon I spoke at Lemoore, three miles from Sister Grey's place. I spoke of the great opportunities offered God's people to present the truth for this time to those who know it not. This truth must be proclaimed throughout the world.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" [Romans 10:13-15.] Those who know the truth must give of

their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and strengthened with the heavenly bread, of which they must eat daily if they would prepare for the future immortal life.

I set before those present the necessity for strict economy in the outlay of means, that they may have something to bring to the Lord, saying, "Of Thine own we freely give Thee." [See 1 Chronicles 29:14.] Thus they are to offer to God thanksgiving for the blessings received from Him. Thus, too, they are to lay up for themselves treasures beside the throne of God. Hear the words of the great Teacher: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also.

"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.

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [Matthew 6:19-24.]

What can we say that will convince those who know the truth that if they would enter into eternal life, they must obey the words of Christ?

"Therefore I say unto you, Take no thought"—no anxious, complaining thought—"for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" [Verse 25.]

The health of the body is to be carefully guarded. The fashions of this degenerate age are not to be followed, regardless of the injury that these fashions do to the body that Christ has purchased at an infinite cost. "Is not the life more than meat, and the body than raiment?" [Verse 25.] He who died for human beings speaks to every one in these words, reproving those who give so much time and thought to dress, to the neglect of the soul's highest interests.

"Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." [Verses 26-29.]

In these words the great Master-worker speaks to every one. There are many who spend upon dress large sums of money, which ought to be used to feed and clothe those who are suffering from hunger and cold. Many of those for whom Christ gave His life are without the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy

the never-ending demands of fashion.

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. We should dress neatly and tastefully, but, my sisters, leave off the unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God. Learn the lesson of self-denial, and teach this lesson to your children. Every penny is needed now, in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed and the hungry fed; and the truth for this time must be proclaimed to those who know it not. By denying yourselves of that which is not necessary, you may have a part in this great work.

We are Christ's witnesses, and we are not to allow worldly interests and plans so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [Verse 33.]

Christ gave Himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that He has done, should we feel it a hardship to deny ourselves? Shall we draw back from being partakers of Christ's sufferings? His death ought to stir every fiber of our beings, making us willing to consecrate to His work all that we have and are.

As we think of what He has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness and sin. What duty could the heart refuse to perform under the constraining influence of the love of God and Christ? "I am crucified with Christ," the apostle Paul declared; "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." [Galatians 2:20.]

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to willing, cheerful obedience. He died to redeem us from all iniquity and to purify unto Himself a peculiar people, zealous of good works. There is to be perfect conformity, in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in Him purifieth himself, even as He is pure." [1 John 3:3.]

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that My joy might remain in you, and that your joy might be full." [John 15:11.] May the Lord bless us, and strengthen our faith, and lead us onward to the heights to which we have not yet ascended. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out His Spirit upon us, that we may be sanctified through the truth. He has given us His Word, that through obedience to its teaching, we may be made holy. It is our privilege, our duty, to grow in grace. This is the will of God, even your sanctification.

Lt 303, 1904

Hayward, Brother; Hansen, Brother

Los Angeles, California

November 8, 1904

Dear Brethren Hayward and Hansen,—

I have been hoping that you would see the advantage of establishing the sanitarium on the school farm that has been purchased near Edgefield. The reason given me for saying that this would be an advantage is that the school to be established there would be an encouragement and help to the sanitarium and the sanitarium to the school. The matter has been presented to me in this way several times, and I know that the sanitarium should not be permanently established in buildings in Nashville. If there could be found, four or five miles from the city, buildings which could be secured for a low price, and which could readily be adapted to sanitarium work, it might be well to secure them. But such buildings have not yet been found, and as a large tract of land has been secured for school purposes, I cannot see why there should be any hesitation in regard to establishing the sanitarium somewhere near the school.

The school buildings will go up as soon as money can be raised, and the sanitarium should also be erected soon. It should not be built too near to the school. But you could suit yourselves as to the exact location on the school land.

I can see much advantage in the two institutions' being close enough together to be able to co-operate with each other. Instruction similar to this was given me when we were making decisions in regard to the location of our buildings in Takoma Park. Whenever it is possible to have a school and a sanitarium near one another, let this be done; for the institutions will be a blessing to each other in more ways than one.

I have already written something in regard to this, but I find that the letter has been left at home. If I am not mistaken, I think that the letter was written to you. I will now ask you again to look the matter over carefully and then move understandingly. Do not delay. If possible, come to a decision soon; for we have no time to lose.

It is sufficient for me to say that I have often been instructed that wherever there is a school, there should also be a sanitarium. The sanitarium should be a blessing to the school, and the school a blessing to the sanitarium. The workers in both institutions should stand shoulder to shoulder, helping one another. They should bring to one another opportunities which, improved at the right time, would bring blessing and strength to both lines of work.

Whatever may be our work, the service we render to God, if offered in sincerity, is a part of the grand plan of redemption. In a world shrouded in darkness, we are to be bright and shining lights, witnesses to the power of truth. Said Christ, "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.]

Brethren, our time to work is short. Let us do our part in the establishment of the instrumentalities that are to help to prepare the way for the coming of the Lord. Should the sanitarium be built on the school land, those in charge of the school would have a grand opportunity of setting a right example before those who all through life have been easy-going idlers [and who] shall come to the Sanitarium for treatment. The students, coming to the school to learn what it means to have a real aim in this life, and to obtain an understanding of what true education means, can also obtain a knowledge of what it means to be true medical missionaries.

The patients will see the contrast between the idle, self-indulgent lives that they have lived and the lives of self-denial and service lived by Christ's followers. They will learn that the object of medical missionary work is to restore, to correct wrongs, to show human beings how to avoid the self-indulgence that brings disease and death.

The words and actions of the workers in the sanitarium and in the school should plainly reveal that life is an intensely solemn thing, in view of the account which all must render to God. Each one should now put his talents out to the exchangers, adding to the Master's gift, blessing others with the blessings given them. At the day of judgment, the lifework of each one is investigated, and each one receives a reward proportionate to his efforts.

There is a great work to be done by our sanitariums and schools. Let those who are connected with these important instrumentalities be wholly converted. Let them not live for self, for worldly purposes, withholding themselves from God's service. Let them give themselves, body, soul, and spirit, to God, to be used by Him as He wills. They are not at liberty to do with themselves as they please; they belong to God; for He has bought them with the life-blood of His only begotten Son.

Teach it and live it, medical missionary workers. Tell those with whom you come in contact that the life that men and women now live will one day be examined by a just God, and that each one must now do his best, offering to God consecrated service. Those in charge of the school are to teach the students to use for the highest, holiest purpose the life given them, that they may accomplish the greatest good in this world. Let light shine forth as God designed it to from His institutions, and let God be given all the glory. This is the purpose and plan of heaven in the establishment of these institutions.

Men and women may come to the great Physician just as they are. With His precious blood He can cleanse them from all sin. He can and will blot out the dark record against those who come to Him confessing their sins. Each repentant soul will be received and pardoned. Each one may start afresh, forgiven, and accepted in the Beloved. Every day, every hour, they may say, "He has pardoned my transgressions and forgiven my sins."

Let these two institutions be established where they can help each other. The Lord would have His work move forward solidly. Let physicians and nurses and teachers and students walk humbly with God. Let the medical missionary workers keep the Lord ever in view, showing those who come for treatment that they trust in Him as the only one who can make their work a success. Let them ever exert their influence on the side of right, remembering

that their work, however small it may seem to them to be, is part of God's great plan. Let His name be glorified. [As] He is recognized and honored by a right use of our entrusted capabilities, increased capabilities will be given us; for these capabilities are measured out by One who sees where they will be best used.

The Lord will work for the glory of His name and the advancement of His cause. Then let every soul grow in grace and in the knowledge of the truth. Read the first chapter of Second Peter. Live on the plan of addition.

I have much to say, but I can write no more now. May the Lord bless you and guide you, is my prayer. Settle it in your minds that you will move in His strength and according to His Word. I shall hope that you will decide to build the sanitarium on the land already purchased. Gather up all the means you can. The book Ministry of Healing will soon be on the market, and this will be a help to our sanitariums. The manuscript will go to the press as soon as I can give it a final critical reading.

Lt 304, 1904

Brethren Throughout America

San Diego, California

November 11, 1904

My brethren throughout America,—

I have a message for you: It is the duty of those in all parts of America to have a special regard for the men who are giving the powers of heart, mind, and soul to the work in the Southern field. This field is a responsibility that does not rest upon the men and women only who are engaged in the work there. None should feel that they have no burden to carry in reference to this field. The wrongs that have existed in the past must not be repeated. Not one word of discouragement should be spoken to any one engaged in the work. This field must be worked. Every grace is needed.

That which has been done in sending out self-denial boxes is well pleasing to God. By the use of these boxes a double good is accomplished—gifts are received for the advancement of the work, and the families in which these boxes are used receive an education in self-denial.

Parents are to respect this means in training their children in lessons of self-denial and sacrifice. These children in their youth are to practice the lessons that our Saviour has given in His Word. To some this matter may appear as small and unimportant, but in the kingdom of heaven the results will show that it was great and important. It is a missionary work, a work of grace for the giver and for the receiver. Sometimes through it there is formed the habit of giving. Through it seed is sown which springs up unto everlasting life. The work may appear small and feeble, but the lessons that are reminders of the cross of Calvary and lead to gifts of self-denial will certainly bring their reward.

Children, let this work grow in your hearts. It is not much, but the Lord regards it as a

precious thing, as a reminder of the responsibilities resting upon parents to give their larger offerings; for they are greatly needed. The work for the colored people needs liberal offerings, and parents as well as children may do much by self-denial and sacrifice to aid this work.

Parents, these self-denial boxes are a precious reminder in your home. Therefore deny yourselves in order to be able to put money into them, just as long as there are needs to be supplied. Watch and guard the Lord's plan. This is a living work, and the mites swell into larger sums. Take your children, fathers and mothers, to the mercy-seat. Go with them to the cross, and tell the children of the sacrifice that Christ has made to provide for them mansions in the heavens. He would have all your gifts, large or small, bear the signature of self-denial. Let your offerings be increased by self-denial, that you may hear the "well done" from Him who has given you all things. [Matthew 25:21.] Let these boxes, which hold your gifts of self-denial, lead you to remember that you have been bought with a price. Let nothing make you regard the matter with indifference. It is the Lord's plan. Deal honestly with it, remembering the great gift of God to you, that you should be redeemed by the blood of the Lamb. Spiritual advancement here means life in the higher world. Parents, lose no opportunity to set forth Christ your Redeemer. Show Christian sympathy and Christian fellowship for all the needy and oppressed. Children, work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of His good pleasure.

Let your neighbors and friends know what these little boxes mean. Invite them to try the same method and to practice liberality. Your efforts may be the saving of souls. Tell them of the needs of the colored children in the South. You will not be ashamed when Christ shall appear, that you were faithful to your trust.

A primary school should be fitted up in Huntsville for the education of colored children. Provision should also be made for those who can be prepared to minister to their own race. For this work wise teachers are needed. And gifts of money are needed. Do not suppose that small offerings will not be appreciated. Larger gifts will also be needed. Self-sacrifice is called for at every step. It is a great work to prepare colored youth to teach their own race.

Lt 305, 1904

Collins, Gilbert

Melrose, Massachusetts

[August] 1904

Dear Brother Gilbert Collins,—

I understand that Dr. Nicola has entered into some negotiations with you for the use of your property, with the understanding that you shall be cared for as long as you live. The question may arise in your minds, "Can I trust them?" I assure you that you can. Dr. Nicola is an earnest Christian. It is very hard for him to ask for a donation to the Sanitarium. But when he knows that he is right, he takes a firm stand.

Sister Nicola is a daughter of Sister Martha Smith, wife of Dr. Byington. Sister Martha is a conscientious, humble Christian. I have been acquainted with her from her girlhood, and I know her to be tender of heart and very kind. Her husband was a physician and as true as steel to principle. He and Uriah Smith were members of our family when we lived in Rochester, New York. They both helped in the first publication of the Review and Herald. After we moved the printing office to Battle Creek, they came with us and were staunch helpers.

Brother and Sister Nicola are earnest Christian people, and you need have no fear that they will fail of fulfilling any promises they may make.

As far as the Sanitarium itself is concerned, I have travelled extensively and have seen many sanitarium sites, but I have never seen a place more nearly perfect than this one at Melrose. The institution is situated in the midst of a beautiful park and is surrounded by trees of every kind. The park belongs to the State, and therefore no private dwellings can be put up near the Sanitarium. The large lake in front of the Sanitarium buildings supplies Boston with water, and the greatest care is exercised by the authorities to keep this lake free from contamination. No rowing or bathing is allowed in it. At any hour of the day, policemen may be seen riding on their bicycles round the lake, on guard against trespassers.

I appeal to our people in New England to help the Melrose Sanitarium with their influence and their means. If all will take hold, the debt resting upon the institution can be cancelled. I ask our people to give liberally for this purpose; for it is in the providence of God that the Sanitarium is situated where it is.

The Sanitarium is within easy access of Boston and can do much to reach that city with the truth. The Lord has instructed me that earnest efforts are to be made to reach the higher classes in Boston. He has provided a beautiful sanitarium site, where the scenery and the surroundings are as nearly perfect as can be found anywhere. I have been instructed that there are in the world other properties similar to this, all ready for use, which will be offered for sale at a very low price.

I am so grateful to God that this beautiful property has been secured, and that it is in the charge of those who will make the best use of every advantage. God is working to reach the city of Boston and the surrounding suburbs.

There are many in our world who are slaves to intemperate habits, which are destroying soul and body. It is God's purpose that in our sanitariums such ones shall learn a better way of living. Under the influence of Bible truth, many will be won to Christ.

The third angel's message is to be carried to all parts of the world. Our sanitariums are one of the means by which truth is to be brought to those who know it not. We must reach the people where they are. In the highways and the byways the call to the supper is to be given. All must hear the invitation to the banquet prepared for them at infinite cost. As unbelievers are brought under the influence of truth, angels of God will impress their hearts.

Christ's message to us is, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal." In this scripture the Saviour warns us not to fail of laying up treasure in heaven. "Where your treasure is," He says, "there will your heart be also." [Matthew 6:19-21.] The characters of those who obey the Saviour's injunction will reveal what their choice has been. Choosing the service of God, their lives bear the impress of the principles of heaven. Their characters are molded and fashioned after the character of Christ. They receive the impression of the divine, the stability of heaven's greatness.

There is a work which the wealthy may do for the Master. Let them consecrate to His service their entrusted goods. Christ throws open to us the gates of a heavenly commerce. He would give scope to our loftiest ideas and would provide security for our choicest treasures. He shows us a bank that never fails. Let those who have affluence place their abundance where it can be used for God, under His special supervision. Let the five talents be put out to the exchanger, to be increased to ten.

The church is to be carefully guarded from the contamination of worldly influences. It is the Lord's garden, and it is to be diligently cultivated under the direction of the divine Husbandman. Only those who are trees of righteousness, whose lives bring forth fruit unto eternal life, will be acknowledged by the Lord. These are trees of His planting, showing the skill of the great Gardener. Their lives, guided by the ennobling principles of truth, show the difference between sin and righteousness and the infinite power of Christ's grace to transform human nature.

Those who allow unsanctified influences to rule in their hearts will fall far short of God's purpose for them. The world, with its confusing elements, comes into their lives. It is because this is so often true of professing Christians that sin dwells in the church, hindering it from giving a proper representation of the religion of Christ. The Eden of God is degraded into a common, where any feet, without being cleansed, may tread.

Human perversity, human sophistry are being revealed and cherished by those who should have clear spiritual discernment. The members of the church make little effort to live lives that will answer Christ's prayer that His disciples may be one with Him as He is one with the Father. Strange plants are being brought into the garden of the Lord. Noxious weeds grow side by side with the trees of His planting.

God designed that nothing but truth should occupy the minds of His people. He knew that this would enable them to hold the beginning of their confidence firm unto the end, and, in a revolted world, stand true and loyal to Him, bearing His seal and signature.

Lt 307, 1904

White, J. E.; White, Emma

Los Angeles, California

November 5, 1904

Dear Children,—

We are in Los Angeles for a few days, on our way to San Diego, where I expect to stay for two or three weeks.

For some time Elder Simpson has been holding tent-meetings in a large tent, which is pitched near the business part of the city. On Sabbath morning I spoke in this tent. Notice had been sent to the churches near Los Angeles, and there were about a thousand people present. This was the Sabbath which had been set apart as a day on which a general collection should be taken up in our churches throughout America for the colored work in the South. I think that the contributions taken up after the service this morning amounted to about seventy-five dollars.

Tomorrow afternoon I am to speak again in the tent, and I shall try to present the needs of the work that is being done for the colored people and will give those present an opportunity to help forward this work. I am sure that those who are working for the colored people need all the means that can be sent them. I am glad that money is to be raised by a general contribution; for this gives all the opportunity of receiving the blessing that comes from giving.

On Friday I set out to see the Glendale Sanitarium, which has recently been purchased for twelve thousand dollars. It is a good building, in a very favorable location. It is now being fitted up, and we hope that it will be ready for patients in a few weeks.

As a result of the tent-meetings that have been held in Los Angeles during the past year, nearly a hundred souls have accepted the truth. A good company have taken their stand at Riverside, and small companies have been raised up in other places. In all, about two hundred have decided to obey the truth. Some of the new believers have given substantial help to the tent-meetings by bearing part of the expense of getting out notices and leaflets.

Brother Simpson is doing a good work, and he takes wonderfully with the people. I pray that the Lord will preserve his health. The way in which the work is being done and its results give clear evidence of the presence of the living God.

On our way from St. Helena to Los Angeles, we spent three or four days in the Hanford-Lemoore district, visiting old friends and attending a missionary convention. I spoke several times and tried to impress the hearers with the necessity of working earnestly to prepare the way for the coming of the Lord. I spoke especially of the needs of the Southern field, and Willie also took great pains at each meeting to bring this work before the minds of the people.

Our churches in every place need to repent and be converted. There are many who have brought much wood, hay, and stubble to the foundation. They need to be refined, sanctified, purified. If all would humble themselves before the Lord, making it their first work to seek

for the purification of His Spirit, a great reformation would follow. If God's people will seek first the kingdom of God and His righteousness, all things needful will be added unto them.

I have great hope that the work among the colored people will receive substantial help as the result of the contributions taken up yesterday. I am working, praying, and hoping for this, and I shall leave the result with God.

Lt 309, 1904

Porter, Brother and Sister [C. W.]

November 20, 1904 [typed]

Dear Brother and Sister C. W. Porter,—

I wish to write you a few lines with reference to means. If you have money that you could lend me now, to help me in my book work and in preparing this Sanitarium for the reception of patients, I should be very much pleased. I will give you my note for this money and will pay you interest, and I will put the money where it will accomplish a good work.

We are much interested in this Sanitarium here. We feel confident that the Lord has a work for it to do. The building has been purchased, and a faithful, economical work has been done in repairing it. Some of the rooms are already furnished. By taking advantage of sales of furniture belonging to wealthy people who were leaving the district, those in charge of the work here were able to get several lots of first-class furniture at a very low price.

The climate here is excellent. Brother E. R. Palmer, who is now in charge of the Sanitarium, came here much broken down in health. He is now greatly improved. He has gained so much in flesh that he hardly looks like the same man. He is getting quite strong again. We feel so thankful for this.

Several have recently made inquiries as to when the Sanitarium will be opened, saying that they would like to come as patients. We should be glad to open the institution at once, but this cannot be done until the bathrooms are fitted up and some necessary furniture is purchased. We need means very much just now that this may be done.

I also need some money to help in the publication of Ministry of Healing, which is now almost ready for the printer. I ask you to lend me some money if you can. Time is short, and what is done must be done quickly. We have no time to lose. The light of truth must be brought before the people.

Lt 310, 1904

Simpson, W. W.

San Diego, California

November 27, 1904

Elder W. W. Simpson

Dear Brother,—

I wish to write you a few words this morning. Your case has been presented to me. I have been instructed that you are to remember that you are not your own, but God's. You have been bought with a price and are to glorify God in your body and in your spirit, which are His.

I have already written some things to you, which I hope you will heed, because the message came from the Lord to give to you. There are still other things that I wish to present before you in regard to the care which you should give your body.

The Lord Jesus would have you work zealously and intelligently to preserve the vital organs in health. The throat and lungs should receive special care, for you are to give the message of truth to many. But in order to give this message of truth it will be necessary for you to take periods of rest.

The care of the throat and lungs is an important matter which needs your special attention. Your stomach also should receive careful treatment. You are doing your vital organs an injustice. You need to be careful if you would be a perfect man as were Daniel and his companions. You are to guard your brain power, and in order to do this, you must understand how to care properly for the stomach. Do not misuse the stomach. Do not put upon this faithful servant more work than it can properly perform. Do not overtax the digestive organs by placing in the stomach too great a variety of food, or by eating at irregular times, as you feel inclined. Your usefulness and your health depend upon the treatment that you give your stomach. If you eat three meals a day, be sure that these meals are taken at regular hours.

I am given a message to give to you. Eat at regular periods. By wrong habits of eating you are preparing yourself for future suffering. It is not always safe to comply with invitations to meals, even though given by your brethren and friends who wish to lavish upon you many kinds of food. You know that you can eat two or three kinds of food at a meal without injury to your digestive organs. When you are invited out to a meal, shun the many varieties of food that those who have invited you have set before you. This you must do if you would be a faithful sentinel. When food is placed before us which, if eaten, would cause the digestive organs hours of hard work, we must not, if we eat this food, blame those who set it before us for the result. God expects us to decide for ourselves to eat that food only which will not cause suffering to the digestive organs.

Do not place in your stomach a heterogeneous mass of food, which will set up a fermentation. Remember that once this is done you can do little to relieve the condition that you have so inconsiderately produced. You have already done your servant, the stomach, great harm. At times, when it has needed perfect rest to recover from its work of digesting a heavy meal, you have perhaps eaten too heartily of many things. You need to become a faithful, intelligent physician to yourself. You need to read from cause to effect. The all-gone sensation which you often feel is not hunger; it is the result of overworking the digestive organs. The stomach

has worked with all its power to care for the variety of food thrust upon it, and it needs rest, not more food.

Often the different kinds of food are placed in the stomach which do not agree, and fermentation is the result. This is the cause of many stomach difficulties. Eat at regular hours, and eat wholesome food. Do not place in the stomach too great a variety of food at one meal.

I dare not say to you or to any one else, You must eat only two meals a day. But I do say that too much food should not be placed in the stomach at one time, for when this is done the stomach has no power to do its work properly. For some, three meals a day are better than two. For thirty years I have taken only two meals a day, and I have not eaten between meals. I know for my own part that two meals can be so arranged as to be perfectly convenient. Yet no one is to make his own case a criterion for others. Each one should study carefully the organism of his body, that he may know how to deal intelligently with the body, and that he may be sure that intemperance in eating is not destroying the vital forces of the system. Each one should know for himself how to care properly for the machinery of the body, for no one else can do this for him. Every child should be taught to live in such a way that he will have a healthy body and a clear brain.

I must send you, my brother, this word of warning. By your reckless and disorderly manner of treating your stomach you are bringing on a condition of ill health. You cannot long preserve your health unless you follow correct habits of eating. Those who violate the laws of their being must suffer the consequence. I give God the glory that nearly half a century ago the light on health reform was given to me, and I was not disobedient to the light. I have strictly guarded my appetite. I eat but two meals a day, and I eat nothing that would create a disturbance in the stomach. I do not eat between meals for this would place on the digestive organs a burden that they should not have.

You are in danger, through the reckless, imprudent treatment that you give your stomach, of a breakdown in health. Your lungs also are in danger, through your speaking too long and too often. The Lord will preserve your life, if you will obey the principles of health reform, but He will not work a miracle to prevent suffering and death if you disregard the laws of your being. If we disobey these laws, we must pay the penalty. When we find that all our life we have been placing ourselves in peril by abusing the life-giving principles, establishing disorder, and creating inharmonious action in the wonderful machinery of the human organism, we should change our habits of eating.

You need to be careful also in regard to your habits of speaking. Do not speak lengthily. Do not put undue strain on the vocal organs. Keep these organs in as perfect condition as possible.

In a large congregation the atmosphere is very often poisoned by the exhalations from the bodies of those present, therefore I am charged to tell our ministers not to imperil their life and health by speaking lengthily. Many die prematurely by following wrong habits of speaking and eating, when the Lord would have had them live. Many wonder at the dispensation of Providence which takes away the able workers. But the death of these

workers was not a dispensation of Providence, but the result of their own course of action. The wonder is that many live so long.

When evening meetings are held in a tent, the tent should the next day be thoroughly aired and the inside of it, as far as possible, exposed to the sunlight that it may be cleansed from the impurities coming from the bodies of a large number of people. In a large congregation there are always those who seldom bathe.

Not one-hundredth part of the common sense that should be exercised is shown in regard to cleansing and ventilating a tent or room after meetings have been held. Some one who has studied the needs of the human system and who could reason from cause to effect should take this matter in charge and see that the tent or meetinghouse is thoroughly ventilated after each service.

The Lord is good and full of compassion. He desires us to understand that we cannot violate the laws of nature without doing injury to our physical and mental powers—injury from which there may be no recovery. Do not venture to live in contradiction of God's will. God would have each one of His servants bear the impress of the Divine. He would have each one capable of acting his part in the great work for this time.

No part of the living structure should be overburdened or another part left inactive. It is God's will that every part of the body shall be properly developed, that the whole being may obey the regulations of the divine mind. If we expect the faculties of the body to act their part in the perfection of the whole being, these faculties must be given the proper treatment. The harmonious development of every part of the being, physical, mental, and spiritual, will place man in such a relation to God that he will not be overcome by the perverting influences of the world.

God desires His people to stand where they will give a representation of what He designs man to be. Satan brought sin into the world and set up a will that is a contradiction of God's will. This makes it highly essential for man to search carefully for the right and carefully to regulate his habits of life in accordance with the law of God, that he may carry out God's purpose for him, as set forth in this law.

God will help us, if we commit our ways to Him, if we submit ourselves to Him, to be guided by His wisdom. The evil comes when man follows his own principles, regardless of a plain "Thus saith the Lord." This results in inconsistencies of spirit, of speech, of action, and these dishonor Him who gave us light and knowledge. Those who profess godliness should not be inconsistent. If they close their minds to knowledge, they deprive the world of the light that should shine forth from them in good works. Let those who live in these last days open the windows of the soul heavenward and let the sunshine of heaven in. Do not talk of clouds and darkness. God calls upon us "to let our light so shine before men," that they beholding our good works shall glorify Him. [Matthew 5:16.] He calls upon His ministers to arise and shine. The religion of Christ will bless wherever it is received into the life. By it the life will be softened and subdued and sweetened. Every detail of the character is to reveal the sanctification that comes from a daily practice of the principles of heaven. Position or

profession is nothing in the sight of God. He calls for lives that reveal the fruits of the Spirit.

Lt 311, 1904

Kellogg, J. H.

National City, California

November 25, 1904

Dr. J. H. Kellogg

Battle Creek, Michigan

My dear Brother,—

You say that you have written me several letters, but have not heard from me. I have not been well for some time. I was unfortunate in taking cold when speaking in the large tent at the Omaha camp-meeting. The ground was high and dry, but still I caught cold. I spoke twice at that camp-meeting and succeeded in making the people hear, though at one meeting there were fifteen hundred present.

From Omaha we went to College View. I was unaccustomed to the high winds there, and my cold got no better. I continued to sneeze and cough a great deal. But when I stood before the people, all this ceased.

We were well cared for at College View, and all that could be done for our comfort was done. We met many old friends. I was enabled to speak in the church Sabbath, Sunday, and Monday. I also spoke to the patients and nurses.

I did not get free from cold while I was there, and it continued its hold on me all the way home. I went to Battle Creek, as you know, and spoke twice to the patients and once in the gymnasium, to the nurses and helpers. I would have been very glad could I have felt free to remain another week in Battle Creek. I would have done this, but Marian's sickness called me home. Her case was a heavy weight on my mind. We received letters every day telling us of her increasing weakness. The thought that I must part with her was a great trial to me. She had been with me for twenty-five years, and we blended nicely in our work. I knew that if she should die, I could not find another to supply her place. Our ideas in regard to the work were one, and we often talked together. Every word that I spoke to make a point clearer she would write out at once.

I was so thoroughly worn out when I reached home that I feared a severe sickness was coming upon me! We found Marian very weak indeed. She was at the Sanitarium, and Mrs. Kellogg, her sister, was with her.

Mrs. Kellogg and Sara were with Marian at the time of her death. She passed away very peacefully, and we feel that we can indeed say, "Blessed are the dead that die in the Lord; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

[Revelation 14:13.]

A few days before her death, we decided to go to Los Angeles; for our tickets were good only till the third of November. We spoke to Dr. Evans about this, and he advised us to go, saying that we could be sent for whenever necessary. We decided to go on Monday, the day before her death, but we felt held to remain at home one more day. On Tuesday morning, we received word that she had lost consciousness at about seven o'clock. We at once decided not to go to Los Angeles that day. She died at half past four Tuesday afternoon.

The funeral was held the next day. She was laid away in the St. Helena cemetery. I miss her greatly and shall continue to; for she was a most faithful and efficient worker.

After all was over, we started South, leaving home Friday morning. Hearing that Dr. Hare was in Fresno, we decided to go to Los Angeles that way. We spent Sabbath in Fresno, and I spoke in our church there to a large congregation. The Lord gave me freedom.

We intended to go on to Los Angeles Saturday night, but failed to secure accommodations on the train. We decided to go down to the Hanford-Lemoore district and spend the day visiting old friends. When we reached Hanford, we found that a Missionary Convention was in progress, and I was urged to speak that afternoon.

We took dinner with Sister Harvey Gray, and she begged us to remain for three or four days, saying that I could attend the meetings to be held in the towns near by and speak to the people. She urged me so strongly to remain that I consented, and I spoke every afternoon for the next four days—twice at Hanford, once at Lemoore, and once at Armona. When on my feet before the people, I seemed to be stronger than I have been for years, but when I got home my strength seemed to leave me. I felt worn out and could not write.

From Hanford we went to Los Angeles, where we stayed over Sabbath and Sunday. We were given rooms in the building above the Vegetarian Restaurant, but, as you know, it is a very noisy part of the city, and I did not sleep well. I spoke on Sabbath and Sunday in the large tent in which Brother Simpson has been holding meetings. On Sabbath there were twenty-five hundred present, and on Sunday one thousand. Brother Simpson has been holding tent-meetings in Los Angeles for several months, and as a result of his labors about one hundred have taken their stand for the truth. He talks on the prophecies, showing very clearly the reasons of our faith and explaining the first, second, and third angels' messages. He brings out very distinctly the truth for this time, and this truth is taking hold upon minds. Night after night the large tent has been crowded, and many have stood on the outside. The Lord has impressed the people in a wonderful manner.

The interest that Brother Simpson has aroused is a remarkable one. Many are accepting the truth and are doing all they can to help in the advancement of the truth. Brother Simpson presents the truth just as it was presented in past years. He has a system of charts that is the most perfect thing of its kind that I have ever seen. At his request I had a long conversation with him, and I know that he is sound on every point of our faith and that the power of God is with him.

I wish that there were one hundred where there is one awakened to proclaim the last message to be given to our world. The people are hungry, starving for Bible truth.

Brother Simpson makes clear and plain the positions that we have held for so many years. He has portions of his discourses printed, and these leaflets are widely distributed in the city of Los Angeles. Those who have recently accepted the truth have been heartily united in helping to sustain this work, which is self-supporting, and so far, means has come in for all the notices and leaflets that have been sent out.

The day after we reached Los Angeles, several of us went out to see the Sanitarium building at Glendale. I think you told me that you have seen this building. I think it is well adapted for sanitarium purposes and that it is in a beautiful location. At present preparations are being made for the opening of the institution. Bathrooms are being put up, and those who come for treatment will be given good accommodations. I went over the whole building, and I am very much pleased with all the arrangements. The Sanitarium has five acres of land. I wish there was more land in connection with the building, but still, it is certainly in the country; for there are no buildings very near it. It is surrounded by large fields of strawberries and by orange orchards. And they have enough land to furnish all the patients who wish with outdoor employment, which is of such benefit to those who wish to regain their health.

From Los Angeles we came to San Diego, and for two weeks we have been staying in the Sanitarium building five miles out of San Diego. We find that Brother Palmer has done faithful and economical work in repairing and partly fitting up this building. Preparations are now being hastened for the opening of this institution; for already several persons have expressed themselves as anxious to come here for treatment. It is rather strange to think that I should be the first patient in the building. I have been sick ever since I have been here. I have had a very sore throat and a dry, hard cough, which at times seemed as if it would take away my breath. Sara has given me thorough treatment, and I am improving, though slowly.

The members of the San Diego church were very anxious to hear me, and I spoke to them the first Sunday after coming here, driving six miles there and six miles back. But I was so weak that my voice would not come to me, and I spoke only for fifteen minutes. I should certainly have fainted in the stand had I remained longer. I had to give up and have not tried to speak since. I have a beautiful sunny room, but my cough does not seem to leave me. I think the dry atmosphere here affects me as it does in Colorado.

Next week we shall go to Los Angeles, and as soon as possible we shall return to St. Helena.

We were surprised to find that so much had already been done toward preparing this building for the reception of patients. By taking advantage of several sales of furniture by wealthy peoples leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price, and we found more rooms furnished than we had expected to find. The furniture is very good. Some of it is bird's-eye maple, and it is all solid and of the best made.

I must not forget to tell you about the well. For some time the workmen have been busy digging a well on the lower part of the Sanitarium ground. When they got down fifty feet,

they found a little water. They went down still farther, through the clay to the gravel below. Several mornings ago Brother Palmer came to my room with his face full of joy and said that the water was flowing into the well in a stream as big as his hand.

Just before this Brother E. S. Ballenger, Sister Gotzian, and Willie had gone to Escondido to hold some meetings there in behalf of the Sanitarium enterprise. They were very successful, getting donations to the amount of six hundred dollars, besides two good cows and some chickens. They came back well pleased. They returned Tuesday night, and on Wednesday morning Brother Palmer and Willie came to my room and told me that there was fifteen feet of water in the well. The next morning there was eighteen feet of water, and the workers are pumping hard to get the water out; for they wish to go a few feet farther down, so as to make a reservoir for the water that flows in.

I am so glad that we shall have no dearth of water. The report is that the water in the new well is soft and pure. The old well has never yet gone dry, and at present the house is supplied from this well. I think that when the new well is in operation, there will be water enough for all domestic and irrigating purposes.

The view from the west windows of the Sanitarium building is beautiful. From them can be seen Paradise Valley, and beyond, the Pacific Ocean. In the evening when the last rays of the setting sun make a path of gold across the water, the view is especially fine.

Lt 313, 1904

Brethren and Sisters

Armona, California

November 2, 1904

A Needy Field

Dear brethren and sisters,—

I wish to write you a few lines. I greatly desire to impress your minds with the importance of doing what you can to help forward the work that is being done for the colored people in the Southern states. In these states there are thousands and thousands of negroes, many of whom are ignorant and degraded. Upon the white people of the United States the Lord has laid the burden of helping this people. But as yet Seventh-day Adventists have done comparatively little to help them.

For some time a small Sanitarium for colored people has been conducted in the city of Nashville. This institution has done much good and is a great blessing to the colored people of the city; but its facilities are limited, and it is in great need of help.

An orphanage is greatly needed by the colored believers in the South. We have decided that this orphanage must be established. But in order for this to be done, money must be raised. There is one father in the South who says that he will give one hundred dollars toward the

establishment of this institution. This is a large gift for a poor man to make. An effort must now be made to secure means for an orphan asylum. Its establishment has long been talked of, but it takes more than words to build an institution and put it in running order.

I would call your special attention to the needs of the Huntsville school. This school is on a farm of three hundred acres, which was purchased by the General Conference and given to the work for the colored people of the South. This school farm is to be made a representation of what can be done to help the colored people.

It was in the providence of God that the Huntsville school farm was purchased. It is in a good locality. Near it there are large nurseries, and in these nurseries some of the students have worked during the summer to earn money to pay their expenses at the Huntsville school. Those for whom these students have worked give them a high recommendation, saying that they have accomplished more than an equal number of other hands.

The Huntsville school greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students who are to be trained as teachers of their own race. A small building, in which the students can be taught to care for the sick, should be put up near the school.

The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training the students. But soon it will be impossible for them to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.

I now ask you to give of your means for the Huntsville school. Facilities are needed there. Things about the institution must be put in proper order, that the school may be a credit to the cause it represents. The present condition of the school buildings does not speak favorably regarding the interest of our people in the school.

I present this matter to you, my brethren and sisters, and I ask you to do what you can for the advancement of the work that a few faithful laborers are trying to do for the colored race. This work has been greatly retarded because means sufficient to supply its needs have not been provided.

I ask you, my brethren and sisters, to do your best. As you know, the Sabbath on which this will be read to you has been set apart as a day on which gifts are to be made for the work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts and help you to do justice to the needs of the work for the colored people.

Lt 315, 1904

Wilcox, F. M.

San Diego, California

November 22, 1904

Dear Brother Wilcox,—

A few minutes ago Sara placed your letter in my hand. I have read it, and I will say that I have always talked against the idea of having a consumptives' home near the Boulder Sanitarium. Select a place ten or twelve miles away, or if necessary, still farther away. If possible, let it be where there are many pine trees. Let those of the patients who are able to work be given something to do. They should give the muscles judicious exercise. Let them work in the soil. This will be found especially advantageous. Let all be taught that cheerfulness is God's remedy for sickness. Let them talk faith and think as little as possible about disagreeable things. Let the heart go forth in praise and thanksgiving to God. Let them pray for themselves and for one another, and let them keep the love of God in the soul.

The great Physician can heal consumption. He did it in the case of my husband and myself.

It should be understood that the Boulder Sanitarium does not receive those suffering from consumption. Let a place be chosen for a consumptives' home, and let it be far enough away so that it will not interfere with the work of the Boulder Sanitarium. Go ahead with the selection of some retired place, and let the consumptives be cared for in the wisest and best way. Many will recover.

In regard to means, we should have a fund set apart for the care of those suffering from consumption. If a suitable building can be secured for a consumptives' home, the work carried on in it would, to a large degree, have to be sustained by gifts. I believe that a call for means with which to purchase a building for this purpose, and to sustain the work of the home, would be responded to. May the Lord give us hearts of flesh and of tenderness and love.

I cannot write more now. I have been sick for more than a week with a severe cold and sore throat. I think this sickness is the result of constant work and no rest.

When you read this, I shall have passed my seventy-seventh birthday.

Lt 317, 1904

Grey, Sister

“Paradise Valley,” San Diego, California

November 23, 1904

Dear Sister Grey,

We have been here for nearly two weeks, but I have been sick most of the time. Somewhere I

caught a severe cold, and for more than a week I have not associated with the family at all, but have kept close to my room. I have a very severe cough and a very sore throat, and I have thought it best to keep to myself. At times when coughing, it has seemed as if my breath would stop, but I have taken heavy treatment, and I am improving, though I still have times of heavy coughing. I thank the Lord that last night I had a good night's rest, with only one spell of coughing. I feel that I am on the gaining side.

You will be glad to know that the preparations for opening this building as a sanitarium are going forward rapidly. For some time the men have been digging a well on the flat, and they have found water. They have gone down ninety feet, and they wish to go ten feet farther if possible. Last evening Brother Palmer came to my room so full of joy that he could scarcely speak, to tell me that a stream of water as big as his hand was coming into the well, and this morning there is fourteen feet of soft, pure water in the well. I never saw a man more rejoiced than Brother Palmer was. The thought that there is a lake of soft water one hundred feet or more below us has sent a thrill of joy through our hearts. There will be all the water that is needed, both for use in the house and for watering the olive and orange trees on the place.

I wish we would all be as glad that the love of God is flowing through our world, and that it may fill our hearts, conveying spiritual strength and vitality to every part of the being. We may inquire, "Is it possible that God can love us as He loves His Son?" It is possible; for God's Word declares, "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 17:22, 23.]

I beg you and your sons not to let your love for Christ diminish. In the Word of God we have subjects of the highest value to contemplate. Christ's life is an illustration of sacred, ennobling purity. "In Him was life; and the life was the light of men." [John 1:4.] O the depth of the riches of that love wherein God hath abounded toward us in the person of His Son.

Think more of Christ and of His rich grace, that you may have the riches of His grace. Beseech God to grant that you may be able in your home to comprehend the love that passeth knowledge.

Christ's oneness with the Father was a constant joy to God; for He knew that there was in the world one who would not misrepresent Him. In Christ He beheld the reflection of His own character. And it was that His followers might have this same oneness that was Christ's great desire. For this oneness He prayed.

"Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." [John 17:17-21.]

It is this oneness in the church that is to proclaim the wonderful truth that God sent His Son into the world to save sinners.

“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.” [Verses 24-26.]

The oneness existing between the Father and the Son does not affect the distinct personality of each. And though believers are to be one with Christ, their identity and personality is recognized through the whole of this prayer.

I wish that we could comprehend this wonderful prayer. In it our privileges and possibilities are plainly outlined. We need to watch unto prayer. We need to be constantly on guard, lest we fail of gaining the oneness for which Christ prayed.

Sister Grey, I entreat you to lead your children in the path of eternal life. A life of piety is a life of praise. Let us, by beholding the character of Christ, become changed into His likeness.

With love to all the family.

Lt 317a, 1904

Gage, Frank

November 20, 1904

F. Gage

Dear Brother,—

I have words to address to you. The Lord has presented to me some things which have deprived me of sleep for hours. What can I say to you? You understand the theory of the truth, and yet you turn from the truth to pursue a course you little thought to pursue when you married your wife. Your history is before me. The course you have pursued, the trials you have caused your wife—how little you can comprehend. God has noticed the sad chapters of her experience, and He has sustained her, as you have turned from the course you pursued. I will not go into the particulars, though I may sometime.

I wish to say, The Lord has given me a message for you. Even after the course you have pursued, your wife has taken you to her heart again. She dreads to go through a repetition of that which she has suffered on your account; but I see you urging her to unite with you in worldly pleasure seeking. Dare you meet your Lord with your present record, of laying your plans to destroy her hold upon God, her love for the truth? This is her only safety. Why should you make it hard for her? You add the blood of the souls of your wife and children to the list of your sins against God.

I do not wish to enter into unnecessary particulars, or to say anything needless. But I must ask you, Will you not repent and humble yourself before God? Will you not turn from your transgression of His law?

“Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, My people [doth not consider. Ah] sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger. They are gone away backward.” [Isaiah 1:2-4.]

Would you venture to take your wife and children with you in the unbelieving path that you are traveling? Will it pay for you to add sin to sin, to stand in rebellion against God and take your whole family with you? to lose life, eternal life? I have no controversy with you in regard to your position. I know what it is. Spoil not the faith of your wife. She needs your help. You must not entice her to sever her connection with her heavenly Father and with her Redeemer, who gave His life for her. Your children have been bought with a price. God bids you to lay down your warfare against truth and righteousness and be converted, surrendering to God.

Your wife has held fast her integrity. She loves her children and her husband. But she needs the help of a converted husband. God gives her a message through me, His messenger: Hold fast to God your heavenly Father and do not sacrifice one principle of truth under any consideration.

God calls, saying: “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well. ... Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” [Verses 16-20.]

Let me tell you the message I have for you who have had great light yet have not followed the light, but have chosen the uncertainty of unbelief and lived in unbelief until you cannot tell the light from darkness of error. There are two armies in the world: one fighting to carry out the planning and devising of Satan, and the other to uphold the will of God. The warfare between good and evil is constantly increasing in intensity, preparing for the last great battle. The Lord gives you the invitation: “Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed

down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish.” [Isaiah 2:10-18.]

“And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” [Verses 19-22.]

The things outlined in this scripture will certainly come to pass. War and bloodshed will increase. There will be confusion of nations, one seeking to outreach the other for the benefits of possession.

I appeal to you as one in whom I am interested to heed this warning. I ask you, for the sake of Him who gave His life for you, to turn unto the Lord with full purpose of heart. “Seek ye the Lord while He may be found; call ye upon Him while He is near.” [Isaiah 55:6.] O that you could realize that if you will gather up the divine rays of light shining upon you from the divine Word, if you would allow the oil of grace to be emptied into your soul, you would be saved, even in this the eleventh hour; and in your daily life, by being good and doing good, you would illustrate the power of practical godliness.

Take heed to thyself. Your spirit needs to feel the subduing power of God. The Lord cannot accept the most splendid service unless it is first consecrated to Him by the surrender of the heart, mind, soul, and strength. The truth planted in the heart will produce fruit after its kind. You will have eternal life if you will seek the Lord. Your day of trust is almost over. The day of reckoning will soon come. The Lord offers His saving grace. He places at your disposal the choicest goods of heaven and asks you to increase them for Him by diligently trading upon them. Strive without delay to obtain a fitting character for the heavenly world, and lead your children with earnest love to the Saviour’s feet to be blessed by Him.

I carry a heavy burden for you. Delay not to make your peace with God. In that day when it is too late for wrongs to be righted, you will have a clear sense of where you have failed. I have hoped and prayed that you and your wife and children would come to God unitedly as repentant sinners. You have been placed in a responsible position, and had you consecrated yourself to God, you ought to have an excellent report before the heavenly universe and before men because you have put your talents out to usury and served the Lord with full purpose of heart; but you will not have a desirable record as long as you continue to do as you have done: To give to the world the example of choosing to stand under the rebellion.

“And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.” [Matthew 19:16, 17.]

This is the condition upon which you and your wife and children may gain eternal life. Will you accept the terms? Will you try unitedly to be a help to each other. No impatient words should be spoken by the husband to the wife or by the wife to her husband. Let the peace of God dwell in your hearts, and thank Him daily that it is not yet too late for wrongs to be righted. Let your children be no longer confused as they now are because the father will not be obedient to the Word. God says to you, my brother, my sister, If thou wilt enter into life, keep the commandments of God. Will you heed this call? Will you seek the Lord with the whole heart, that you may find Him? Will you venture to delay any longer? You excuse yourselves by presenting the defects in the characters of others. But will the ability to discern their defects in departing from the path of righteousness cancel your obligations to God, as those for whom Christ gave His life? Look to yourselves—unprepared to meet your God in peace—and then seek pardon.

The Lord has use for your talents in His service. Will you not come to Him now, just now, with full purpose of heart, and give to God your whole service. You have never known what thorough conversion means. In your youth you were inclined to sport and pleasure. Will you not now dedicate yourself to the service of Him whose you are by creation and by redemption? To redeem your soul, He made an infinite sacrifice. He suffered shame and humiliation; He was wounded for your transgressions, bruised for your iniquities; and by His stripes you may if you choose be healed. If you will seek Him, He will be found of you. You have no power to redeem yourself, but the Lord Jesus will impart that power if you receive Him by faith as your Saviour.

In the future many souls will come to the Lord with full purpose of heart who never heard the truth. The Lord will have compassion upon the people in darkness, and souls will come to the light through the ministry of men whom God is now calling to be converted. You have never been converted, but you are given opportunity to humble your heart before God. Seek the Lord while He may be found. Never let go until you have sought and found that hope that is in Christ Jesus unto life eternal. Heed the words I have written to you. Break away now from Satan's power and take your stand under the blood-stained banner of Prince Emmanuel. In obeying the commandments of God, you will have the joy of Christ in your heart, and your joy will be full. Let me hear from you. I have been awakened at twelve o'clock at night to write these words to you.

My sister Katy,—

You and your family have been presented before me, and I have seen that you are becoming wearied by the long protracted temptation to give up the truth and follow the inclinations of your husband. But will it pay to do this, will you be led away by counter influences now? No, no! It must not be. Of your husband the Lord saith, Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! The question will arise at times in your mind through the words that may be spoken to

you by your husband, presenting the situation as it now stands, Why is it that professed Christians are no better than some unbelievers? He may so present the matter that the unbelievers may seem to be in some respects, as he puts the matter, better than some professed Christians. There may be a similarity in moral character between believers and some unbelievers; nevertheless there is a difference between them, which the human conception does not comprehend. The difference may not always be seen, but it exists unseen by the eye of sense and unappreciated by the unconverted mind. This difference is in the state of the heart; the one has an abiding hope and faith in Jesus Christ; while the other is unmindful of God and of spiritual things. Christ dwelling in the heart by faith is a fortress to the believer. The Christian struggling against opposing influences may sometimes be overcome and speak and act in a manner unbecoming to a Christian. But the Lord will pardon. He is very tender of the bruised lambs of His fold.

Angels of God have often comforted you when your husband has left you alone. Your danger is now stronger for there is a stronger opposing influence to righteousness. But do not, my sister, let go or even weaken your hold on God. Cling to the mighty One; hold fast to the truth. Educate your children to give their hearts to God and be converted.

“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, even to them that believe on His name.” [John 1:10-12.]

“And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” [Verse 14.]

How do you know but that if you will remain steadfast to the truth, under the moving of the Spirit of God, your growth in grace may win your husband to the truth? If you are patient and forbearing, Katy, and do not become rebellious against God, you may lead your husband and children with you in the narrow path and through the narrow gate to the city of God.

The divine law must be obeyed. A sense of the responsibility resting upon you should be regarded as of sufficient consequence to lead you to take your stand every day and every hour firm and true for God. Work, O work for your children that their souls may not be tarnished. If you can act your part as a faithful, God-fearing mother, your children will see the difference between one who loves the Lord Jesus and one who turns away from Christ. The Christian mother is guarded and guided by a power unseen. The Lord Jesus will constantly give her His grace; for she walks in the spirit and endures the seeing of the invisible.

Jesus is to be your hope, your comfort. Treat your husband with all kindness and your children with the tenderest affection. Read and study?? (Isaiah 6:1-7): “In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with

smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”

Never give way to impatience. Remember that your soul and the souls of your children are of infinite value because they have been purchased by the sacrifice of the life of Christ. I have written these words to you for the benefit of yourself and your husband, and for Christ's sake.

Lt 319, 1904

White, May; White, Henry; White, Herbert; White, Gracie

Los Angeles, California

December 4, 1904

My dear daughter May Lacey White, and Henry, Herbert, and Gracie,—

A week ago last Tuesday Sara, Maggie, and I left San Diego and came to Los Angeles. Brother Burden met us at the station and took us to the restaurant, where we had dinner. In the afternoon we came out to Glendale, to the new sanitarium, where we have been staying ever since. We found much to do, and the brethren have held several important meetings. We are glad to be able to write that the business which has kept us here is closing up. In a board meeting held today the most difficult point was settled. Brother Simpson resigned his place as manager of the sanitarium and has been appointed purchasing agent for the sanitarium and restaurant. This is the last hard piece of work, and now I am sure that other matters will be easily adjusted, and we shall soon be able to start for home.

We shall go to Redlands tomorrow, to stay over Sabbath and Sunday. The next week we shall go to Fernando and then to Mountain View. We are pleasantly situated here, but I am longing for home. I do so much want to see you all. Your father has worked very hard, and he wants to go home as much as you want him to come. But the future of the work here demanded our staying for awhile. We could not have gone home earlier; for we felt that we must do something to help this sanitarium to get started on right lines.

Brother Burden has been chosen as manager of the institution and Sister Burden as bookkeeper, and we feel sure that they will be fully competent to carry forward successfully their work in connection with the sanitarium. They will labor faithfully and earnestly. But the way had to be prepared so that they could work to advantage.

There are at Redlands some brethren and sisters who are able to help the institution with their means. We hope to meet these people and to inspire in them such confidence in the management of the sanitarium that they will feel free to give of their means and make liberal loans. The sanitarium is just beginning its work, and it greatly needs this help. The Lord has worked on minds, and a much more favorable condition of things exists here now than has

existed for some time. We hope much from this, and we pray much that the Lord may soften hearts by His grace, and that His truth may triumph.

I was very sick for three weeks after reaching San Diego. I am still weak, but I am slowly growing stronger. I am thankful to our heavenly Father that He has been gracious to us and has spared my life. I caught cold in some way, and for a long time my throat was very sore. I coughed a great deal. During the time that I was the worst, I kept close to my room and did not allow any one to come in but Sara and Maggie. I isolated myself, fearing that other members of the family might catch the influenza from me.

I have not slept well since leaving home because whether sick or well, I have carried a heavy burden for these two sanitariums in Southern California. The buildings that have been purchased have stood for many years unoccupied, and there has been much to do to fit them up for patients. When we reached the Paradise Valley, we found that Brother and Sister Palmer had accomplished a great deal in repairing the building and buying furniture. Nearly half the rooms in the sanitarium are furnished. Brother Palmer found some beautiful furniture for sale by wealthy peoples leaving the district, and he purchased this furniture for the sanitarium. It is of first-class quality, but cost only as much as cheap furniture. The furniture includes bureaus, washstands, rugs, easy chairs, and a good sideboard for the dining room.

We found the workmen busy digging a well on the lower part of the land. This work has gone forward successfully, without accident of any kind, and I am very glad to be able to tell you that a good supply of soft, pure water has been found. The workmen went down ninety feet, and one morning, when they went to work, they found eighteen feet of water in the well, with all their tools at the bottom. That morning Brother Palmer and your father came to my room, their faces lighted up with smiles, to tell me about the water in the well. O I wish you could have seen the joy in their faces.

To get the water out of the well was the problem now. The workmen set the pumping engine going at once, but they found that this lowered the water very slowly. So they sent for a larger cylinder and a larger pipe, and finally they got the water pumped out.

They dug down a few feet farther and then began making a large reservoir to hold the water flowing in. It will be a difficult matter to make this reservoir, but the well digger thoroughly understands his business and is making steady progress. I shall be glad to hear that the work on this new well has all been so successfully accomplished.

We hope that you can all see the Paradise Valley Sanitarium sometime, but we are glad that you were not with us this time; for the workmen were busy all over the house, painting the floors and the sides of the rooms and halls, and you would not have found it very enjoyable. When they began painting at San Diego, I was afraid that the smell of the paint might hurt me, so we came to Glendale. And lo, we found the same thing going on here. But so far the smell of the paint has not troubled me at all.

There is already one patient in the Paradise Valley Sanitarium. She seems to be a very nice woman. Other patients are waiting and will come as soon as the building is ready. The night

before we left, Sara said to me, "Two more patients came this evening." "Where will they put them?" I asked. "In the barn, I guess," was her answer. Then she explained that these patients were the two cows that some one in San Pasqual had given to the sanitarium. San Pasqual is thirty miles away, and the cows were brought overland in a large wagon drawn by four horses. Your father and some of the brethren visited this place while we were in San Diego and told the brethren and sisters there about the sanitarium and its needs. As a result, they received quite a little sum of money, some poultry, and these two cows.

The workmen at the sanitarium are all cheerful and hardworking. Every morning and evening they have a season of worship. For a day or two after reaching here, I met with them and enjoyed this privilege very much. The blessing of the Lord rested upon us, and I was very sorry when sickness prevented me from attending.

Before we left, Sister Palmer had a touch of influenza, and since reaching here we have heard that Sister Rathbun, her mother, has come down with it. They feared that Brother Palmer also would take it. But I do not think they caught it from me; for the influenza is going all through San Diego.

Children, be helpful to your mother. Obey her word promptly, and the Lord will bless you. God said, "I know Abraham, that he will"—coax? no;—"that he will command his children and his household after him, and they will keep the way of the Lord to do justice and judgment." [Genesis 18:19.] God expects parents to bring their children up to obey Him. Should your father and mother allow you to do wrong things, without correcting you, they would displease God. Those parents who allow children to have their own way are neglecting their duty, and God will hold them accountable for not restraining their children. Many parents indulge their children and thus encourage habits that ought to be corrected. Unless these habits are corrected, the children will grow up with unlovely, disagreeable characters.

God wants you, Henry and Herbert, to behave like little gentlemen. When you speak kind words and do right deeds, you are forming characters that God can approve. He will be pleased to call you the lambs of His flock, and He will bless you.

The angels of heaven are guarding and guiding you constantly, always keeping you from harm and danger. I pray that your words and acts may be such that God can look upon them with approval. Dear children, do not allow yourselves to do one wrong act. Your father and mother love you, but they cannot love wrongdoing. They are made very sorry when you do wrong. Will you not try to remember this? Will you not try to overcome all your faults because you love Jesus who gave His life for you?

Indulgence hurts the characters of children and makes them such as God cannot approve. Your father and mother are trying to bring you up to be unselfish, truthful, kind, tenderhearted. They want to help you to prepare for the mansions that Christ has gone to prepare for you. He has promised to come again and take you to Himself, that where He is, there you may be also. Then put away every fault, and prepare yourselves to be received into the heavenly home, where you will be happy forever and ever.

Lt 321, 1904

Druillard, Sister [N. H.]

Redlands, California

December 10, 1904

Dear Sister Druillard,—

I have a pile of letters partially written, and I have been looking them over to see which ought to be copied; but I have now laid them all aside to write to you.

Willie, Sara, Maggie, and I have been in Southern California for six weeks. From College View, I returned to Battle Creek, in fulfilment of my promise. I remained there a week and then started home. You will remember that while I was at College View, I caught a severe cold. I did not get rid of this cold, and I was thoroughly exhausted when I reached home. We remained in St. Helena for three weeks, and during this time we buried Marian. I cannot tell you how keenly I felt and continue to feel the loss of my faithful helper, whom I so highly prized.

On our way to Los Angeles, we called at Fresno and spent the Sabbath there. I spoke to our people on Sabbath afternoon. We were unable to get accommodations on the train going from Fresno to Los Angeles Saturday evening, so we decided to spend Sunday in Hanford, visiting old friends. On arriving there, we found a series of meetings in progress. We took dinner with Sister Grey, Sister Haskell's sister. She urged us so strongly to remain with her for three or four days, and attend the meetings to be held in the different places near there, that we consented. Sister Grey gave us a very hearty welcome to her home, and we had a pleasant time there. She has, as you know, a large fruit ranch, and she has been successful in her work. She took us driving several times. It had been years since we visited Hanford, and I was glad to see our old friends again.

I was glad of the opportunity of speaking to the people in the Hanford-Lemoore district, and I decided to bring before them the needs of the Southern work, and especially the needs of the Huntsville school. This I did, and Willie also made earnest appeals for the work in the South. I spoke twice in Hanford, once in Lemoore, and once in Armona. I presented the Word of God just as it reads. In each place the attendance was good. I had freedom in speaking. When on my feet before the people, I seemed to be stronger than I had been for years, but when I got back to the house again, my strength seemed to leave me. I felt worn out and could not write.

The first day, after speaking, I rode five miles to Sister Grey's, and I got chilled. This added to my cold.

From Hanford we went to Los Angeles, where we stayed over Sabbath and Sunday. We had rooms in the restaurant building, but, as you know, this is in a very noisy part of the city, and I did not sleep well. I spoke on Sabbath and Sunday in the large tent in which Brother W. W.

Simpson has been holding meetings. The Lord helped me to speak, and all present seemed to be much interested.

The day after we reached Los Angeles, several of us went out to see the sanitarium building at Glendale. This building is well adapted for sanitarium purposes and is in a beautiful location. At present, preparations are being made as fast as possible for the opening of the institution. Treatment rooms have been put up, and almost all the rooms in the house have been repainted.

From Los Angeles we went to San Diego, where we stayed for three weeks. We stayed at the Paradise Valley Sanitarium, which is also being fitted up for the reception of patients. We found that Brother E. R. Palmer had done faithful and economical work in repairing and partly fitting up this building. Preparations for the opening of the institution were being hastened forward; for several persons had already expressed themselves as anxious to enter the institution for treatment.

We were somewhat surprised to find that so much had already been done toward preparing this building for work. By taking advantage of several sales of furniture by wealthy persons leaving the building, Brother Palmer secured several lots of first-class furniture at a very low price, and we found about half the rooms furnished.

It is rather strange that I should be the first patient in the building. I was sick all the time I was there. I had a very sore throat and a dry, hard cough, which at times seemed as if it would take away by breath. Sara gave me thorough treatment, and I was somewhat better when we left San Diego.

I must not forget to tell you about the well. When we reached the sanitarium, we found that the workmen had gone down about eighty feet in digging a well on the lower part of the sanitarium land. They had already found a little water, but expected to find much more. They were going to dig down still farther, through the clay to the gravel below. One evening Brother Palmer came to my room, with his face full of joy, to tell me that the water was flowing into the well in a stream as big as his hand. The next morning Willie and Brother Palmer came up early to tell me that there were fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones.

We left San Diego about ten days ago and came to Los Angeles, where we spent a few days at the Glendale Sanitarium. From there we went to Redlands, where we are now. Redlands is about sixty-five miles from Los Angeles. We are staying with Brother and Sister E. S. Ballenger. A series of tent-meetings was recently held both in Redlands and in Riverside, and a church was raised up in each place. Brother Ballenger was anxious that I should speak to the believers in these two places. This morning I spoke in the Redlands church. I spoke for thirty minutes and could have spoken longer, but dared not venture. This is the first time that I have been able to speak in public for four weeks.

I wish you could see this country. To me it is something like Melrose, though in some

respects not nearly so lovely. There are some very large orange and lemon groves here, and just now these groves are a beautiful sight; for the trees are covered with the golden fruit. The climate in this valley is very good.

I think that the locality where you are is an excellent one, and for some things I should prefer it to this place. I admire the large trees on the school farm very much. The school farm has many advantages, and I have great hopes that our brethren in the South may be able to see that this farm is the place for a sanitarium. It is not one mile too far from Nashville. I do hope that Brethren Hayward and Hansen may decide that it is the best place on which to establish the sanitarium. The sanitarium and the school could blend together and be a help to one another. Then, too, it would be a saving of money.

I have hoped that the place which Edson has just left might be used for a colored sanitarium. It is really needed for this purpose.

I have no hesitation in saying that I think that a part of the school farm would be the best place for the white sanitarium. Perhaps you can place before our brethren there the suggestions I have made regarding this, and then they can decide for themselves the other matters that would need to be decided, such as the distance between the school and the sanitarium. I know the Lord will give you all counsel, if you will ask Him for it, and will open your hearts to receive the Holy Spirit.

Sunday morning

I praise the Lord with a thankful heart; for I slept well during the night. This morning we shall drive to Riverside, a distance of fifteen miles, and I shall try to speak to the church there. Our people in that place need help, and I pray that God will give me words for them.

We shall return to Los Angeles tomorrow. Brother E. R. Palmer has written for us to meet him there. He is coming up from San Diego to meet his two eldest children, who are coming from the East.

I cannot write more now. I hope that you are all well and trusting in the Lord. If ever there was a time when we needed to pray, it is now. Let us be of good courage in God and move forward in faith.

With love to you all

Lt 323, 1904

Palmer, Brother and Sister [E. R.]

Glendale, California

December 12, 1904

Dear Brother and Sister Palmer,—

I am sitting on a lounge in my room in the Glendale Sanitarium. A fire is burning in the

fireplace, and this makes it very comfortable. We find the weather here very much cooler than it was in San Diego. Today a fine, misty rain is falling. I have had several spells of coughing today, but I have been taking honey and eucalyptus, and this is helping me. I do not feel very well; for there is a tremendous load upon my mind. In response to Sister Simpson's urgent inquiries, I have had to tell her that her husband is not qualified to be the business manager of this institution. It makes me sick to have to do this, and I shall be sick until the whole matter is settled.

I know that some of the arrangements that we shall have to make will be very disappointing to Dr. Simpson. Nevertheless I must bear the message that it is so hard for me to bear—that Brother Simpson is not capable of filling the place of manager. He has not the necessary spiritual qualifications. I am afraid that if he is not put in as business manager, we shall not be able to retain Dr. Simpson. I do not see how we can spare her. But the Lord Jesus knows all about our perplexities. I am very sorry that things are as they are, but I must speak the truth just as it is and let the result be what it may. The man who has charge of this institution must have an intelligent, practical experience in the things of God. He must be able to do the work necessary to be done.

On reaching here, we found Brother and Sister Simpson and their family living out at Glendale. A few of the rooms have been furnished. The new treatment rooms have been added to the building and are now being plastered. The first coat of plaster is on, and the second will be put on the last of next week. As soon as possible, the institution will be prepared for the reception of patients, but there is much yet to be done.

This is an expensive building, costing the original owners about forty thousand dollars, but much of the money was absorbed in outside appearance. There are three or four small towers on the house. Inside the building is not so well finished as the Paradise Valley Sanitarium. The woodwork in general is not so substantial. The rooms are pleasant, and the location of the building is very good. The place is a sightly one. There are eucalyptus trees, pepper trees, and pine trees in the garden.

Everything was made very pleasant and convenient for me in the Paradise Valley Sanitarium. We do not find things quite so convenient here, but no one is to blame. I have been heartily welcomed.

I am glad to know that you have such good, substantial furniture in your building. Watch the papers, and you may have opportunity to make other purchases such as those you have already made. But do not purchase a cheap class of furniture. It is a loss to do this. I hope that you are still successful in your efforts to get a good supply of water.

May the Lord strengthen and bless and teach and guide you at every step. Oh, the Lord is good! Let us praise His holy name, and talk courage and hope. I think of you all. I think of the well digger and pray that no accident may befall him. He has done excellent service, as have all the workmen. They have labored as if it were their own property they were trying to improve.

Let us all seek the Lord most earnestly, expecting to receive the blessing. He will help us, and He would have us hopeful and cheerful, our hearts filled with thanksgiving and praise. Let us not look on the dark side, but on the bright side; and let us talk faith and hope and courage, and hold fast to the hand of divine power.

I hope that we shall hear from you now and then. I am sorry to hear that Sister Rathbun has come down with the influenza.

In love

Lt 325, 1904

Brethren and Sisters in Southern California

Los Angeles, California

December 12, 1904

To our brethren and sisters in Southern California,—

I am instructed to bear a message to you. You have a great work to do in soul-saving, but you cannot accomplish this work by following manmade plans and human devisings.

Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city.

And now, as we see that the Lord has blessed the labors of Brother Simpson and his faithful helpers, and that large additions have been made to the Los Angeles church, it is our duty to be wide-awake to the privileges and opportunities of the hour. Wherever such an interest is awakened as that which is now manifested in Los Angeles, men of the best ability should be called in to help with the work. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith and with those interested, laboring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work.

For a long time our people in Southern California have had messages from the lord that there should be sanitariums near Los Angeles. For want of means the work has been delayed. But not long ago a building at Glendale, eight miles from Los Angeles, was purchased and is now being fitted up for the work. I have visited the building and can say that it is beautifully situated and is well adapted for sanitarium work.

Ample treatment rooms are being added to the building, which will soon be fully equipped. Between twenty and thirty rooms are being furnished, and as soon as money is provided for its purchase, a much-needed heating plant will be quickly installed.

We hope that our people in Southern California will come quickly and heartily to the support

of this sanitarium, so providentially placed in our hands, and that it may begin without delay to do its work.

The Lord has not been honored or glorified by the past showing of the sanitarium work in Southern California. This work has been greatly hindered because men have relied upon human devising, instead of following the Lord's leading. Dependence has been placed upon human wisdom, and failure has been the result. But we now see a united force of workers anxious to push the enterprise forward along right lines, and we are confident that if they will follow the Lord's instruction and rely upon His guidance, He will co-operate with them.

Elder J. A. Burden has been chosen as business manager of the institution, and Sister Burden is to be bookkeeper. Brother Burden has had a long experience in the St. Helena Sanitarium. He also spent about three years in Australia, acting an important part in the building up of the Sydney Sanitarium. His self-denying efforts and unselfish labors in connection with this institution were greatly appreciated.

Sister Burden is an intelligent and successful bookkeeper. Gladly would we have had her take the place of matron, but we feel that she is in the path of duty in taking charge of the accounts; for this is a most important line of work.

We are very much encouraged as we see these self-denying laborers taking hold of the work at the Glendale Sanitarium. They have had a wide experience in sanitarium work, and they understand how sanitariums should be conducted in order to be successful.

Dr. Leadsworth is endeavoring to dispose of his treatment rooms in Riverside, that he may act a leading part on the medical staff of the Glendale Sanitarium. Dr. Abbie Winegar-Simpson is to be the lady physician and will stand at the head of the training school for nurses. She is fully capable of filling this position. Dr. Abbott, also, will assist in the medical work of the institution.

Brother W. R. Simpson has been chosen to act as purchasing agent. In this work he will be brought into contact with many business men and will have opportunity to reveal the high, ennobling principles of truth. He can speak words in season to some who will appreciate the light thus given them. He is constantly to be watching for souls as one who must give an account.

These workers, each doing a special line of work, are to harmonize and counsel together, seeking wisdom from Him who never makes a mistake. Each has an important place to fill. We feel that the approval of God will rest upon this company of workers. They are to seek to help one another as each takes up his important line of work.

One night we seemed to be in a council meeting, and the question being considered was, How can the sanitarium work in Southern California be best advanced? One present proposed one thing and still another proposed something entirely opposite.

One of dignity and authority arose and said, "I have words of counsel for you. Never, never repeat the mistakes of the past. Men have placed too much confidence in themselves and have

allowed cultivated and hereditary tendencies to wrong, which ought to have been overcome, to control and to bear away the victory. Various lines of work are to be earnestly carried forward, for the enlightening of those who are in spiritual darkness. Evangelical work must receive first attention and is to be intelligently carried forward in all lines of your medical work.

“You have,” said our Instructor, “come to an important place in the history of your work. Who shall be chosen to carry responsibilities in the sanitarium at the beginning of its work? No mistake must be made in this matter. Men are not to be placed in positions of trust who have not been tested and tried. Men and women who understand the will of the Lord are to be chosen—men who can discern the work that needs to be done, and prayerfully do it, that the mistakes and errors of the past need not be repeated.”

“The one who is placed in the position of business manager,” He said, “must daily be managed by the Lord. He occupies a very important place, and he must possess the necessary qualifications for the work. He should have dignity and knowledge, blended with a clear sense of how to use his authority. Christ must be revealed in his life. He must be a man who can give religious instruction and exert a spiritual influence. He must know how to deal with minds, and he must allow his own mind to be controlled by the Spirit. Wisdom is to come forth from his lips in words of encouragement to all with whom he is connected. He must know how to discern and correct mistakes. He must be a man who will harmonize with his fellow workers, a man who possesses adaptability. He should be able to speak of the different points of our faith, as occasion requires. His words and acts should reveal justice, judgment, and the love of God.”

He who gave the Israelites instruction from the pillar of cloud, and led them through the wilderness into the promised land, is our leader today. We are under divine guidance, and if we are obedient to God’s commands, we shall be in perfect safety and will receive distinguished marks of His favor.

The Israelites were often suggesting their own plans. Often they refused to follow God’s plans, and this always led to failure and defeat. Christ led them through the wilderness that they might be separated from all that would tend to interfere with His purposes for them. During their journey, He gave them instruction through Moses. These truths are to be gathered up and cherished by His people today and are to be sacredly obeyed.

No imagination can present the rich blessings that come to those who learn diligently of God. These blessings are secured through the most diligent efforts to advance the work in every way possible.

The throne of God is arched by the bow of promise. Every Christian worker should keep ever before him the remembrance of this emblem. A covenant-keeping God holds the reins of guidance. He is to bear rule in every home, in every church, in every school, in every printing office, in every sanitarium.

Our medical missionary work is to be to the third angel’s message as the right hand to the

body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people where they are. The workers in our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and acts are to be noble and upright. They are ever to receive from Christ light and grace to impart to those in darkness. By their efforts the sick, the sinful, the prodigals, who have left the Father's house, are to be encouraged to return. God's words to these workers are, "Lo, I am with you alway, even unto the end." [Matthew 28:20.] "Fear not, neither be discouraged; for I am thy God." [See Isaiah 41:10.]

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.

My brethren and sisters, I ask you to remember that money is needed to advance the work at the Glendale Sanitarium. Do you wish to act a part in the important work that the Lord has given us to do in that institution? Will you now do your best to help us to secure the necessary facilities for the advancement of its work? Intelligent, self-denying, self-sacrificing effort is now needed, effort put forth by those who realize the solemnity and importance of the Lord's work. The medical missionary work given us to do means much to every one of us. It is a work of soul-saving. Christian philanthropists should step forward just now to fulfil the commission of Christ.

Let our brethren send in their gifts with thanksgiving and with prayer, that they may be multiplied and blessed by the Lord, as was the food given to the disciples to give to the five thousand. If we make the best use we can of the means we have, God will enable us to reach the multitudes that are starving for the bread of life.

Lt 327, 1904

Starr, G. B.

"Elmshaven," St. Helena, California

December 20, 1904

Dear Brother Starr,—

I have a letter of several pages written to you, but in moving from place to place, I have mislaid it. I dare not take time to look for it now; for the mail must go today, and I wish to write you a few lines.

I have had a serious illness since attending the Omaha camp-meeting. I caught a severe cold there, and I have not yet gotten rid of it. But I am gradually recovering. I thank the Lord that He is giving me physical and mental strength. The particulars are in the letter that will be sent to you later.

You ask in regard to Brother Hare. Do not let him become discouraged. Encourage him to go

out before unbelievers and break up new ground. He is not the best qualified to deal with minds in a school room. His work is to present the truth to unbelievers. The more simple the instruction and the more determined the enforcement, the greater will be the success of his work. Brother Hare should not be placed in a school room; for his ability is far more needed in our cities in calling sinners to repentance. Every man has his special work to do. Brother Hare has a place, and that place he is to fill. He is adapted to proclaim the truth to outsiders. I behold him addressing unbelievers with success. Let him go out as he has done in the past and labor most earnestly. The worldwide message must be given, and Brother Hare is to act his part in proclaiming this message.

Please talk with Elder Irwin regarding this matter.

I have done a great deal of work during the past year in traveling and speaking and writing. The Lord has wondrously sustained me, and I give His holy name all the glory.

Lt 329, 1904

Simpson, Sister

“Elmshaven,” St. Helena, California

December 20, 1904

Dear Sister Simpson,—

On one occasion, when we were talking together about your experience and your work, you asked me, “Have you told me all?” I could not say more at that time. Often representations are given me which at first I do not understand. But after a time they are made plain by a repeated presentation of those things that I did not at first comprehend, in ways that make their meaning clear and unmistakable.

There is one thing that I did not then feel capable of explaining, which it will be well for you to understand. It is this: Your marriage to one who is a father of children will prove to be a blessing to you as a practicing physician, if you correctly understand your responsibilities and act wisely your part. You were in danger of becoming self-centered. You had precious traits of character that needed to be awakened and exercised. The duties devolving upon you as a physician will be much more perfectly understood as you learn the lessons that will come to you in the home. Through your new relations you will gain an experience that will teach you how to deal with minds. By the care of children, affection, love, and tenderness are developed. The responsibilities resting upon you in your family may be a means of great blessing to you. These children will be to you a precious lesson book. They will bring you many blessings if you read them aright. The train of thought awakened by their care will call into exercise tenderness, love, and sympathy. Although these children are not a part of your flesh and blood, yet through your marriage to their father, they have become yours, to be loved, cherished, instructed, and ministered to by you. Your connection with them will call into exercise thoughts and plans that will be of genuine benefit to you in your work as a physician. By the experience that you will gain in your home, you will lose the self-centered

ideas that threatened to mar your work and will change the set plans that have needed softening and subduing.

It is to be a part of your work to educate, to train, to love these children. This will not detract from, but will improve your work as a Christian physician. You have needed to develop greater tenderness and larger sympathy, that you might come close to those in need of gentle, sympathetic, loving words. Your children will call out these traits of character and will help you to develop breadth of mind and judgment. Through loving association with them, you will learn to be more tender and sympathetic in your ministry for suffering humanity.

I have a very tender interest in all children; for I became a sufferer at a very early age. I have taken many children to care for, and I have always felt that association with the simplicity of childhood was a great blessing to me. I thank God that I have been enabled to help many children of varied minds and dispositions. I tried to minister to them as Christ's property, and I rejoice to think that most of them are serving the Lord in responsible positions.

Children can be taught the art of ministry. The sick may be helped and blessed by coming in contact with the hopefulness and buoyancy of youth. Many who are physically, mentally, and morally diseased might have been saved from this had they from their youth sought to be a blessing to others.

The sympathy, forbearance, and love required in dealing with children would be a blessing in any household. They would soften and subdue set traits of character in those who need to be more cheerful and restful. The presence of a child in a home sweetens and refines. A child brought up in the fear of the Lord is a blessing in any household. God would have older people appreciate the cheerfulness of little children.

May the Lord abundantly bless you and your children. May you receive a great blessing in caring for them.

Lt 331, 1904

Kress, Brother and Sister [D. H.]

"Elmshaven," St. Helena, California

December 21, 1904

Dear Brother and Sister Kress,—

Several times since leaving home I began letters to you, but before these letters were finished, I was called to attend council meetings or to speak to the people in public, and so my letters were never completed.

I greatly desire to see among our people that general arousing that there should be in every church. I am grateful to our heavenly Father that the Wahroonga Sanitarium is doing good work. May the Lord bestow His most precious blessing upon this institution.

I will try to send you copies of letters that may be of interest to you. In the night season I was talking with you both. I had some things to say to you on the diet question. I was talking freely with you, telling you that you would have to make changes in your ideas in regard to the diet to be given those who come to the sanitarium from the world. These people have lived improperly, on rich food. They are suffering as a result of indulgence of appetite. A reform in their habits of eating and drinking is needed. But this reform cannot be made all at once. The change must be made gradually. The health foods set before them must be appetizing. All their lives, perhaps, they have had three meals a day and have eaten rich food. It is an important matter to reach these people with the truths of health reform. But in order to lead them to adopt a sensible diet, you must set before them an abundant supply of wholesome, appetizing food. Changes must not be made so abruptly that they will be turned from health reform, instead of being led to it. The food served to them must be nicely prepared, and it must be richer than either you or I would eat.

I write this because something needs to be done to set forth the principles of true health reform. Have you a cook who can prepare dishes that the patients cannot help but see an improvement on the diet to which they have been accustomed? The one who does the cooking in a sanitarium should be able to make wholesome, appetizing food combinations, and these food combinations must necessarily be somewhat richer than you or I would I would eat.

I write this because I am sure that the Lord means you to have tact in meeting the people where they are, in their darkness and self-indulgence. As far as I am concerned personally, I am decidedly in favor of a plain, simple diet. But it will not be best to put worldly, self-indulgent patients on a diet so strict that they will be turned from health reform. This will not convince them of the need of a change in their habits of eating and drinking. Tell them the facts. Educate them to see the need of a plain, simple diet, and make the change gradually. Give them time to respond to the treatment and the instruction given them. Work and pray, and lead them along as gently as possible.

I remember once at Summer Hill, when at the sanitarium there, I was urged to sit at the table with the patients, and eat with them, that we might become acquainted. I saw then that a decided mistake was being made in the preparation of the food. It was put together in such a way that it was tasteless, and there was not more than two-thirds enough. I found it impossible to make a meal that would satisfy my appetite. I tried to bring about a different order of things, and I think that matters were helped.

In dealing with the patients in our sanitariums, we must reason from cause to effect. We must remember that the habits and practices of a lifetime cannot be changed in a moment. With an intelligent cook, and an abundant supply of wholesome food, reforms can be brought about that will work well. But it may take time to bring them about. A strenuous effort should not be made unless it is actually demanded. We must remember that food which would be appetizing to a health reformer might be very insipid to those who have been accustomed to highly seasoned food.

Lectures should be given explaining why reforms in diet are essential, and showing that the use of highly seasoned food causes inflammation of the delicate lining of the digestive organs. Let it be shown why we as a people have changed our habits of eating and drinking. Show why we discard tobacco and all intoxicating liquor. Lay down the principles of health reform clearly and plainly, and with this let there be placed on the table an abundance of wholesome food, tastefully prepared; and the Lord will help you to make impressive the urgency of reform and will lead them to see that this reform is for their highest good. They will miss the highly seasoned food to which they have been accustomed, but an effort must be made to give them food that is so wholesome and so appetizing that they will cease to miss the unwholesome dishes. Show them that the treatment given them will not benefit them unless they make the needed change in their habits of eating and drinking.

The principles of health reform are of the greatest importance and should be sacredly cherished by us as a people. It pains me to see that there are among us ministers who, though supposed to be health reformed, are such only in name. Often worldlings are found to be more ready to reform than are many of the members of our churches. If those who have had the light for so many years are not willing to walk in this light, how can we expect those who have had no experience in the truth to make an entire change at once in their habits of living?

I write you this that you may make it as easy as possible for those who come to the sanitarium knowing nothing of health reform from a Bible standpoint.

Again, we must remember that there are a great many different minds in the world, and we cannot expect every one to see exactly as we do in regard to all questions of diet. Minds do not run in exactly the same channel. I do not eat butter, but there are members of my family who do. It is not placed on my table; but I make no disturbance because some members of my family choose to eat it occasionally. Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren. I cannot see the need of butter, where there is an abundance of fruit and of sterilized cream. Those who love and serve God should be allowed to follow their own convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion. May the Lord help us to be as firm as a rock to the principles of the law spoken from Sinai, and may He help us not to allow differences of opinion to be a barrier between us and our brethren.

From a copy of a letter that I am sending you, you will see what is being done in Southern California in regard to opening up the Glendale Sanitarium and the Paradise Valley Sanitarium. We feel very grateful to God that these two new institutions can be placed in operation.

I spent three weeks at the Paradise Valley Sanitarium, but was sick all the time. I contracted a severe cold on my way down there. In order that the others in the building might not be exposed, I kept very closely to my own room. The day before I left, Brother and Sister Richardson insisted on seeing me, that they might tell me of the many advantages that Jamaica possesses for sanitarium work. I certainly hope that this field may be entered by

earnest laborers. I shall not attempt to tell you what Brother and Sister Richardson told me; for I was sick at the time and could not hear all they said.

You will be glad to know that we have obtained an ample supply of water for the Paradise Valley Sanitarium. The scarcity of water was the one thing against the place. Sometime ago workmen began digging a well on the lower part of the sanitarium land. They went down eighty feet, and one evening Brother Palmer came to my room to tell me that a stream of water as large as his hand was running into the well. The next morning early he and Willie came to my room to tell me that there was fourteen feet of water in the well. The water is soft and pure. This well is a treasure more valuable than gold or silver or precious stones.

Now that water has been secured, the sanitarium will, with the blessing of God, prove a success. There will be water enough for domestic and irrigating purposes. There are a number of olive trees on the place, and these can now be saved.

The work is going forward in Los Angeles. As the result of the labors of Brother W. W. Simpson, one hundred and twenty-five have embraced the truth. Brother Simpson explains the prophecies very clearly, showing plainly that the end is near. Several Catholics have been converted to the faith. The contributions taken have covered all expenses.

The Lord certainly works with Brother Simpson. I wish there were a hundred such workers in the field, giving the last warning message to the world and winning souls to Christ.

Lt 333, 1904

Butler, G. I.

“Elmshaven,” St. Helena, California

March 14, 1904

Dear Brother Butler,—

I sat down this morning to write a few lines to you, and I have written quite a letter. I have written as fast as my hand could travel over the paper. I have not read your letter, but am holding it for Willie to read.

I understand fully in regard to your head-weariness. I know that we must not presume on our brain power; for the nerves of the brain will not bear overtaxation. I do not feel surprised that you have decided that it will be best for you to do manual work for a while. I would not say anything to discourage you in this.

We are tempted to feel discouraged when we see men who should be sharing the burdens of the work making strange paths for their feet. This cuts us to the quick. But we must remember that God lives and reigns. He rules in the heavens. Rest your case in His hands. Get out of the immediate sight of the burdens for a while, and press close to Jesus. Do your best in the fear of God, and leave the results with Him.

We all need to come under Christ's rule, to be subordinated to His Holy Spirit. Man can be a child of God only as he separates from selfishness. It is because man does not separate from selfishness that we see so little of Christlike patience, Christlike sympathy, Christlike self-denial and sacrifice.

We are bidden to purify ourselves even as Christ is pure. But in every branch of the work we shall meet with unsanctified, unrefined men. We shall have such men to contend with, and there is that which makes me tremble when I think of what is before us. And yet our divine Lord, in order to make men free from the curse of the law, came to this world to work out a perfect character, to live a life of perfect obedience, to show what heavenly grace can do for human beings.

"I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." [John 8:12.] "We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord." "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 3:18; 4:6.]

What wonderful possibilities these words hold out. Shall we fall short of reaching the standard placed before us?

Lt 335, 1904

Hare, G. A. and his associate physicians

Melrose, Massachusetts

August 22, 1904

To Dr. Hare and his associate physicians,—

The Lord is very merciful. He has borne long with the neglect of His people to do the very work that should have been done twenty years ago in Washington. I thank the Lord that He has opened the way for a sanitarium and a school and a printing office to be established near Washington. The Lord has graciously opened the way, and if those who have this work in hand will allow themselves to be controlled by the Holy Spirit, the work will advance rapidly. God in His providence has opened the way for this work to be done, that from the capital of this nation the light of truth shall shine forth.

The location that has been selected for the buildings is a beautiful one, and the surrounding community is a good one. There is no saloon in the township of Takoma Park. Thus it might be in every town and city, if men would be guided by God.

There is an abundance of water on the place that has been purchased, and excellent sewerage facilities have been provided by the Town Council. We have much to be thankful for in the kindness that has been shown us by the members of the Council and in the welcome that we have received from the people of Takoma Park.

We look upon it as a special advantage that the school and the sanitarium can be located on the same tract of land, though of course they are not to be close enough to each other to interfere with one another.

Some difficulties have been experienced in the effort to purchase a piece of land for the printing office, but the Lord is good, and He will so manage matters that in the end things which now appear to be disadvantages will be seen to be advantages.

In the establishment of the work in Washington, and the erection of the buildings necessary, the strictest economy is to be shown in the outlay of means. Money is not to be spent for unnecessary ornamentation or display. The buildings are to be an object lesson. Those in charge of the work are ever to remember that no more money than is positively necessary is to be used in their erection, because calls are coming for buildings in other places, and one place is not to take more than its share. There are many, many places to be worked.

The Lord is pleased with the work that is being done at Takoma Park. There are precious souls to be saved in that place. The workmen are to be as true as steel to principle. In all their dealing, they are to observe the golden rule, doing unto others as they would wish others to do to them.

The father of lies has taken possession of human genius. The true, the noble, and the Christlike should be standing forth distinctly, but instead, the false and the ignoble are being woven into nearly everything. Lies are spoken, lies are acted, deception is practiced. The excuse is, Such things are common now-a-days. Falsehood has been brought into the church and is there entertained.

Let not those who profess to be Christians put Christ to open shame by a sham faith and an unholy practice. Those who take upon themselves the name of Christian are to wear His yoke, to learn His meekness and lowliness.

Why should we delay to begin work in our cities? We are not to wait for some wonderful thing to be done, or some costly apparatus to be provided, in order that a great display may be made. What is the chaff to the wheat? If we walk and work humbly before God, He will prepare the way before us. He will honor those who honor Him. And we feel sure that the workmen at Takoma Park are seeking to honor Him.

Why delay the endeavor to make the world better? However humble our sphere, however lowly our work, if we walk in harmony with our Saviour, He will reveal Himself through us, and our influence will draw souls to Him. He will honor the meek and lowly ones, who earnestly seek to do service for Him in the daily life. Into all that we do, whether we work in the shop, on the farm, or in the office, let us bring the endeavor to save souls. Let those who are engaged in building remember that they are building characters for eternity. Carry with you to your work a small pocket Bible from which, in a moment of leisure, you can gather a sweet morsel of comfort to pass on to others.

I shall not soon forget the gatherings for prayer and singing each morning by the workmen at Takoma Park. How precious these gatherings were. How my soul was comforted and

refreshed by the singing and by the words of the book of life. There is no weariness in working for Jesus. Work for Him is not sullen drudgery, but peace and joy in the Holy Spirit. The assurance of His love sweetens toil, braces the arm, and stimulates the spirit. The Christian is spiritual minded, even in his work.

The Lord is looking upon the workers at Takoma Park with a "Well done" for every faithful one. [Matthew 25:21.] The efforts of these workers are helping to prepare them for the mansions that Christ has gone to make ready for those who love Him.

I was pleased, very much pleased, with the district surrounding our land in Takoma Park. The country is covered with beautiful trees, and hidden away amongst these trees there are many comfortable homes.

I was much pleased with the deportment of the workers at Takoma Park. Having managers who are kind and courteous is a wonderful incentive to earnest effort on the part of the workers. When those who are in charge speak pleasant words to the workmen, they will find that the workmen will speak pleasant words to them and to one another.

Let all read carefully the Word of God; for it is eternal life to know God and Jesus Christ, whom He has sent.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions; for My name is in Him. But if thou shalt indeed obey His voice, and do all that I speak; then will I be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take away sickness from the midst of thee." [Exodus 23:20-25.]

It was Christ who guided the Israelites through the wilderness. And it is Christ who is guiding His people today, showing them where and how to work. He would have the warning given to Washington, the capital of this nation. Those who are connected with His work there are to thank the Lord for His guidance and show their faith in His keeping power. They are to remember that they are children of God, and that they are to cut away from their lives all hereditary and cultivated tendencies to evil. In word and deed they are to live out the principles of truth. Those who profess to be children of God, and yet do that which He forbids, are more of an aid to the cause of the enemy than those who make no profession of Christianity. They deepen the impressions that Satan makes on minds. They give those who make no profession of godliness encouragement to continue in their evil way. We are to be on our guard to rebuke all evil doings. The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple.

Nicola, B. E.

December 25, 1904 [typed]

Dear Brother Nicola,—

I am sorry that you were successful in retaining your position at the Huntsville school one year longer than some thought you ought. Whatever your qualifications may be, you are not the man to carry the Huntsville school forward successfully. By remaining at the school during the past year, you have put the institution back a year. I cannot see why this was permitted. The Lord is grieved when men of experience refuse to be true to their God-given work.

The Lord calls for men of a different stamp of character in some respects to connect with the Huntsville school, men who are not only capable teachers, but who can see the needs of the school and meet the situation wisely. In such a school as Huntsville, there is needed keenness of discernment and a knowledge of how to build up the work. Unless those in charge have clear discernment, unless they can see what needs to be done, the school will make an unworthy representation.

The instruction given me is that if the influence of your shortcomings were confined to your own family, it would not be so bad. But in the position that you have occupied, your defects have been an injury to many. You fail to see the importance of order and harmony and of allowing nothing to go to waste. You do not understand how to cure the evils that exist. This is your defect, and because of it many things about the school are neglected.

The world is watching Seventh-day Adventists, because it knows something of their peculiar beliefs and of the high standard they have; and when it sees those who do not live up to their profession, it points at them with scorn. The unbelievers living near the Huntsville school will see the neglect perpetuated there and will read beneath the surface.

Worldlings are glad to see defects in the lives of professing Christians; for they use these defects as justifying their own unchristlike course, as excusing their disregard of the requirements of God. When they see lax practices in the management of such a place as the Huntsville school, they build themselves up, and accusing conscience is quieted.

There must be no pretense in the lives of those who have so sacred and solemn a message as we have been given to bear. Every transaction connected with the Huntsville school should be an object lesson, revealing the perfection that God requires in the work of His children.

The Huntsville school farm is a most beautiful place, and with the three hundred acres of land, much should be accomplished in industrial training and in the raising of crops. The teachers in our schools should remember that they are not only to give the students lessons from books. They are to teach them how to earn their own living by honest work.

Let us remember what is due to our Christian profession, and let us be careful not to place stumbling blocks in the way of sinners. Let not our teachers neglect those things that should

have a prominent place in the training of all students. The ability to see and remedy defects in the fixtures of the home or the farm is necessary to a complete education. Teach the students to watch for repairs that need to be made and to keep things up in proper shape.

A careless neglect in the things of this life means neglect in the things of the spiritual life. The progress of missionaries in foreign lands is often impeded by a failure to attend to little things. Those who perform faithfully the smaller duties will show no lack in performing larger duties. Let students be taught that a neglect of little things means a failure in larger responsibilities.

Our Lord and Saviour would have the mind thoroughly cultivated. Forbid no aspirations or enterprises that pure religion sanctions. Let not those who take the name of Christian forget that they are to honor this name. Let them obey the instruction given in the first chapter of Second Peter. Those who do this will be richly blessed.

Lt 339, 1904

Harper, Walter

“Elmshaven,” St. Helena, California

December 26, 1904

Dear Brother Harper,—

Sister Hall has just read me your letter to her. I am glad that you are having success in selling my books; for thus you are giving to the world the light that God has given me. These books contain clear, straight, unalterable truth and they should certainly be appreciated. The instruction they contain is not of human production.

I did not see your wife while I was in Battle Creek. I am somewhat surprised that she did not come to see me, if she were in the sanitarium while I was there. I wish to tell you that the last money you gave me, I think it was eighty-seven dollars, I sent to her, telling her that I thought you had placed it in my hands for that purpose, although you did not say so. I thought that perhaps this might incline her favorably toward you.

Do not allow your mind to be troubled. I think that your matters will come out all right ere long, although I have seen neither your wife nor her mother, nor have I heard from either of them.

I have a request to make of you. Will you lend me one thousand dollars? I will pay you interest on it and will give you my note. I usually pay four or five per cent. I am in need of money to aid in the publication of Ministry of Healing. I must get money from somewhere. If you can lend me one thousand dollars, I shall be greatly obliged.

I have just returned from a stay of seven weeks in Southern California. During my trip to the East, I labored very hard, and when in a weakened state, I took a severe cold, which weakened me still more. I was sick all the time I was in San Diego. I had four weeks of

suffering. I coughed a great deal, and my throat was very sore. I was not able to speak to the people while at San Diego. I spoke twice at Los Angeles. The meetings were held in a large tent in which Elder Simpson has been holding meetings. There were over a thousand present on Sabbath afternoon and one thousand on Sunday afternoon. Elder Simpson has had great success in his evangelistic work in Los Angeles. He tells me that one hundred and twenty-five have been baptized as a result of the meetings held.

I have been writing all day, and the Lord has blessed me. I hope you will continue to have success in your work. Do not worry, but trust in the Lord, and make every effort possible to place our publications in the hands of the people, because these publications contain the truth that will enable men and women to stand the test in the days of trial before us. O how greatly I desire my large books, which I have taken such pains to produce, [to be] given a wide circulation. I want all to have them, because they contain essential instruction to reprove the erring, to encourage the downcast, to build up the wavering.

Lt 341, 1904

Collins, Gilbert

“Elmshaven,” St. Helena, California

December 22, 1904

Dear Brother Gilbert Collins,—

We are home again, and I am in my own room writing to you. I hoped to see you again while I was at Melrose and was quite disappointed that I did not. I wanted very much to have another talk with you.

I spoke five times in public while I was at Melrose. The Lord strengthened me and gave me a pointed testimony to bear that melted the hearts of those present. Those who bore the burden of the camp-meeting were at times sorely tried. They had been passing through trials that had severely tested their courage and hopefulness. The Lord gave me a message for them and for all assembled. Many felt the power of God and bore a decided testimony to the truth of the message.

From Melrose we went to the camp-meeting at Middletown, where our first paper, under the name of Present Truth, was first published. I was strengthened to speak to the people on Sabbath and Sunday. A large number of people not of our faith were present and listened attentively. This was an important meeting, and I know that the Lord gave me His Holy Spirit and helped me to speak. The other ministers present also bore a straight message, and much interest in regard to our faith was aroused.

I told those present at the meeting of the instruction God had given me regarding the way in which He had worked for His people by giving them the Melrose Sanitarium property for so reasonable a sum. The Lord certainly directed His people to that place. The sanitarium there is to act an important part in calling the attention of the people of Boston and the surrounding

towns and villages to our people and the reasons of their faith. Decided evangelistic efforts are to be put forth in these places.

In one of the morning meetings I presented the light given me regarding the Melrose Sanitarium, that all prejudice against it might be cleared away from the minds of those who had been opposed to the removal of the sanitarium work from South Lancaster to Melrose. I spoke of the offer made to our brethren by rich people in South Lancaster to buy the sanitarium property there, and of their offer to give our brethren the sanitarium building if they would move it off the land. I spoke of the desirability of the Melrose property—four large buildings and forty acres of land, situated in the midst of a beautiful park—and the easy terms upon which it was secured. All the circumstances connected with this remarkable transaction, the sale of the South Lancaster property, the removal of the sanitarium building, and the purchase of the Melrose property, constitute an instructive lesson for our prayerful study.

Another building is greatly needed at Melrose, that suitable accommodations may be provided for the higher classes. And I appeal to you, Brother Collins, to help with your means in the erection of this building. Wealthy people come to the sanitarium and ask for a suite of rooms with a private bathroom. They have been accustomed to this convenience, and they are willing to pay for it. We need the money of these wealthy people, and they need the advantages of the sanitarium, and we must provide the accommodations that will make them willing to come.

In all my travels I have never seen a more beautiful place for a sanitarium than the Melrose property. It was secured by the providence of God, and the sanitarium there may do a great work in healing the sick and in teaching them the gospel of salvation. If the instruction that God has given is followed, there will be brought into the truth, through the instrumentality of this sanitarium, men and women who can engage in evangelistic work.

Brother Collins, those in charge of this institution need the help that you can give them now, just now. Time is passing. Put a portion of your means into this enterprise, and be assured that it is being used for the advancement of the work that God has appointed His people to do. I ask you to heed this call without delay. The Melrose Sanitarium must stand as a witness for the truth. There is aggressive work to be done. Agencies are to be set in operation that will counterwork the infidelity that is so rapidly increasing.

Please read the commission given by Christ to His disciples just before His ascension. While many professed Christians are bringing a reproach upon the cause of God and counterworking the work of Christ, we are to do all we possibly can to advance the work by consecrating our talents of means and influence to the Master's service. We cannot afford to neglect our God-given opportunity to lay up treasure in heaven, by doing all in our power to place the truth before those who know it not. If the church would seek to understand the great work to be done, if every member would become surcharged with the power of the Holy Spirit, they would have an efficiency that Satan and his angels could not resist.

The people of God are to arise and shine. They are to enter into Christ's joy by doing all they

possibly can to save the souls perishing in sin. My brother, I entreat you to put your means into circulation in the work of soul-saving. Thus men and women will be converted who in their turn will convert others.

I leave these words with you, my dear brother, hoping and praying that you may gain precious victories in helping to advance the work of God. I thought you would have a special interest in the work of the Melrose Sanitarium, because it is so near you. I have confidence in Dr. Nicola and his wife. They are both doing a good work.

May God bless you, my brother. I hope soon to hear that you have acted your appointed part.

In love.

Lt 343, 1904

Simpson, Brother and Sister [W. R.]

“Elmshaven,” St. Helena, California

December 27, 1904

Dear Brother and Sister Simpson,—

I can now feel at rest in regard to the positions that you have been chosen to fill in the Glendale Sanitarium. Those bearing the chief responsibilities in that institution can be a great help to one another if they will seek to understand the Lord’s instruction. I have great hope that as you and Brother and Sister Burden fill your important places, you will realize the presence of a spiritual helper, One who is ever ready to be the head of your councils. I pray that you will feel His divine presence. Under His guidance, none of you need become discouraged.

I am sure that you will find Brother Ballenger a great help to your Board. He visits many places, and his influence will work for the upbuilding of the two Southern California Sanitariums.

The strength of the combination of workers in the Glendale Sanitarium depends on their souls’ being imbued with heavenly love. Christ clothed His divinity with humanity, that human beings might lay hold upon His merits, and that they might recognize obedience to God’s law as the virtue of the covenant of grace.

Worldly policy plans are not to be woven into the pattern that the Lord’s people have been given. To those who receive Him, Christ gives power to become the sons of God, even to as many as believe on His name. God declares, “I will put My laws in their minds.” David’s prayer expresses this same precious assurance: “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity, they walk in His way. Thou hast commanded me to keep Thy precepts diligently. ... Then shall I not be ashamed, when I have respect unto all Thy commandments. I will praise Thee with uprightness of heart, when I shall have

learned Thy righteous judgments. ... Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word. With my whole heart have I sought Thee; O let me not wander from Thy commandments.” [Psalm 119:1-4, 6, 7, 9, 10.]

Here is our strength. The Lord will just as surely lead the workers in the Glendale Sanitarium, as He led David, if they will unite to do His will.

There is a great work to be done in bringing the principles of health reform to the notice of the people. Public meetings should be held to introduce the subject, and schools should be held in which those who are interested can be told more particularly about our health foods and of how a wholesome, nourishing, appetizing diet can be provided without the use of meat, tea, or coffee.

Thus we did in the early history of our work. We taught the people by demonstration that we can safely depend for the sustenance of life upon the productions which God gave our first parents in Eden.

Let men engage in this work who can speak on the principles of health reform. You need not feel that you must depend upon Dr. Kellogg or upon any other man from afar. No, no. At the dedication of the Glendale Sanitarium, let your most intelligent speakers on the subject of health reform come to the front. And remember that God would have the workers in the two Southern California Sanitariums lean wholly upon His wisdom.

Make as much as possible of the dedicatory services to arouse an interest in health reform. Press home the temperance question with all the force of the Holy Spirit's unction. Show the need of total abstinence from all intoxicating liquor. Show the terrible harm that is wrought in the human system by the use of tobacco and alcohol. Explain your methods of giving treatment. Let the talks given be such as will enlighten your hearers. God has mercy on the unrighteous. This service will be an opportunity to tell what health reform really is.

Such services will give the Sanitarium a publicity that will be a great help to it in its work. We must study Christ's methods. He accepted invitations to feasts given by wealthy men. He went to these feasts because He knew that there He would have opportunity to present the truth. We must study how to reach the masses with the truth for this time. As we strive to do this, God will bring to the minds of those not of our faith convictions that cannot be turned aside with a joke. They will be convinced that we have the truth.

Tell them of the principles that we hold, and of why we have established the Sanitarium, that, under the guidance of God, it may be a help in relieving suffering humanity. Tell them that medical missionary work is to prepare people for the mansions that Christ has gone to prepare for those who are true and loyal to His commandments. Let it be understood that the love of God alone can keep His people true in the self-denial and self-sacrifice that they are called to endure for Christ's sake. Repeat often the first three verses of the fourteenth chapter of John. This Scripture is a panacea for trouble, disappointment, and affliction. A conviction that the hope of eternal life is sure causes the heart to overflow with gratitude and thanksgiving.

Lt 345, 1904

Rogers, F. R.

“Elmshaven,” St. Helena, California

December 27, 1904

Dear Brother Rogers,—

Your letter was received and read some time ago. We rejoice with you for the precious tokens you have of the Lord’s blessing. Praise the Lord! Oh, let us be encouraged. Let our hearts be filled with thankfulness. Continue to work earnestly and interestedly, and have perfect trust in God. Do not doubt His goodness. When difficulties seem to surround you, remember the promise that the Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. If God will only let His blessing rest on the workers, everything will work out to His glory, and souls will be converted. The Lord will acknowledge and bless all who walk before Him in earnest, hopeful confidence. Look and live. Draw near to God, and He will draw near to you. He will draw near to each one who exercises faith and labors courageously to advance the work because this is what God directs.

I am glad that you are of good courage. Our hearts should always be filled with praise and rejoicing. Truth will triumph.

“And, behold, one came and said unto Him, Good master, what good thing shall I do that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.

“He saith unto Him, Which? Jesus saith, Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother; and, thou shalt love thy neighbor as thyself.

“The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.

“But when the young man heard that saying, he went away sorrowful; for he had great possessions.” [Matthew 19:16-22.]

This young ruler was a man of prepossessing appearance and of much outward piety. He had high capabilities, and he might have been a great blessing. But Christ saw in his character one great defect which, unless remedied, would mar his whole life. His possessions were his idol; unless they were given their proper place, they would rob him of eternal life. How kindly and tenderly the Saviour treated him. “If thou wilt be perfect, He said, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.” [Verse 21.]

The young ruler’s errand to Christ was not a pretense. He fully desired to be as Christ was.

He realized the importance of gaining the future eternal life. He was not ignorant of the service that man owes to God. He was fully convinced that there is a place of happiness prepared for all who in this life obey the commands of God. He realized that in order to gain a place in the abodes of bliss, he must work out a perfect character. He thought himself an honest applicant as to what he must do in order to gain eternal life.

He was attracted and charmed by Christ's life and His manner of teaching, and he realized that to be able to live eternally with God in the world to come would be a wonderful reward.

When this young man asked what he should do that he might gain eternal life, Christ answered him plainly. When he asked, "What lack I yet?" He pointed out to him wherein he fell short. He failed when tested in regard to his worldly possessions. These were his idol. Distinctly and definitely Christ told him that his riches stood in the way of his gaining eternal life. "If thou wilt be perfect," He said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, and follow Me." [Verses 20, 21.]

"And when he heard this, he went away sorrowful; for he had great possessions." [Verse 22.] He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He desired eternal life; but he was not willing to make the sacrifice. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life and went away, and ever after the world was to receive his worship.

"Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

"Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit eternal life. But many that are first shall be last; and the last shall be first." [Verses 23-30.]

Christ gave His life to the work of soul-saving, making it possible for human beings to return to their loyalty and take their stand under the blood-stained banner of Prince Emmanuel.

Brother and Sister Rogers, be of good courage. Remember that we are deeply interested in you and your work. We want to help you to be a help to those whom you are trying to educate. I am so glad that you are not discouraged. I am so glad, too, that the students appreciate your efforts in their behalf. I pray that there may be a large work done in Huntsville. I pray that all who shall visit the school farm may see by the united effort of students and teachers that the best kind of education is being given. I pray that the farm may

tell its own story of thrift and painstaking effort, that those who gave this beautiful place to the work for the colored people may rejoice with you all.

Heavenly angels are watching that farm, desiring that it may be so worked by the students that the students themselves, under the direction of wise teachers, shall show that improvement in their characters which God desires to see.

I hope to visit the Huntsville school again some time, that I may see the result of the earnest, faithful efforts put forth on this, the Lord's farm.

Lt 347, 1904

Ballenger, E. S.

"Elmshaven," St. Helena, California

December 27, 1904

Dear Brother Ballenger,—

You will soon be ready to dedicate the Southern California Sanitariums. You asked whether it would be well to invite Dr. Kellogg to attend the dedication services. I answer, No, no, no. Why?—Because in the past he has embraced too much and has been too much depended upon. Overmuch credit has been given to him, so exalting him that he has nearly ruined his soul by exalting himself.

The instruction given me by the Lord is that the sanitariums established in the future should not carry so large an impress of Dr. Kellogg. Again and again he has shown positive weakness, and he should not be exalted as one who can carry the responsibilities of the whole medical missionary work. This need not and should not be. The sanitariums to be established throughout the land need not the name of any one man to give them influence. Our medical missionary work is to be built upon the foundation of Jesus Christ. He is the great Medical Missionary. It is the truth of His Word that is our strength and efficiency—the power of God unto salvation. In the grace provided by His atonement we must now and forever trust for strength.

The name of no man is to be our insignia. We have been distinctly instructed that the name of the one who in the past has stood as the leader of our medical missionary work is no longer to be made prominent; for he has made plans which if carried out would be of the greatest offense to God.

In the dedication of the two Southern California Sanitariums, the name of no mortal man is to be introduced as giving them efficiency; for this would be displeasing to God. Men have had altogether too much honor bestowed upon them. The result of this has been seen in movements and plans of human invention, which are condemned by God.

The cities of this country are to be entered by our medical missionaries; but God would be displeased were Dr. Kellogg's name attached to these forward movements. The future forbids

any such thing. One name alone is to be exalted by us—the name of Christ. He who bears this name has visited this earth. In heaven a voice was heard, saying, “Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me.” “Lo, I come, in the volume of the book it is written of Me, I delight to do Thy will, O My God, yea, Thy law is within My heart.” [Hebrews 10:5; Psalm 40:7, 8.] Who is it that thus declares His purpose of leaving the heavenly courts to come to a world all seared and marred with the curse. We search the Scriptures, and the answer is, “Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6.]

I have plain messages to bear. The name of the Lord must be exalted among His people. Go forward, Brother Ballenger, go forward, looking to no man that lives for your efficiency. Trust in the Lord. One thing is certain: We must lay hold of the help that the Lord has given us. We are not to trust in man, nor make flesh our arm.

Lt 349, 1904

Crawford, Marion Stowell

“Elmshaven,” St. Helena, California

December 29, 1904

Mrs. Marion Stowell Crawford

My dear Sister,—

We are home again, and I am much pleased to be once more in my quiet retreat. For many months I have had no time to get rested. During the past year, we have only spent five months in our pleasant home. Since last April I have been travelling constantly and have spoken in public in a great many places. I have at times been greatly wearied, but when standing before the people, I have realized the keeping power of God. When I opened my lips to speak, the Holy Spirit would come upon me, and the Lord strengthened me as His witness. Everywhere I have gone, I have borne testimony that the truth which I now proclaim is the same that the Lord gave me after the passing of the time in 1844. We hold today the same unchangeable Bible truths that we held then, and these truths we are now to proclaim with greater assurance than at any previous period of our experience. We have the same message to repeat, line upon line, precept upon precept, here a little and there a little.

As I speak the words the Lord has given me to speak, the Holy Spirit bears witness to the truth. The Lord Jesus presides in our assemblies, and our hearts are filled with a yearning desire for the conversion of souls.

There is a great work to be done in our cities, many of which have as yet been scarcely touched. In Los Angeles a good work has been going forward. Elder W. W. Simpson has been holding meetings in a large tent pitched near the business part of the city. Thousands have come to hear him, and he has proclaimed the truth with power, beseeching sinners to be

reconciled to God. As a result of these meetings, a large number have been baptized. These are from all denominations. Some of them were Catholics.

Elder Simpson explains the prophecies by the means of charts and makes it very plain that the end of all things is at hand. In some cases entire families have taken their stand to obey God, as in 1844. All are brought over the ground from the beginning, and many believe as the prophecies relating to the past, present, and future are explained. Jewelry which cost many hundreds of dollars has been given to Elder Simpson to be sold for the cause. There is no spirit of excitement in this movement. No fanaticism attends it. The truth takes hold of hearts; and men and women give their rings and bracelets although no call has been made for them to strip themselves of these idols. The work is earnest and quiet. The people take off their jewelry of their own freewill and bring it to Elder Simpson as an offering up of their idols.

Elder Simpson held meetings in Redlands and Riverside also, and a church was raised up in each of these places. Much interest was shown in the meetings, and souls were brought to a knowledge of the truth. But these two places have not received as much labor as Los Angeles, and more work needs to be done in them. Elder Simpson closed his second series of tent-meetings in Los Angeles when we were there a few weeks ago. But the people were not willing to let this teacher of the gospel leave them, and he received a petition signed by a great many, urging that he hold another series of meetings. The question as to whether he will do this is now under consideration. Meanwhile he must take a rest for a few weeks. The Lord will let light shine upon his path to show him what to do next.

The work that has been accomplished in Los Angeles by means of these tent-meetings is what we may expect to see done in many places. The work has certainly borne the divine credentials. In the reception of the truth, all are not exercised in the same way. In some cases the impression comes in the acknowledgement of their convictions and their determination to leave their sinful life. And they can speak and pray in social meetings. Then a more persuasive work is done in leading others to be reconciled to God. "His going forth is prepared as the morning." [Hosea 6:3.]

The word of truth has made a deep impression upon minds, and a large number have taken their stand to obey the Lord's requirements. The Holy Spirit has borne witness to the efforts put forth.

The great need now is personal labor with those who are newly converted. Wise men and women are needed to give counsel and encouragement and to hold Bible readings, confirming the faith of those who have recently taken their stand.

While in Southern California I spent three weeks at San Diego in the new sanitarium in Paradise Valley, which is soon to be opened for the reception of patients. The lack of water was the only thing against the use of this place for sanitarium purposes. I am glad to be able to tell you that an abundant supply of soft, pure water has been obtained. A well ninety-five feet deep has been dug on the lower part of the sanitarium land. When the workmen had gone down about eighty feet they found some water, and they went on digging through the clay to the gravel below. One morning Brother Palmer came to my room, his face full of joy, to tell

me that a stream of water as big as his hand was running into the well. The next morning there was fourteen feet of water in the well.

We all rejoiced to know that an abundance of water was now a certainty. This well is a treasure of more value than gold or silver or precious stones.

After leaving San Diego, we spent several days at the Glendale Sanitarium, eight miles from Los Angeles. We found the house filled with painters, plumbers, and carpenters. Preparations for the opening of the building were being hastened forward.

I rejoice to think that these two sanitariums will soon be opened. I have felt a great burden for the advancement of sanitarium work in Southern California. I borrowed money to invest in the San Diego property, that it might be secured.

I would be glad to see a large work developed in Redlands. This is a most beautiful city, and additional efforts must be put forth there. Brother E. S. Ballenger lives there, and we spent several days with him and his wife at their home. I was able to speak to our people in Redlands on Sabbath morning. I spoke in the tasteful little church building that was built last spring, and as I stood in it, I was in anticipation making an addition to it. If Redlands is worked as it should be, a larger church building will be required. And I wish that a small sanitarium could be started there.

The dinner bell is ringing and I must go.

Later. I will now try to finish your letter. Willie visited your brother Oswald Stowell. I wanted very much to go with him, but was too sick to leave my room. On my way to Southern California, I did much public speaking, at one time speaking every day for four days in succession; I caught a severe cold and I was sick all the time I was in San Diego.

Sister Marian Davis' death was felt very keenly by me. On our return from the East we found her very sick. About a week after our return she rallied, and for a few days we hoped for her recovery. But she failed very suddenly and died October 25. We had planned to go to Los Angeles the day before, but felt that we must remain at home a day longer. We were very glad that we had decided thus; for the next morning at seven o'clock Marian lost consciousness, and she passed away at half-past four that day. She was buried in the St. Helena cemetery. On Friday morning we left home for Southern California. On the way down I caught a severe cold, from which I have not yet recovered.

In closing I wish to ask you if you can lend me the thousand dollars for which I asked you several months ago. I will give you six percent interest. I am in great need of money to help in getting out Ministry of Healing. If you can do me this favor, let me know as soon as possible.

Your sister.

Lt 351, 1904

Conference Officers

“Elmshaven,” St. Helena, California

December 1904

To conference officers

Dear Brethren,—

The question has been asked, Should the Southern Watchman occupy territory outside of the Southern States? One night I seemed to be in a meeting where this question was being discussed. Some argued that it would not be wise for an effort to be made to push the circulation of the Watchman in all parts of the field. They said that the Review and Herald and the Signs of the Times should be given the right of way, and that the Southern Watchman should not be allowed to interfere with the circulation of these two papers which have been so long in the field. They thought that our work with the Watchman should be confined to the Southern States.

Some were greatly astonished at these propositions. One of authority arose and said, The Lord God of Israel sees the selfishness of the human heart. Let those who are interested in our two older papers beware of allowing selfish plans to find a place in their work. The Southern Watchman is to have a place in the field at large. It bears a message of truth as verily as do the Review and the Signs of the Times. You are to be careful not to hinder the Watchman in its work.

Much more liberality must be shown toward the Southern field. This field needs workers and means, and those who show selfishness in their dealings with it greatly displease the Lord. God is dishonored by the indifference shown by many regarding the needs of this field. The destitution of men and means in the Southern field need not and should not exist.

Money intended for this field must not be diverted into other channels. The workers in the South must not be allowed to struggle on as they have done, in destitution and discouragement. God is displeased at this showing. Let this order of things be changed. The Lord's eye is over all his work and over the workers in all parts of the world.

Let those who have had success in the circulation of the Signs and the Review remember that the Watchman also has a work to do. It will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world. Its field is wherever subscribers can be found for it.

Let those who contribute to the Southern Watchman do their best. And let the editors of the Review, the Signs, and the Watchman remember that long articles hurt their papers. Let the articles be short, and let them be full of moisture and nourishment.

Elder Haskell and Elder Butler should be respected and encouraged. These men should not be cast down. They have had a precious experience, and if they will let the simplicity of Christ dwell in their hearts, they will see the salvation of God.

God calls upon His people to cleanse themselves from all selfishness. Let the workers in the

Southern field arouse and put on strength. Let them be encouraged by their brethren in more favored fields. The South has had but little of the determined effort and liberal assistance that it ought to have had. From this time on let the work be advanced as fast as possible.

Lt 353, 1904

Kellogg, J. H.

Washington, D. C.

July 29, 1904

Dr. J. H. Kellogg,—

Those who are associated with you and those who have been your fellow laborers in the past do not realize how far you have gone in rebellion and in the art of deception. For years you have been departing from the path of rectitude. When you have been brought into a difficult position, you have adopted schemes and plans to meet the difficulties, and often unfair methods have been resorted to. The adoption of unfair and deceptive plans and methods has opened the way for the tempter to mislead and deceive you more and more and lead you on to other unfair actions. If you continue to carry on deception and intrigue, it will not be long before the word will be spoken, "Thus far shalt thou go, and no farther." By the deceptive course you are following, you are blinding the spiritual eyesight of your associate physicians. So long have you done this that you do not discern it; for it has become a part of your character.

Lt 355, 1904

Ashley, Brother

Melrose, Massachusetts

August 4, 1904

Dear Brother Ashley,—

Your case has been presented to me a second time. The enemy fastened a yoke upon you which you have felt helpless to break. The Lord has not placed this yoke upon your neck. Long ago you made some mistakes which were pointed out to you. But never, never has the Lord withdrawn His Spirit from you.

I have much that I would be glad to say to you, but I dare not overtax my strength. Yesterday I had a very ill turn, but I tried to talk with Gilbert Collins. I wish he could have remained to the camp-meeting. I hope that he will return and that you will come with him. I have many things to say to you.

We do not enter heaven as a reward of merit, but as the gift of God. You have not yielded up your belief in the truth. Should persecution come upon you, you would hold fast to the evidence of your past experience. You believe in the truth, you believe in God, you believe in

Christ, whom God has sent. Your faith in the Word, your faith in the experience that you have gained in accordance with that Word, is of more value to you than you can compute. Great pains should be taken to preserve it; for it is more precious than gold or silver.

Cast your helpless soul upon Christ. You have been bought with a price. You have not rejected Christ, but you have rejected yourself. You have no right to place yourself where you are—in the cell of unbelief. You must not allow the enemy to keep you locked up in the chamber of despair. God has not placed you there. He has not ceased to call you His son. Satan has kept your mind bound by unbelief, but you must break this unbelief. Just say, “Dear Lord, I give myself to Thee: ‘tis all that I can do.” Break the spell that has kept you from believing that you are a child of God. I am instructed to say to you, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” [Isaiah 27:5.] The Lord says, “Tell My unbelieving child that My arm is not shortened, that it cannot save, neither is My ear heavy, that it cannot hear.” [See Isaiah 59:1.] Trust in the One who is waiting to save you, who will save you if you will come to Him just as you are.

Remember that the exercise of faith is the one means of preserving it. Should you sit always in one position, without moving, your muscles would become strengthless, and your limbs would lose the power of motion. The same is true in regard to your religious experience. You must have faith in the promises of God.

The Lord is your strength and your helper. In your own strength you cannot break the spell that is upon you, but I tell you that Christ’s hand is stretched out to help you. Grasp the hand of your Deliverer, and hold it firmly. Believe that the Lord is speaking to you through Sister White. With a stern, determined will, advocate the great and sacred doctrines of the Bible, because you believe them to be truth. The precepts and promises of the Word of God are for you. Lay hold upon them, and your spiritual strength will increase. Arouse your slumbering faith, and walk out into the presence of God through the imparted power of Christ. As you exercise the faith that you have, you will receive greater faith that Christ has pledged Himself to save all who come to Him.

Heaven is for you, if you will put on the gospel shoes and walk with Christ. May the Lord help you to do this, my brother. Jesus is calling you, through His servant, to put on the whole armor of God. The righteousness of Christ by faith—this is your power. Faith is the shield by which you can ward off the fiery darts of the enemy. If you do not exercise faith, trusting in Christ, you will not succeed in the work of overcoming. God has a work for you to do. He wants you to help other souls to come to the light. Have faith that Christ will help you to overcome the temptations of the enemy.

The Lord would have you unite with Him. He will hear your prayers. He will give you hope and courage and zeal and love and goodness. He has been waiting these many years for you to trust yourself in His hands. Faith will perfect itself in exercise and activity.

I leave these words with you. Will you not come out of your cell and walk in the light as Christ is in the light? Then you will sing the praises of God and glorify His holy name.

I wish you to be sure to attend the camp-meeting that is soon to be held at Middletown, Connecticut. Do not disappoint me. If you will come to this meeting, you will, by seeking to please the Lord Jesus, be doing much to please Sister White.

Lt 357, 1904

White, J. E.

Washington, D. C.

August 8, 1904

Dear son Edson,—

It is nearly dark, but I will try to write you a few lines. I have tried to obtain money from one source and another, but have not yet succeeded. There are still some persons whom I wish to ask. I shall certainly obtain money for you if I can. If none comes, you may know that it is because I have been unable to secure it. I am myself in great need of money, but I do not want you to be financially embarrassed.

I must read your last letter again. Is it so that you have secured the house you so much desired? If we trust fully in the Lord, He will bring to pass that which is in accordance with His will. We should have many more rich blessings if we would walk constantly in a spirit of tenderness and forbearance and love. If we keep our hands uplifted to heaven, the Lord will surely strengthen our faith.

I have been quite feeble of late. I have done much writing in regard to where we must stand as a people.

Brother Magan and Brother Sutherland spent a few days with us last week. In the past they have not seen all things correctly. The matter has been a severe trial to me, but I believe that now they view things correctly, and that they will not be deceived by Dr. Kellogg.

The work here is progressing very favorably. I have had several conversations with Brother Baird who has charge of the work on the buildings. He says that he has never dealt with such an excellent company of workers.

Every morning these workers meet in the large room below mine for worship. A hymn is sung and one or two prayers offered, and then I, or some other person of experience, talk to them for a little while. I think these morning meetings are a help to the boys.

I have not spoken often to the public since my return from Nashville. I have been so weak that the brethren dared not give out appointments for me. A week ago last Sabbath I spoke in the colored church. There was an excellent congregation. I had freedom in speaking, but for some reason the effort taxed me severely.

Last Sunday an all-day grove meeting was held on the school grounds. The weather was beautiful, and about two hundred and forty people came. In the morning Brother Bland,

Brethren Sutherland and Magan, Willie, and Brother Thompson spoke. I had been sick, and it was feared that I could not speak. But the appointment was given out, and in the afternoon, with fear and trembling, I took my stand before the people. The Lord gave me tongue and utterance, and I spoke for an hour. Oh, I was so glad that I could speak to the people on this occasion. Quite a number of those not of our faith were present, and their interested faces showed their pleasure and satisfaction.

A few days ago Sister Hall, Sara, and I went for a long drive to Rock Creek Park. This is a most beautiful place. I have seldom driven over finer roads. This is a national park. Here the president takes his rides. The drives are equal to, yes, more than equal to anything that I saw in Denmark or Switzerland. On our drive we met the President. He bowed to us as we passed him.

I hope sometime to visit Washington when I am not worn out with intense anxiety regarding the condition of the churches and the attitude of Dr. Kellogg. The thought that the doctor is so strongly influencing the physicians associated with him has bowed me to the ground and almost killed me. I thought of the warnings that Christ has given us, and it seemed more than I could bear for any of our physicians or ministers to be seduced from the truth. I hope soon to be able to say that the spell is broken and that some precious souls can say, "My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped." [Psalm 124:7.]

Oh, it has been hard for me to bear this burden. Often I have had but a few hours' sleep a night. I have written early and late, as fast as my hand could move over the paper. While writing, I have had wonderfully clear, ennobling conceptions of the love and goodness of God. We must never forget that it is our duty to express at all times and in all places our appreciation of the all-comprehending goodness of God. We are to work out our own salvation with fear and trembling, knowing that it is God who is working in us, to will and to do of His good pleasure. Heaven is our inheritance, and we are to receive the free gift as heirs of God and joint heirs with Christ. In all that we do or say, we are to honor our Lord.

We are not to talk of the mistakes of others; for we may do them an injustice. It may be our duty to reprove wrong, but this is to be done with all longsuffering. Self is to be kept out of sight. The voice is to be softened and subdued by the Holy Spirit's influence. We are to be the Lord's messengers, winning souls to Christ.

My son, do not allow your mind to dwell so much on the course of those who have robbed the Southern field by diverting means into other channels. These men have done some selfish acts, but it is God who must give them a sense of their wrongdoing. It will not increase your influence for good for you to talk to them of restitution. Do not do this, Edson. Let God handle this matter.

Your mother.

Lt 359, 1904

Foss, Mary

Philadelphia, Pennsylvania

August 10, 1904

My dear Sister Mary,—

For several months I and some of my workers—Willie, Sara, Clarence Crisler, Dores Robinson, and Maggie Hare—have been living in Takoma Park, a beautiful place five miles from Washington. We came East to spend some time in counsel with those in charge of the work here in regard to the buildings now in process of erection.

The work is being carried on by a large number of young men under the charge of an experienced architect. Every one employed appreciates the advantages given him. The work is planned so as to make it an education for the boys. Some are being taught how to draft plans for buildings; others are learning how to lay the foundation thoroughly and well.

Mr. Baird, the one who has charge of the work, has a most valuable fund of knowledge. Once or twice he and Willie have taken me over the buildings that are going up, explaining the construction.

Every morning the boys assemble in the large room just below mine for morning worship. A hymn is sung and prayer offered. A short talk is given, another hymn sung, and then the boys go to their breakfast in the boarding house just across the road.

Last Sunday an all-day grove meeting was held on the school grounds. In a shady spot planks were arranged as seats, and during the morning several talks were given by leading men among us. There were about two hundred and forty people present. The appointment had been given out that I would speak in the afternoon. I have been very weak since returning from the South, and I was afraid that I would not be able to fill the appointment. But I resolved to make the attempt and in fear and trembling took my stand before the people. The Lord gave me tongue and utterance, and I spoke for an hour. The interested faces before me were sufficient evidence that I was in the way of duty.

This afternoon I go to Philadelphia and shall stay two or three days at our sanitarium there. I shall speak in the tent there on Sabbath and Sunday; and on Monday, if I can get away so soon, we shall go to Melrose, five miles from Boston. We have a sanitarium at Melrose, and I shall stay there for two weeks to take treatment.

Then, if I am stronger, I shall make a most determined effort to go to Portland to speak there. I shall hope to see you then. But I cannot promise definitely that I shall do this, so you must not be disappointed if I do not come. Everything depends on how I feel after spending a week or two at Melrose. I shall try to rest while I am there. I shall do nothing special, but shall take treatment and shall ride out all that I can.

I have been losing strength ever since I left home, three months ago; and if I find that I continue to grow weaker, I shall go straight home.

I am anxious to get home on account of my book work. Marian is now working on

the Ministry of Healing. I left her at home with a young girl to do the copying for her. But Marian misses me greatly when I am away. She needs my counsel and suggestions, and it is only right that she should have my help. She is now at the St. Helena Sanitarium, sick. She may get better when we are all together again. But I fear that if we are separated from her much longer, it will be at the cost of her life.

I must stop now. I shall try to see you if I possibly can before returning to California.

With much love.

Lt 361, 1904

Kellogg, J. H.

Melrose, Massachusetts

August 25, 1904

Dr. J. H. Kellogg

Dear Brother,—

This morning I received a letter from you. I would encourage you in the efforts that you are making to press into the light. We pray for you, that you will work out your own salvation with fear and trembling, knowing that it is God which worketh in you, both to will and to do of His good pleasure. I would not say one word to destroy hope. I know that the enemy will work diligently to dishearten right effort.

I have been much discouraged by the result of the Berrien Springs meeting. Angels of heaven were working there to bring altogether different results. But their efforts were defeated. This has nearly cost me my life. I am weak and much reduced. The doctors here wish me to take treatment, but this enfeebles me, and I have decided not to take very much.

I have two or three letters written to you. They were written before yours came. When I am able, I will finish them and send them to you.

If you will take your position decidedly for the right, the Holy Spirit will help you. The great longing of my soul has been that you would come to the light. If you will do thorough work, if you will break from Satan's snare, and show that repentance which is begotten by the Holy Spirit, the Lord will be glorified in you.

I have hoped, I have prayed that you would take your stand firmly for the right. Work, O work earnestly in pressing to the light.

I cannot write any more today; for I am very weary. I will write again when I am rested.

Lt 363, 1904

White, J. E.

College View, Nebraska

September 15, 1904

My dear son Edson,—

We reached Omaha September 9, Friday, and on Sabbath I spoke in the tent. When I entered the tent, I was surprised to see, before me and on either side, a sea of faces. I had taken a cold, and there were a few who thought that they could not hear distinctly every word I spoke. I spoke with freedom, and all seemed deeply interested.

On Sunday I spoke from the first three chapters of Revelation. The words given to the disciple John by the great Teacher to send to the churches are of the most importance. Why, then, do not our people show a more decided interest in the instruction contained in the book of Revelation. In the day of final judgment, a heavy charge will be brought against those who have not appreciated the messages of warning and hope given in this book.

What a work there is before us. Who comprehends it? Christ would have all understand that the end of all things is at hand, that the solemn scenes of the final judgment are soon to take place. In that great day, those whose characters the Judge of all the earth can vindicate will stand before the world glorified and honored. On this earth they manifested forth the light and glory of God, and He now rewards them according to their works.

The whole world will then receive sentence. Of all the question will be asked, "Have you diligently studied the Word of God, that you might know the will of God, that you might be enabled to understand the difference between sin and righteousness?" Sad will be the fate of those who would not come to Christ that they might be cleansed from all unrighteousness. Then sinners see the character of God as it is. And they see, too, the sinfulness of the sins that have drawn souls away from Christ and placed them under the banner of rebellion, to war against Him who gave His life for them.

Because Christ was one with the Father, equal with Him, He could make an atonement for transgression and save man, not in his sins, but from his sins. Those who have despised His grace will see what they have lost by treating with contempt the One who humbled Himself to stand at the head of humanity. They hear the words of condemnation, "Depart from Me. By your example you have caused many to err. You have led them away from the commandments in obedience to which they would have found eternal life."

Far different are the words spoken to God's faithful ones. "Come ye blessed of My Father," Christ says, "inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34.] Then from the host of the redeemed there rises the triumphant chorus, "O death, where is thy sting? O grave, where is thy victory." [1 Corinthians 15:55.]

O that our minds could comprehend the greatness of the theme and the wonderful importance of the occasion.

"Whosoever ... believeth in Me shall never die." "If a man keep My sayings, he shall never

see death.” [John 11:26; 8:51.] God’s chosen ones may fall at their post of duty, but they have only fallen asleep, to rest till Jesus awakes them to share with Him an eternal weight of glory.

“Whosoever eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day.” [John 6:54.] “Whosoever drinketh that water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life.” [John 4:14.]

“This spake He of the Spirit, which they that believe in Him should receive.” [John 7:39.] By the agency of His [Spirit], Christ works out in His people in the present life a continual moral reviving, which is a progression of holiness.

“Verily I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live.” [John 5:25.] They are aroused from the slumber of sin and brought into newness of life. They accept the garment of Christ’s righteousness and show to the world a life changed and transfigured by His transforming grace. They hunger to be partakers of the divine nature. They break away from the bondage of sin. They submit to be trained for service for every duty His service requires. Their hearts pant after God. They long to enjoy the life-giving power that He alone can impart. The consciousness that they are wearing Christ’s yoke, and learning of Him His meekness and lowliness, surrounds them with an atmosphere of peace. They realize that the yoke of Christ is indeed easy and His burden light. To be made partakers of that which they know is a divine principle is to them a pledge of resurrection to eternal life.

“As I live, so ye shall live also.” [John 14:19.] They are a part of His own life. “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 6:57.]

Lt 365, 1904

Davis, Marian

College View, Nebraska

September 16, 1904

Dear Sister Marian,—

I keep your case before me, and I am grieved that you are troubled in mind. I would comfort you if it were in my power. Has not Jesus, the precious Saviour, been to you so many times a present help in times of need? Do not grieve the Holy Spirit, but cease worrying. This is what you have many times talked to others. Let the words of those who are not sick, as you are, comfort you, and may the Lord help you, is my prayer.

If it is the Lord’s will that you should die, you should feel that it is your privilege to commit your whole being, body, soul, and spirit, into the hands of a just and merciful God. He has no such feelings of condemnation as you imagine. I want you to stop thinking that the Lord does

not love you. Cast yourself unreservedly upon the merciful provisions that He has made. He is waiting for you to heed His invitation. He will help you if you realize your weakness.

I am so sorry that you do not trust in Him who is your only hope. No one can help you now but Jesus Christ. Say, "I will cast my helpless self upon the Saviour's arms." Come to Him just as you are. You need not think that you have done anything which would lead God to treat you with severity. I know better. Just believe in His love, and take Him at His word. Do not worry about the book. Just cast away your unbelief, and be healed of that evil.

It is nearly daybreak. I have been praying for you and writing out some things for the present meeting. I have spoken once since coming here. I took cold through change of weather, but am improving. This is a large meeting and a very important one. I wish to act my part. May the Lord help me. He is my hope, my crown of rejoicing.

At the close of this meeting, I shall go to Battle Creek to spend a week or two. After that we shall turn our faces homeward. I shall spend a few days at Los Angeles and at San Diego.

Marian, may the Lord strengthen and restore you, is my prayer. Oh, I am so sorry that you are sick. But do not lose self-control. You have a very strong will. Exercise that will in preserving your self-control. You will, won't you?

My dear sister, you have handled these subjects so often. Just appropriate them to yourself, and receive the consolation that it is your privilege to have. Look away from your poor, miserable self to Jesus. He is the beauty of holiness. He wants you to submit yourself, as a little child, to Him. You have prepared many things that God has given me for others. I entreat you to be encouraged by the thought that you have been permitted to help me in my work for so many years. Let this thought comfort you. I entreat you to look away from yourself to the Lord Jesus, and in simplicity trust your Redeemer.

Submit to that which Sister Nelson and your sister may wish you to do. Be peaceful in the Lord Jesus Christ. He is too wise to err and too good to do you harm. Be hopeful in God. Do not think of trying to do anything on the writings.

May the Lord help you, is my prayer. He would have you believe and act out your faith. Christ has given us in His life an illustration of the amiability of character that He would have us all possess. He clothed His divinity with humanity and came to this world to dwell among us. We are to recognize His every word and deed as a manifestation of God's love.

Our Saviour is the great Medical Missionary. His is a tender, sympathetic ministry. In this ministry the largest possible measure of consolation and joy has been revealed.

No suspicion or distrust is to take possession of our minds. No apprehension of the greatness of God is to confuse our faith. May God help us to humble ourselves in meekness and lowliness. Christ laid aside His royal robe and kingly crown, that He might associate with humanity and show that human beings may be perfect. Clad in the garments of mercy, He lived in our world a perfect life to give us evidence of His love. He has done that which should make unbelief in Him impossible. From His high command in the heavenly courts, He

stooped to take human nature upon Him. His life is an example of what our lives may be. That apprehension of God's greatness should come in to efface our belief in God's love, Christ became a man of sorrows and acquainted with grief. The human heart, given up to Him, will become a sacred harp, sending forth sacred music.

Lt 366, 1904

Davis, Marian

Melrose, Massachusetts

August 29, 1904

Dear Sister Marian Davis,—

I have been unable to sleep after two o'clock this morning, so have been writing.

I wish I could be at home, but I have been so weak that it has seemed best for me to go but a short distance at one time. I am now taking rest and treatment at the sanitarium, but as soon as possible I will start on the homeward journey.

I desired to visit my sister who lives in Maine; for I knew that if I should not see her now, I probably would not see her again. May Walling came from New York to see me, and she has been to Maine and returned with my sister. So she has been visiting me for a few days. She has a room at the sanitarium. Though she is eight-five years old, her mental faculties are still clear, and she enjoys better health than I do.

Sara has not been feeling very well and has been resting for a few days.

The camp-meeting is held a little over a mile from the sanitarium. I have spoken there three times and expect to speak again tomorrow. I thank God for His power and blessing. Yesterday I bore a very plain testimony. Many have expressed surprise that my voice is still so clear and strong.

I expect to attend the Connecticut camp-meeting, which is to be held at Middletown. This is not far from here. After spending a few days there I have an appointment at College View, and then, if able to travel, we will start for home.

I have had a difficult time since I have been away from home. Sometimes I have been unable to relish my food—everything seemed to taste so flat, but I think this was owing to my own condition of health. I am now, however, able to relish my food, and I take my meals regularly, for I know that I must eat in order to keep up my strength. One thing which has seemed unusual for me is that I sometimes become weary while riding.

Marian, I am praying for you that the Lord will spare your life that you may remain with me. I hope we may not be separated again. Do not refuse to eat nourishing food. It is not the will of God that you should starve yourself. Eat regularly that you may gain in strength. Do all that you can to aid in your recovery, and may the Lord comfort your soul. In Him is strength.

Look unto Jesus, the Author and the Finisher of your faith. If you continue to look to Him, you will be made like Him in character. I very much wish that I could be there to help you; but as this is impossible, I must be reconciled to what I cannot prevent.

Be of good courage in the Lord. Jesus has compassion on you. You have done a noble work in helping me with my books, and the Lord will accept your lifework. I am so glad that these books are being so widely scattered. You and I know how precious they are.

You must not worry about the book Ministry of Healing. Ride out every day, if possible. You must take a rest for a time. Have courage and faith and hope in the Lord. Trust in Him. He is the light of your countenance and your God.

I must now go to visit my sister. May God bless and comfort you, my child.

In love.

Lt 367, 1904

Simpson, W. W.

College View, Nebraska

September 18, 1904

Dear Brother Simpson,—

I have words of caution to give you, which I am repeating to you in the night season. I was saying this: "I have a message for you from the Lord. Cultivate your vocal organs. This is your privilege and duty. The voice is a most precious treasure. You often speak too hurriedly. Words are crowded too quickly upon words, and your utterance lacks the clear distinctness that it should have."

Speaking to large congregations as you do, it is your duty to give your vocal organs all the relief possible. When speaking, take deep, full inspirations of air. Use the muscles of the abdomen, and thus put upon them the burden you are now placing upon the throat and lungs.

The Lord would not have you injure your vocal organs by a long, continuous strain. Your words will be much more forcible if you give your lungs more air and speak fewer words. When you are speaking, you need to give time to taking full, deep inspirations. Bring the muscles of the abdomen into action. Stand straight, breathe deep, and speak your words with as much force as you please.

I was taught this lesson when my throat and lungs were so much affected that I could not breathe without suffering. No human friend gave me any hint of what to do in order to improve, but the great Medical Missionary, whom I love and obey, told me what to do. The directions given me, I give you. The importance of voice culture was impressed upon me, and ever since I have tried to impress this upon others. Let our ministers speak slowly, taking in full inspirations of air, and there will be a melody in their voices that is now heard in the

voices of but few, because it is hard to change wrong habits for right ones.

God would have His workers treat their vocal organs with special care as a precious gift from Him. These organs are not to be abused by overtaxation. Let great care be shown in their use. Then the discourses given will be more impressive, and those who speak will be enabled to do more work for the Master. There are men who have gone down to the grave because they did not take pains to be in harmony with nature's laws in their use of the vocal organs.

The Lord would have His messengers guard sacredly their health and strength. They are not to sacrifice their God-given organs by misusing them. One organ is not to be overstrained, made to bear a burden of abuse that will bring disease and cut short the usefulness of the worker.

The Lord would have you improve in speech by placing the burden where it belongs, upon the muscles of the chest and abdomen. The throat is only the channel for the words. Speak slowly, and breathe deeply. This will enable you to throw out your words with distinctness and volume, while the throat and lungs, instead of being injured, will be strengthened to resist consumptive tendencies.

It is your privilege to take lessons in voice culture, if possible. Voice culture is a study that should find a place in every institution for the education of the youth. Especially is this study essential for those who are preparing themselves to labor as teachers or ministers. In every study the importance of speaking slowly and distinctly, and of placing the burden upon the muscles of the abdomen, should be made prominent. This line of work should be made a specialty in every school. The students should be taught to stand straight, to breathe deep, and to give the proper emphasis to important words and sentences.

I am deeply interested in your work in Southern California. I am so anxious that you shall not break down under the strain of long, continuous effort. Let some one connect with you who can share your burdens. This is the plan that was followed by the Great Teacher. He sent His disciples out two and two.

Think of these suggestions. Give them due attention; for the preservation of your life demands this. The human agent is to do all in his power to preserve his health and strength. The minister of the gospel should give the organs of speech special care, giving the throat every advantage, so that it shall not become irritated. He must take time to rest. Then his vocal organs will not be so overworked that they will become diseased beyond remedy.

I must urge you to exercise discretion. You talk hurriedly, and the throat and lungs become wearied and irritated. Elder Sperry was a man of great ability. I did my best to persuade him to be careful of his health, but he would not follow my advice. He said that he could not enjoy freedom in speaking if he kept the rules which he knew to be essential to the health of his vocal organs. The force of habit was so strong that he did not change. When he was dying, he sent for my husband and me to come and pray for him. While we were with him, he said, "O Sister White, I need not now be dying had I heeded the warnings that you gave me."

Lt 368, 1904

Kellogg, J. H.

[Melrose, Massachusetts]

August 31, 1904

Dr. Kellogg

Dear Brother,—

I have a most earnest desire that you shall stand on vantage ground.

Recently I have been unable to do much, but I have received special help from the great Healer. He has given me power as I have borne my testimony before the people. During my stay in Philadelphia, I spoke twice, once in each of the tents pitched in that city. The Lord gave me strength to address those assembled, and I praise His holy name.

Since coming to this place, I have spoken several times. A camp-meeting is in progress about a mile from the sanitarium, and on Sabbath and Sunday afternoons and during the week I spoke. The Lord gave me strength, and there was much of His spirit in the meeting. We leave Melrose before the meeting closes to attend a meeting in Connecticut. I shall be there for a few days only, as I am to attend a meeting in Omaha.

I learned this morning that on our way to Omaha we shall pass through Battle Creek, and since this is so, I thought that perhaps I could spend a day or two there. Could the church be gathered together sometime during the week? I should be glad to speak to them. I do not think I could stay over the Sabbath, for I have an appointment to speak at the Omaha meeting at that time.

I have tried to write to you before, but have been too weary after speaking. Be assured that I received your letter with thanksgiving. I know that the Spirit of the Lord has been grieved and His name dishonored. But if you will carry out the work of repentance that you have begun, I will do my best to help in every way possible. The Lord would be greatly dishonored were His people to follow a course that would lead the people of the world to think that we were divided into two parties. To keep up an internal warfare would please the enemy and greatly retard the work that the Lord would have done in our world.

I have said over and over again that there must be unity between the gospel ministry and the medical missionary work. If you and your associates draw off to do the work that you have been doing, I shall be compelled to publish the warnings that the Lord has been giving you for the past twenty years. The people in our conferences have not seen these warnings. But if this can be avoided by our blending together, much misinterpretation and misunderstanding will be saved. I have been charged that unless some change is made, I must publish these warnings to save the people of God from being led into strange and forbidden paths. I do not desire that this matter shall come before the world. By coming into line as you propose, you can save this.

All that can be done now is to come into line. We can but suppose that the evil seed that has

been sown will bring forth tares. But if you will act your part in the fear of God and for the love of souls, the Lord can overrule the matter for good. We shall certainly be approved of God if we avoid giving the world a chapter that it would be better they should never see.

Will you not take your stand firmly upon the platform of eternal truth, living the truth before the world? Your associates will need to consider what course they should pursue. But you have your part to perform, as if there were not another person connected with you.

I ask you to study the prayer of Christ as recorded in the seventeenth chapter of John. I hope, my dear brother, that you will see this prayer in its true character. It is a lesson by which our course of action is to be guided. It contains the science that will stand the test of ages. It is an illustration of the intercession that will stand, that Christ is making, and to the end of the world will continue to make for those who believe in Him.

The root of the sin that is in our world is an unbelief in Christ and an unwillingness to accept the truths that He came into our world to proclaim. Sin has made us aliens from God. The first step toward restoration is obedience to the words, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.] A belief in Christ as a personal Saviour is the only salvation provided for the sinner.

1 John 5:1-5; 1:3-10.

Christ died for us to make an atonement for our sins. He is now standing at His Father's right hand, pleading for us. To all who receive Him, He will give power to become the sons of God. Had He not paid the redemption price for us, we could not be saved. But His intercessions prevail; He had power to take away our sins. He lives to make intercession; and because He lives, we shall live also if we are obedient to His will. He will keep us from falling.

"Sanctify them through Thy truth; Thy word is truth." [John 17:17.] Sanctification through the truth means unreserved surrender. In it there is increase, continuous and progressive, until grace is lost in glory.

To the church in Battle Creek I would say, There is a work to be done among you before you can be ready for the Lord's appearing. Do not exalt yourselves and disparage others as you have done in the past. Let every soul confess and forsake his own sins. We are living in the great day of atonement. Make diligent work for repentance. Your souls are in peril, but by confession and repentance you can be cleansed from sin.

1 John 2. Study the instruction that Christ has given. Criticize yourselves. Set your own hearts in order, for you have not a moment to lose.

Lt 369, 1904

Hayward, Brother; Hansen, Brother

College View, Nebraska

September 21, 1904

Dear Brethren Hayward and Hansen,—

I have received your letters, and there are some things that I wish to say in response. I wish to speak of some things presented before me concerning the establishment of the school and the sanitarium that are to be established near Nashville. Careful attention is to be given to the advantage that may be gained in locating these institutions near each other. In regard to the institutions to be established in Takoma Park, I was shown that the Lord would certainly be honored were these institutions placed near enough one another to be a help and a blessing to one another.

The students who will attend the Nashville school will be helpful to the sanitarium, and the sanitarium will be a blessing to the school. Of course, circumstances must determine the arrangements that it will be best to make. The workers in each institution must help one another, and the blessing of the Lord will surely rest upon both institutions.

This is the plan that it is proposed should be followed in Takoma Park, and the light given me is that this plan would work beneficially if applied to the institutions to be established near Nashville. If the school buildings and the sanitarium buildings are placed within reach of one another, a blessing will come to both institutions. If the sanitarium building is erected on part of the land that has been purchased for school purposes, each institution will be a help and an encouragement to the other.

I wish you to consider these suggestions, brethren; for I regard it as the Lord's plan. The teachers in the school can help the workers in the sanitarium by their advice and counsel and by sometimes speaking to the patients, and those who have charge of the sanitarium can return the compliment. In time a church building will be put up within access of these institutions, where all can meet together for the worship of God.

On the school farm the patients will have abundance of room in which to roam about in the open air. The beauty of the scenery will attract them, and the truth will take hold upon their minds.

Let these two lines of work be carried on in close proximity with each other, yet as far distant from each other as the judgment and wisdom of those in charge shall determine. One institution will give influence and strength to the other. Money will be saved; for both institutions can share the advantages that they will both need.

I have written this in great haste and must now leave it with you, asking you to consider the suggestions made.

Lt 371, 1904

Union Conference Presidents

Huntsville, Alabama

June 15, 1904

To Union Conference presidents,—

During the past night, scenes that clearly outline our present situation were vividly presented to me. Scenes that had passed before me while we were on the steamer “Morning Star” were again presented. These representations, with the instruction given me, make clear to my mind the experiences of the Berrien Springs meeting and of the councils which followed in Battle Creek. The long-suffering patience of God, and His wonderful forbearance, were manifested during the Berrien Springs meeting. Once more the Lord held forth to men who have been linking up with worldlings and working with unbelieving lawyers the words of love and mercy that He has been speaking for years.

The meeting at Berrien Springs was an occasion of great perplexity to many of our brethren. It was a time of heavy burden and taxing labor for me. The Lord strengthened me and gave me power to stand before the people and speak words of counsel and encouragement. A special message of hope and courage was given for the men at Battle Creek. Oh, why did they not lay hold of it! There was opportunity for them to be placed upon vantage ground. Why did they not appreciate this opportunity? Greater evidence will not be given them that God is calling for a change of attitude. Some good confessions were made, but some chose to justify themselves and demanded confessions from their brethren.

I have been given no encouragement to go to Battle Creek. I was shown that efforts would be made to call our leading men to Battle Creek to investigate the Scriptures and discuss points of difference. I was then instructed that the students who had been called to Battle Creek, and the ministers held there, are in a dangerous atmosphere. The proposition to continue the same relations to Battle Creek, which again and again have been pointed out as detrimental, and the proposal to do that which should not be done are ill timed and dangerous. The result of these relations is unbelief in the movings of the providence of God. The testimonies that the Lord has given to establish the faith of His people in His Word have been made of no effect.

Men have sneered at the thought that it was God’s judgments which had come upon the institutions in Battle Creek. Notwithstanding this, God’s hand of mercy was not withdrawn from the institutions and the men in positions of responsibility. He still strove to save those who have been binding themselves up with worldlings.

God sent His judgments on the institutions in Battle Creek for the purpose of scattering the many people congregated in that place. Those who counterwork the work of God, those who disregard His Word must beware lest they bring upon themselves a still more severe retribution. The Lord’s long forbearance has been interpreted by some to mean that there was no special need for repentance. “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.]

I have been instructed to say that altogether too long have our ministers been answering the call to come to Battle Creek to attend councils. That which has been done by calling men

away from their work to attend councils in Battle Creek for the purpose of bringing about a better understanding has failed to meet our expectations, because leading men in the medical work were determined to carry out their cherished plans, and at the close of each council these men have made representations that they had gained decided victories.

It has been shown me that the effort made at Berrien Springs to save the leading men in the medical work was interpreted by them as a victory over their brethren and has been used to strengthen their hands in the carrying out of their purposes. The gracious invitation was given, "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.] But the invitation was not accepted. The Lord says, "Why will you not come to Me and find rest? Why do you refuse My outstretched, helping hand?"

After speaking for the last time at Berrien Springs, a scene passed before me, showing that some would construe what had been done at that meeting to save them, as special victories for their side. I saw evil angels working with their deceptive sophistries on men's minds, so that they might work on other minds, to deceive if possible the very elect. I was filled with an intense desire that those who were deceived might come to the light.

Our brethren are not to be called to Battle Creek to hold a council for the examination of doctrines, while the men who profess to know the truth remain surrounded by a cloud of unbelief. Our ministers, instead of turning their faces toward a council at Battle Creek, should be considering the thousands of people in the cities of America, who should be hearing the message of warning. These cities have been strangely neglected, and the judgment will reveal the result. By the large investments of means in the Battle Creek Sanitarium, many have been robbed of the help that God designed them to have.

This is not a time to call from the field our leading workers to discuss and adjust points of difference between the medical workers and the workers in other lines. The remedy for many of these differences will be found in heeding the messages of counsel published in recent testimonies.

The present is a time for aggressive work in the field. To our brethren in Washington the word is given, "Arise and build." [Nehemiah 2:20.] To our people in all the Conferences the word is, "Strengthen the hands of the builders."

Let those who are asked to leave their work to engage in a council at Battle Creek read the sixth chapter of Nehemiah:

"It came to pass, when Sanballat, and Tobiah, and Geshem the Arabian and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates:) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come

down to you. Yet they sent unto me four times after this sort; and I answered them after the same manner.

“Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein it was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now it shall be reported to the king according to these words. Come now therefore, and let us take counsel together.

“Then sent I unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.” [Verses 1-8.]

History is being repeated. Work of this nature has been done and will be done again.

Nehemiah continues: “For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came into the house of Shemiah, ... who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple, for they will come to slay thee; yea, in the night they will come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, that they might have matter for an evil report, that they might reproach me.” [Verses 9-13.]

A work similar to this will be done, and Seventh-day Adventists will have to meet it.

“Finally, my brethren, 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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench 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.” [Ephesians 6:10-17.]

Lt 373, 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.

May 21, 1904

Dear Brethren,—

I was instructed that at this time and on this occasion it is not best to speak on the subject of pantheism or to read quotations from authors who write on this specious, deceptive error. The statements made in Testimony, volume 8, are sufficient to correct the error. These statements will do more to enlighten minds than all the theories or explanations that our ministers may put forth concerning this matter. Dwell on present truth, on Christ's second coming. It is not the duty of our ministers to try to handle pantheism; for to do this, they must repeat the sophistry of Satan. Let this subject alone, and talk the truth. Fill hearts and minds with the solemn, sacred truth for this time.

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.

Give the people present truth. Talk the truth. Fill their minds with truth. Build up the strongholds of truth. Do not bring Satan's theories to minds that should not hear in regard to them. Remember that the devil can be served by a repetition of the devil's lies. 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. The less we handle these objectionable subjects, the purer, cleaner, and less tainted will be our minds and our principles.

The light given to Elder J. H. Waggoner was that, in handling over and repeating the arguments of opponents, he was putting into the minds of his hearers arguments that they would use against the truth. As objections to the truth are presented, Satan's angels make impressions on the minds of those who hear.

I write this as a caution. In the meeting that we are holding, let pure, sacred, sanctifying truth be presented. Let these students who are attending this school feast on the truth.

I was told to tell Elder Andrews and Elder Waggoner to present Bible truth. I was told to tell them that in their discourses they must not present the objections of their opponents. And I have been shown that we are not to have any 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 try to repudiate them. The more they are handled, the faster they will grow. Keep these subjects out of our papers. Let them alone. Let the doctrines of present truth be put into our papers, but give no room to a repeating of erroneous theories.

We are not to handle these erroneous theories. Those who try to handle them will depart from

the faith, giving heed to seducing spirits and doctrines of devils. It is not our work 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. 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 lies.

God has not given any minister the commission to unravel Satan's theories by entering into controversy regarding them. Hold up the truth; magnify the truth—"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.] Our ministers need not go over Satan's false theories in order to save the people from error. Let them magnify the truth.

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.

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. Try to draw minds from everything of this character.

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 Saviour 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 which 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 truth. God employs human instrumentalities to speak His words, not the words of the enemy. Never, never, by putting the messages of Satan in our papers, send them to thousands. 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 you 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 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 in 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, it is thyself who art responsible." "Ye will not

come unto Me that ye might have life.” [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 gathereth 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 much more widely extended than it is.

It is the weaving into the web of so many figures that spoils the pattern. 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.]

Lt 378, 1904

Davis, Marian

“New England Sanitarium,” Melrose, Massachusetts

August 17, 1904

Dear Sister Marian Davis,—

I would be pleased to be at home, but just what meetings I shall consent to attend is uncertain; therefore we will do the very best we can.

I have not for one moment wished you could be with us, because our home is in every way preferable to any place we have yet been in. As for the sanitarium location we are now in, I cannot describe it. It is the most perfect location for a sanitarium.

I have had my first ride today and wished you were seated in one vacant seat. I am asking the Lord to strengthen you. We are hopeful that you are better. Do keep fast hold of the Lord, your hand in the hand of Christ.

I had quite an ill turn yesterday—acute pain near the heart—and I took hot bandages, yet was

not relieved. Every breath seemed full of pain. But after treatment I fell asleep and am better today.

Marian, you must not become discouraged. Your case is in the hands of the Lord, and you must now submit your case in regard to treatment to let the physicians Dr. Evans and Dr. Margaret do those things for you that must be done. We have other books to put in your hands when you shall overcome the illness now upon you. Be sure to eat, even if it causes some pain. The longer you refrain from eating the weaker you will become.

I am very sorry we have been kept away from home one hour over the appointed time, but we cannot always do as we would. The Lord knows all about my desire to return home; but I am not to act like a stubborn child, but submit to the ways of the Lord, and without a murmur.

We may inquire, How can the Lord have need of us? Is not our God full of might? Will you not lay hold on His strength? No living being can help you as the Lord Jesus can. Trust in Him. He will care for you.

Lt 379, 1904

Davis, Marian

Melrose, Massachusetts

August 24, 1904

Dear Sister Marian Davis,—

Here we are at Melrose Sanitarium taking treatment. I have spoken once to a room full of nice looking people, nurses, and helpers. The Lord gave me words to speak, and all—physicians, ministers, and all present—seemed to appreciate the words spoken.

I entreat you not to have any anxiety in regard to the book Ministry of Healing. Let not one anxious thought come into your mind. I am sorry you are so ill, but do everything you can on your part for the recovery of your health. I will see that all bills of expense shall be settled. I am not well; not able to travel but a little distance in the carriage. I dare not commit myself to the lengthy journeys on the cars. As long as I and you shall live, my home is your home. If you never use your pen again we shall see that you are well cared for in my own home, else in the sanitarium when it is best for you.

I have often wished I were in my own home. I see very much to be done but dare not undertake the many things placed before me.

Marian, nearly the whole time I have been away I have not relished food, but I dare not cease to eat, for then I could do nothing. I have eaten when I could not relish food, in order that I might live. I have relished food since I came to this place. I put my trust in God and plead with Him for you and for myself. We are to have no anxieties or cares. Just put your trust in the Lord. All that is needed for you and me is to believe and trust in Him who is able to save to the uttermost all who come unto Him and will put their trust in Him. “Hold fast My hand,”

Jesus says to you and me. You are encouraged to think right thoughts upon Christ our Saviour—your Saviour and my Saviour. You have rejoiced in every opportunity of doing what you could to promote His glory, and you will be led into the city of God when the last trump of God shall sound, and we shall be received with genuine joy.

Marian, you have been united with me to bring sound doctrine into actual contact with human souls that they may catch the inspiration and produce sound practice. “The form of sound words” is to be prized above gold and silver and every earthly attraction. [2 Timothy 1:13.] You have loved the truth. You have felt intensely over the great neglect our Lord and Saviour has been receiving. Oh, to be like-minded with God! This you have longed for. There is no genuine saving elevation for man apart from the truth of God.

“Bless the Lord, O my soul: and all that is within me, bless His holy name.” Psalm 103:1. Now please let you and me have a thanksgiving service every day. Is it not due Him who has spared your life these many years in answer to the prayer of faith? Give yourself into His hands in your weakness, and trust in Him fully. We will take the Word of God as the grand rule of our lives, the heavenly panacea in our hand. We have tried, you and I united, to bring before minds the true form of doctrine, mingling holiness, mercy, truth, and love. We have tried to present these in simplicity so that souls shall grasp mingled love and holiness—which is simply Christianity in the heart. We have done what we could to present Christianity as the crown and glory of man’s life here in this world, preparatory to entrance into the city of God to be His dear, precious, redeemed ones in the mansions He has gone to prepare for us. Then praise the Lord. Let us praise Him.

Please eat, Marian, because your earthly physician would have you eat, and the great Medical Missionary would have you eat; and Sister Nelson will get anything you ask for. No one can be more pleased than I to have your life spared to continue to do the work; but if your or my time is come to fall asleep in Jesus, we must not shorten life by refusing the nourishment that the system must have. Now eat, my dear, whether you want to eat or not, and thus act your part toward recovery. Do your very best to recover, and then if it please the Lord to give you rest, you have done what you could. I appreciate your labors. Praise the Lord, Marian, that Jesus, the great Physician, can heal you. In love.

Lt 380, 1904

Davis, Marian

Middletown, Connecticut

September 4, 1904

Marian Davis

My dear sister and fellow helper,—

I would be glad to see you—very, very glad to encourage and cheer you up. I have been gaining in strength now since I came to Melrose. I have been able to relish food—the first I

have been able to say tasted good for many weeks. There seemed to be a fever upon me, but I have been improving.

I have spoken here on Sabbath and Sunday. They have an excellent new tent—very large. The camp is small. This morning two of our brethren came to my room and had a few words of conversation with me, and they expressed their fears that today there would be but few out. The Sunday laws are after the old blue laws of Connecticut, and the remark was made that they might consider it sin to come to our meeting on Sunday. But all were surprised to see the people crowding in so that seats had to be provided for a large number, and then quite a number stood up around the tent. I saw before me the nice, large new tent filled with intelligent-looking people, first class in appearance. I spoke from (1 John 3); I carried the matter of temperance strongly, yet the interest did not flag. I am so thankful the Lord strengthened me by His great power.

I thought I would tell you we leave Monday for Omaha, calling at Battle Creek and speaking in midweek twice. I can then go on to Omaha and be at the last of the meeting.

I am anxious to hear how you are getting along. I have felt so sorry for you. I do not feel so anxious about my book Ministry of Healing. It will come out at the right moment. Now do not feel that I am disappointed. The Lord knows about it, and I am not worried a bit about the book, but I want you to stop worrying. You are the Lord's property, and you must not abuse yourself. But eat you must. And try, dear sister, to commit yourself to the Lord and to rest in Him, and His peace will be your peace, because He will impart it to you. May the Lord strengthen you and breathe upon you His Holy Spirit.

I shall be very sorry and disappointed if you prefer to die and make yourself die. I want your help very much, and I will continue to keep your case before the Lord. The Lord is good. The Lord loves you and the Lord's will be done. If He would have you rest I will try to feel reconciled. The Lord Jesus is the mighty Healer. I trust you will cast your helpless self upon the Lord Jesus, who has preserved you and kept you.

I must now retire for I have to speak in the morning in regard to the Melrose Sanitarium. Give up all worry. Whether you live or whether you die, I will not murmur. But do not shorten your days one minute by any course you may pursue. Come right to the Lord, our great Physician.

Last night I was in prayer much that the Lord would be my Healer, and I do believe I shall be home in safety and that I can complete the books I have on hand. The Lord would have us not mourn but praise His holy name. The Lord is good and greatly to be praised. Think of His love and talk of His power and do not, for Christ's sake, afflict your soul. He wants you to rest in Him.

I pray for you and hope for you and have courage for you. Be of good cheer, and know that the hand of the Lord sustains you. Now may the Lord save you day by day. He is your kind, compassionate Saviour. Look to Him, trust in Him, and His love will be expressed to you.

We shall now soon be in the cars on our way to Battle Creek, as straight as the cars can take

us to Battle Creek, then Omaha, then College View, then San Diego, then home, if the Lord will. We hope to see you and that you will be greatly improved. Look to Jesus. Praise Him, for this is a refreshing exercise. In love.

Lt 381, 1904

Davis, Marian

Battle Creek, Michigan

September 6, 1904

Sister Marian Davis,—

We are being entertained at the sanitarium. Every one whom we meet seems much pleased to see us.

The first morning, after we had rested overnight, the request was made that I speak to the patients. This I did, fastening their minds on the Physician of souls. The main room for their assembling was filled with patients. Some were in their wheel chairs and others were able to come in, for they were mere guests, and all classes that could get standing room were present.

I had much freedom in bringing before them the wonderful expressions of the goodness and the love of God, the compassion of Christ, and His tender sympathy for all the bruised and afflicted and suffering ones. I spoke on how thankful we should be that Christ is our Redeemer, that having been tempted in all points like as we are He knows how to succor all those who are tempted.

We can do much to keep our souls in brightness and in cheerfulness and in the love of Christ. We are ever, my dear Marian, to take our minds away from the annoying things and consider the precious blessings that the Lord freely bestows upon us. We have very much to be thankful for. The life that was going out in your youth the Lord in mercy restored to you and linked your life with mine, that you should be a blessing to help me as you have done. In this the Lord gave you grace and has taken possession of your mind, heart, and soul, and for so many years He has been your Helper and my Helper.

You have not always been willing to act prudently in taking time to ride and to lay aside your work, and we have given up too much to you and let you do as you pleased. In this I ask the forgiveness of God, for if I had always said, "Marian, I am going out to ride now, and I want you to go with me," and allowed no excuse, I should have done my duty. If the Lord spares your life I will know better how to treat your case. But now just look on the bright side.

I tried to do and say many things in reference to not expanding the book, to not get so much into it, because it was not the last book we should write. I tried all I could to bring this about, but now we will look unto Jesus who is the great Medical Healer and trust in His restoring efficacy. He will do the very best thing for you in your feebleness and for me in my old age.

I am writing this while Sarah and Maggie are trying to pack up to go on the one o'clock train.

If the sun shines out then I shall try to speak this afternoon; if not, we will go at one o'clock.

We pray for you and your sister who is with you. May the Lord guide you both in all wisdom.

In much love.

Lt 382, 1904

Davis, Marian

College View, Nebraska

September 26, 1904

Dear Sister Marian,—

I have tried to excuse myself from going to Battle Creek, but there is too much at stake just now. I dare not disappoint them at Battle Creek, for I know not what use Satan will make of my not fulfilling my appointment. I shall leave here at half-past one o'clock, be on the train through the night, and stop off at one place and then go on to Battle Creek and if possible remain one Sabbath and first day; then take evening train to cross the Rocky Mountains. We pray your life may be preserved until we meet you once more, but you may not die, but live.

Marian, would it not be better if you had your bed in one of the lower rooms? Would it not be saving to your strength? Please try it and may the Lord raise you up. I want to see you very much. Look to Jesus. Trust in Jesus, whether you live or die. He is your Redeemer. He is our Lifegiver. If you fall asleep in Jesus He will bring you forth from the grave to a glorious immortality. May He give you peace and comfort and hope and joy from henceforth.

Put your entire trust in Jesus. He will never leave you nor forsake you. He says, I have graven you upon the palms of My hands. Marian, if you go before I do, we shall know each other there. We shall see as we are seen and known as we are known. Just let the peace of Christ come into your soul. Be true in your trust because He is true to His promise. Lay your poor, nervous hand in His firm hand, and let Him hold you and strengthen you, cheer and comfort you. I will now get ready to leave this place. Oh, I wish I were with you this moment! In much love.

Lt 383, 1904

Prescott, Brother and Sister [W. W.]

Nashville, Tennessee

June 9, 1904

Dear Brother and Sister Prescott,—

I had hoped so much to hear from you ere this, but not one word has come from Brother Washburn, Brother Prescott, or from Brother Daniells. I may not be able to finish this letter before we shall have to take up matters of bookmaking to relieve the situation of the South.

We are now on the boat, the “Morning Star.”

When I left Berrien Springs I was hopeless of doing or saying anything more to relieve the situation. I had given the message the Lord has given me for them. I know the Spirit of the Lord was upon me, and I am so grateful to my heavenly Father.

The smoke and impurity of the atmosphere seemed oppressive. My throat was smarting, and I was offering up prayer to God. The appeal I made was, “Leave me not alone. Thy presence I must have. Thou canst uphold and strengthen me.” When we stepped from the cars in Chicago, a carriage was waiting to take us to another depot, then another carriage a short distance, then the local city train away from Chicago seventeen miles, which cost seventeen cents for each. Brother Paulson was most faithful in doing all he possibly could to make us comfortable. [Unfinished]

Lt 384, 1904

Kellogg, J. H.

1904

Dr. Kellogg

Dear Brother,—

I am in great sadness of heart because I see the danger you are in of spoiling your future record so that you cannot meet it with joy, but with grief. You say, Write me the things you have. I have treated the matter in rather a general way and fear sometimes you do not receive all I do write. If you place your own construction upon these communications, and walk right on in the same course as you have done, you will walk in that darkness which comprehendeth not the light.

When you received the light and walked in the light, the things that I would write were received and made a blessing to you. But when the warnings and the cautions and reproof came to you, and you said, “It is not true,” did you mean it? If you did, will you not place all the afterlight given you of God beside the same that you refuse?

The Lord is in earnest with you. There will be with you a sense of want, of utter helplessness in yourself. When this time comes, I have decided things to say. Until then, you would misunderstand the truth and call it misjudging you, and say, “It is not true.” When you are emptied of self and do not place J. H. Kellogg first and the Lord second, then you will give credit to the gospel of Jesus Christ and the testimony of His Spirit. Be not afraid to trust yourself in the hands of God, and humble your heart before Him. Then you can be “accepted in the beloved.” [Ephesians 1:6.]

In turning away from self and submitting to wear the yoke of Christ, you will be eager to learn of Christ and will not look upon the regard your works of righteousness that you have done in altogether the same light in which you now regard them. You have virtually cut yourself away from the Lord’s appointed agencies. You will not heed His instruction. Those

with whom you should have been united, in all your counsels in regard to your plans and movements, you have turned away from. And whom did you accept?

You linked your arm in the arm of A. R. Henry, to make him your ally and your strong force, to create things in Boulder that need not be created because other parts of the vineyard were in a much more needy condition. You would take a man disconnected from God, one who has in various ways done greater injury to the work of God than any other man that has been connected with Seventh-day Adventists. He has betrayed the cause of God to enemies of our faith, to belittle, to cast reflections, to betray the people of God and place them in a false and disgusting light before those who are men of the world. Then your own course of influence has led them astray.

The Lord has presented some matters before me. In many things you have walked in your own counsel. You have created things that He gave no light and charge to create: you have absorbed the resources of the sanitarium to do a work as a large whole which brought all the means available into that which was to be only a branch and not a river, an arm and not a body. You have hedged up the work so that foreign missions could not go forward in the Lord's own appointed way. The matter has placed itself before your imagination in such strong proportions that it overshadows every other work, even the gospel ministry. Your idea of the gospel is that it is to be submerged largely in the medical missionary work.

You are off the track, and God is not leading you in this path. Your feeling toward the gospel ministers is erroneous. And what if you could bring them all to regard the work, and to become absorbed in it, as you have done? Where are the people who are to be regarded as the nation whom God has chosen, who are to bear the sign of God and to stand distinct and separate from all nations upon the face of the earth? Will God have no church?

The Lord sees where these things are tending, and He gave me cautions and instruction to give to you. You know very well how you took that instruction. In the place of feeling thankful that the Lord had oversight of you, as you have in the past, you felt more and more aggrieved, until your mind was really unbalanced and not capable of looking upon anything in a true, considerate light. Had you linked up with your ministering brethren who are—many of them—just as precious in the sight of the Lord, and are doing His work as verily as yourself, you would have taken a different course.

Those who really credit the work of the gospel ministry, when they have entangled themselves and poured into one portion of the work the resources which should be most wisely used for the sustenance of the whole body, will find resources if they will be humble and willing to see and correct their error. If this had been done, thousands of dollars which have been misapplied in that work, which will amount to little in lasting results, might have been used to produce facilities to advance with equity the whole work. Something must be done to keep vitality and strength to work all parts of the Lord's moral vineyard. God's people are to labor to be one.

Your work is to be of a different order. A most solemn, substantial work is to be done in the whole world. The last message of warning is to be given. You are appointed to carry the

banner as God's sentinel, not only among the lowest class, but the highest as well. Upon this banner is inscribed the third angel's message. Hold the banner firm. Bear it high. Let no one take it from your hand. If you would triumph with the third angel's message, you are to be a representative for the truth for this time. Your rest and peace and prosperity, your triumph at last, depend upon your holding the beginning of your confidence firm unto the end. Hebrews 3:5, 6.

Where are you going, John? Who is leading you? Where are your steps tending? God will hold your hand firmly if you will let Him. Chap. 2:10-13; 1 Corinthians 2:14-16.

All the profession of faith will not save one soul unless he continues in the faith. Matthew 10:16, 17. We have had demonstrated how much confidence can be placed in men, even men who have occupied positions of trust, if they are not under the sanctification of the Spirit of God. Verse 18. These chapters we had better consider. The Lord has signified He will be with us as long as we will be with Him. Colossians 1:21, 23-29.

The ministry is to be respected, and nothing is to be entertained that shall separate any missionary work, to exalt it above the ministry of the Word. Hebrews 5:7-10. We see that the Lord respects and honors His servants who bear the message of mercy to our world. Hebrews 10:19, 25, 35, 39. Do not pass over these things with your criticism and with condemnation.

You have a work to do, and that work is for you to be just what the Lord designed you should be. We are to be "A chosen generation, a royal priesthood, ... a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

Lt 385, 1904

Kellogg, J. H.

1904

Portion of a letter to Dr. Kellogg (about 1904)

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. ... And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." Genesis 2:1-3, 8-10.

Everything that God could do was done, and the Lord pronounced all the works of His hands good. He rested from all His work which He created and made. The Lord gave the Sabbath to man to be kept holy. He sanctified the day of His rest as the sign designating the people of God from all people and nations.

Now we are to take our position, and if you will come to God repenting, then the Lord will strengthen and bless and make His name to be magnified in your walking in the truth.

These scientific studies have been a snare to you. The Word of God is to be your counsellor and your guide. I have an intense interest that you will recover yourself, and that all the power of Satan's working will be forever broken.

Be assured that never, never will those who are Seventh-day Adventists come into harmony with your philosophy or your science. You may lose your soul, and certainly will if you remain where you are; but if you will seek the Lord and walk humbly before Him, His grace will come to you.

But when I know the track you have been going over I am instructed to say to you that you yourself, and all who sustain you, will be found leavened with the specious ideas and interpretations against which I am to lift my voice of warning. Your putting your mind to research of science is dangerous business, and there is not any warning too strong to be given to withhold you from this field you have entered. I tell you the truth, that if you keep on in the course you have been pursuing for years in research in so-called science, you will lose your soul. This is the testimony I have borne and shall bear to the end because I know the outcome.

Say unto him, "Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." Ezekiel 28:2. You have not heeded the words of warning given. Leave these spiritualistic problems and cut loose from the influences you have so long been under to carry things according to your mind.

Lt 386, 1904

Crisler, C. C.

College View, Nebraska

September 16, 1904

My dear Brother Clarence,—

I have this morning spoken in the church to a large audience from the first, second, and third chapters of Revelation. I had a message for the people and it was an earnest warning to prepare to meet their Lord in the clouds of heaven, for He cometh with power and great glory. I tried to present before them the indifference of many in reference to the signs foretold by Christ, giving the evidence that the end of the world is right upon us. Were it not possible for us to advance and receive the grace of God so that its effects upon us would be saving day by day, and the blessing of God bestowed be our strength, the apostle would not speak so decidedly and say, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Corinthians 6:1. "The grace of God" is the price of watchfulness, and prayer in faith brings to every soul the blessing, rich and precious, through

the gift of the Holy Spirit.

I greatly desire the Lord to work in behalf of Marian, but unless she will open the way for this it will be useless to try. I hope a change will come and her life be spared, but as she is now, death would be a blessing. I am perplexed over the features of her case. I hardly know how to advise you what to do. But I will say, If she were resting in the grave I would say, It is well with her soul.

I wish to caution you not to confine yourself too closely to your writings or anything that will create nervousness. You need to be guarded and have regular hours of sleep. Do not keep up for the reception of the mail. Go to rest early. I have a great desire to return, but two weeks I have promised them in Battle Creek and I shall fulfil my promise if the Lord permits.

I was very feeble in Philadelphia. I could not see how I was to speak in one tent in our locality and in another tent in another part of the city, but the Lord certainly would not leave me to human inability. I was thankful to speak to them. I was so thankful the Lord sustained me. Then when the contribution was taken up, our ministering brethren were so pleased to receive ten dollars. They usually had taken only two dollars and a half. But this encouraged them so much; I was greatly pleased.

The second tent was miles from the first tent. I felt so weak and feared some when the time came. We found the tent full of interested hearers. I was indeed weak. My limbs seemed unable to sustain me, and I thought I would present some easy subject of experience, simple truth. But I was on a wrong track and had to take up the first three chapters of Revelation, and here I was greatly blessed. I felt strength come into every nerve, and my message was clear and solemn and impressive. Not only did the blessing come upon me, but upon the ministers who were engaged in this tent effort, and the whole congregation seemed to recognize the power of God upon me. From that time I have been gaining.

I attempted to improve the opportunity to take treatment in the Melrose Sanitarium, but it only made me exceedingly weak. I have spoken in the sanitarium and in the tent five times, and those laboring there were greatly helped; and Brother Place and the Mr. Wheeler connected with him assured me that the blessing of God was sensibly realized by the congregation; a revival effort commenced and has been continued since. Souls have been seeking the Lord and conversions to the truth have made their hearts glad. I had an intense interest that the Lord would come in. Melrose is a favorable place to do good among the surrounding towns and villages. Boston must be worked.

We left Melrose to attend camp-meeting in Connecticut, the place where my husband and I went—from Topsham to Dorchester and from Dorchester to Middletown—and spent some time with Colonel Chamberlain's family. Then we were called to Rocky Hill and remained there some time. This was in 1847. The Present Truth was written in Rocky Hill and sent out from Middletown to the few people. This was the first paper published among our people.

I spoke on Sabbath to a goodly company of intelligent believers and unbelievers. After the meeting—which was much appreciated—on the Sabbath, our ministering brethren began to

talk unbelief. I told them this was not right. We had had our excellent meeting and should have increased faith. They said the old blue laws of Connecticut would be rigorously worked to keep people away on Sunday. But the good-sized meeting tent was full, and I was glad to see them several times having to bring in chairs and extra seats until the whole space under the tent was full and seats were placed just outside the tent to increase seating capacity. I spoke in afternoon and there was decided interest manifested. I felt glad I had come to Middletown. The Lord may give us some souls in that place. Next Monday forenoon I spoke again, and then we had to leave in the afternoon for Springfield.

At Springfield we changed cars for Battle Creek, and I am glad that I had opportunity to speak to parents and the guests the next morning, and then the next morning to the workers. A large number were present, and Dr. Kellogg spoke some words of confession; and then the request was, would I speak in the Tabernacle at one o'clock to all who would come. I said I would, expecting to meet about two hundred people, for it was a hasty call and an unusual hour. When I came into the pulpit, lo, there was before me a house nearly as crowded as at the last General Conference. I was informed there were twenty-five hundred people. I spoke to them for one hour and a half.

Before I commenced speaking, the question was asked me by A. T. Jones, would I remain over Sabbath and speak in the church? He pressed and begged me to remain, and the appointment was given out; but W. C. White came that night and assured me it would not do, for a large number were at Omaha waiting for me to come to be with them the last Sabbath and Sunday [of the camp meeting]. I then begged off, saying I would come back from College View meeting and spend two weeks if they would let me go. Well, they did let me go, and now I am [to go] for a two-weeks' meeting at Battle Creek after the close of this meeting.

At Omaha there were about two thousand people on the ground. I spoke to the people three times. I believe that meeting will result in much good. Now I have spoken twice here and shall speak several times, if the Lord will strengthen me, then go on my way to Battle Creek.

This is the first letter written to you by my own hand since we parted. I will now charge you to make no reference to the book work if you see it creates nervousness. Marian has made a grave mistake, to her injury. I am sorry. I thought and continue to think my judgment right in limiting the number of pages and not keep her mind on a strain, but the evil has come. I pray for her that the Lord will help her to control her nerves, and I hope she will endeavor to do this. Let me hear if any change for worse or better takes place. If her sister helps her in any way I shall be so thankful. May the Lord bless Sister Kellogg. I hope all of you will make changes in getting as much as possible in the open air.

I will now say God keep and bless you all is my most earnest prayer.

Lt 387, 1904

White, J. E.; White, W. C.

"Elmshaven," St. Helena, California

March 8, 1904

Dear Children James Edson and W. C. White,—

I have just had your letter to May Lacey White handed to me. I am always glad to hear from my children, if it is only a few lines, especially when journeying. At this time accidents are so numerous. I thank my heavenly Father for His keeping power and praise the Lord. We may live now very near the Lord, and it is our only safety; and if life is lost it is preserved unto life eternal, for the righteous dead shall come forth from their graves to life, eternal life.

I am not able to write. My wearied brain can do a very little if no perplexities come to me. I think I told you I spoke in the church at St. Helena. It was quite warm but I thought I had escaped all danger of difficulty healthwise; but no, I was afflicted with catarrhal difficulty and la grippe and my head is unable to be used. No pain, but such decided weakness that I cannot write. Unless there is decided improvement I shall not attempt to attend the meeting at Healdsburg. I have taken two powerful sweats and I do not now sneeze as I did. Have one or two sneezing exercises each day and am very much relieved of the mucous discharges from my head. But my sufferings have not been much.

I have my nice room and that is of great value to me now. I had some things written before this la grippe seized me, and I have put them in Maggie's hands to send to you.

I am just passing through this something—I hardly know what to name it, but call it la grippe. I am improving.

I have had invitations to good homes, Brother and Sister Mills' and Brother and Sister McClure's, but would not dare to venture either place. As I now am I must have conveniences for treatment that these places have not. I have rooms at the Home, and there are bathroom and other conveniences. So this is all ready for me if I can go at all.

We have had gentle rains, until night before last there was a thunder and lightning storm in regular eastern style. It seemed quite natural, cleared off, apparently, and then clouded up all day yesterday, notwithstanding no wind, as mild as summer. At night it commenced raining, and the first wind breeze we have felt this winter was this morning. The trees seem agitated some. All this month there have been raining soft, gentle showers. We are, as it seems to be, in a place of refuge.

Our good horse Stormy took sick. We had not been using him for some days because it was raining. He was feeding on the green grass, but we could do nothing to relieve him although much was done to save him. We buried him two days ago.

Our families are all well. Thank the Lord for His merciful kindness. We will have now to get two horses to work the place, disposing of the one large horse, but I am not in any way cast down, but trusting in the Lord in my helplessness. In the Lord we find a refuge. Had a good visit with May this morning. She does not wish to go to Healdsburg, and I cannot advise her to go. Home is the best place for mother and children. May is in excellent health and so are the children.

In regard to books being handled in Nashville, I am pleased to have the experiment tried. For some reason I receive not enough income for my books to really pay the outgoes in the help we must have. But we will talk of this in the future. Certainly there must be some moves made to bring something more to me, else we cannot be continually producing books and no income sufficient to continue the process. I am not gaining at all, but the outgoes in the hiring of money are large every year. Some kind of a way must be instituted to bring me larger returns from my large books. Sister Peck tells me in answer to my inquiries that twelve cents per copy is all I receive for Desire of Ages. I supposed the price was between twenty and thirty cents.

But I shall not worry. I shall try to get out of debt if possible, and I leave the matter there. As I shall see you now in a few days, I will not write for it tires my head. I may never be able to write as I have done. That meeting at Oakland was a terrible strain upon me, but I will not, I hope, ever be compelled to meet such an emergency again. I am wearied out with the unbelief of those who have had plenty of evidence, but I do not think I shall again place myself in the position I have been in several times.

God, the living God, will help His people if they will choose to be helped. And those who do not choose to be helped must suffer the consequence of their own unbelief. I shall keep away from everything that savors of contention and strife and let those who desire this element have a severe letting alone to enjoy their own contention. Light is sown for the righteous, and if they want peace and love, let them sow a crop and they will have a harvest of that which they have sown. If contention is the element they choose, they will have the unenviable task of reaping that which they have sown.

We have as Christians to give glory to God. When from the heart we give God glory in expressing His grace, His love, and His excellencies that He gives to all who love Him and keep His commandments, we convince all by our deportment that we have chosen the wise course of obedience and employ all our faculties in His service. The false motives, the spurious principles which gave birth to so many fair appearances of pretentious good works, have no rule in the heart. I know that the Lord Jesus recognizes the pure in heart because that heart honors his Maker. The humble believer in Christ is a Christian, and he is denominated of God as such. True, pure religion has the honor and glory of God in view. Self is lost sight of. He prays and labors to have transcribed on his heart, and to express in his life with the greatest clearness and the most distinctive manner, the holiness and righteousness of God, His forbearance and mercy and communicative goodness. But I must stop. Letter called for to envelope.

Lt 388, 1904

White, W. C.

“Elmshaven,” St. Helena, California

March 14, 1904

W. C. White

Dear Son,—

I have just read your few lines to May, but it contains items of importance. We have had continuous rains this month thus far. February was a beautiful month, pleasant but for about two days, but this month is cloudy with gentle rains, no strong winds. One day was windy, but great complaint was made in San Francisco and Oakland of high winds. The sun has peeped through the clouds, but the veil comes over its face and hides it from us; rained nearly all night.

We have had Sister Whitney visit us. She said her journey from Battle Creek was a real rest to her. She did not mind it at all; had no difficulties on the way. I have had only a little time with her. Shall see her again this week.

The report is that the roads are very bad through the canyon. Your wife and I have just counselled together. She thinks she will take Grace and leave the boys with Nora. Their studies could go on, and May will feel quite free to leave. This is a good arrangement. If it keeps on raining I shall be perplexed as to what way we shall go that is perfectly safe. Brother James may come over the last of next week. Maggie will come in one carriage with Sara and me, and Dores in the carriage with May and Crisler (?). Stormy is dead, so we are short of horses.

I just drop you these few lines, sending to San Diego. We pray for you, that you may be returned to us with your associate fellow workers in the ministry accompanying you, all in good condition. We will be glad to welcome you all at Healdsburg. With much love.

Lt 389, 1904

White, W. C.

“New England Sanitarium,” Melrose, Massachusetts

August 18, 1904

Dear Son W. C. White,—

I received your communication last evening. I had told them here, Brother Wheeler and Brother _____ that I would speak on Sabbath and on Sunday—Sabbath in a place very nigh the sanitarium, Sunday in Boston—but a letter came to me which I will enclose. I told our brethren here I thought I ought not to delay visiting New Bedford before the meeting. I can go today and return next Monday or Tuesday. I wish you were here, W. C. White, to go with me.

We did not get to Boston until half-past eleven o'clock. Brother and Sister Nicola were at the train to meet us, and they hurried off Maggie and Sister Hall and hand baggage while we walked quite a long distance to get to the carriage, and we stepped into a carriage precisely in appearance like the one Dr. Kellogg had and sent to me at St. Helena. It was not an agreeable ride; very, very disagreeable. We drew to our journey's end at Melrose and at half-past two o'clock retired to rest. I could not sleep much. Two hours was all.

The next day, Tuesday, Sister Nicola drove the horse. Sara and Maggie went to South Lancaster, and we accompanied them to the station, then spent about two hours in riding around the lake, a most beautiful drive. I was sick as evening approached. Tuesday night took treatment and slept well. Wednesday rode about three hours there. Then at night took treatment, slept quite well and was up at four this morning. About five o'clock met with patients assembled and talked with them nearly one hour.

Quite a large congregation was before me, and I had much freedom in speaking of the responsibilities resting upon each and every one to do his best to reach the perfection of character it was the privilege of each one to reach, and now was our opportunity to receive the things we ask for from Christ Jesus, and receiving to impart. All seemed deeply interested. I read to them at the commencement of my remarks (Revelation 21:1-11), and my remarks were upon the great science of the plan of salvation. If all would study the plan of God for the saving of the world through Jesus Christ, who gave His whole being to achieve this; if we study that which Christ has made it possible for every soul, from the highest nobleman to the poorest servant, to obtain the eternal riches, such as cannot be obtained in the earthly region, all would be intensely interested in this heavenly science of making their investments in that blessed world where nothing is at discount. All, all is the highest science for any mortal to obtain—the far more, the exceeding and eternal weight of glory.

This highest science in educational lines is expressed by Jesus Christ in (John 17, verse 3): “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” Thank God for such a science that all may acquire. Every sacrifice we make in His service is through talent given of God, consecrated and returned back to God, accumulated into a treasure which is beyond human computation. Every effort made to cooperate with God through Jesus Christ in this present life, if each will perseveringly be true and faithful unto the end, Christ has promised to repay in this present life a hundredfold, and in the world to come, life, everlasting life.

Oh, my thoughts go out while I speak and write. Whatsoever is transmitted to the human subject in this life, and is treated according to the science of salvation in soul-saving, is all under the guardianship of Omnipotence and is laid up securely by the throne of God. This is the science of heaven's principles.

I stop right here. I may go to New Bedford tonight or on the morrow. I will finish my letter when I come from my riding today. I am hoping to hear from you as often as you can drop a line. I think it best for me to make this visit, leaving here today or tomorrow for New Bedford. If you think best for me to wait in New Bedford until you come, let me know this as soon as possible.

You see what is expected by reading the letter. In haste. Sister Nicola says she is ready to take me to ride.

Lt 390, 1904

White, W. C.

Melrose, Massachusetts

August 29, 1904

Dear Son Willie,—

This morning Mother is rather weary. I spoke one hour under the tent. The weather has been cool and very nice for the meetings. I tried to forget we might have been much better situated and made a much better impression than we have made. Our tent has been full, and the children were in a meeting in another tent.

I am pleased to tell you the Lord strengthened me on Sabbath to bear a decided message. To His name be all the glory. I know the impression was made by His Holy Spirit. On Sunday afternoon I urged the truth with more decided firmness and power. A man was present who had expressed a desire to see me and talk with me in regard to the round and flat world. I sent him a message that when Christ gave my commission to do the work He had placed upon me, the flat or round world was not included in the message; the Lord had taken care of His house, His world here below, better than any human agency could care for it; and until the message came from the Lord, silence was eloquence upon that question.

I then said to the congregation that I had to present to them the science of higher education. Luke 10:17-24. Now all listen, "And, behold, a certain lawyer stood up, and tempted Him saying, Master, what shall I do to inherit eternal life?" Luke 10:25. Here is a question of highest science. The Lord Jesus turned over the question to the lawyer himself. "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said unto him, "Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" verses 26-29. Then Christ gave a parable of the Good Samaritan. This is the true science of Christianity. The great question is, What shall I do that I may inherit eternal life? This is the science of what constitutes the higher education; and when this question is properly adjusted, the capabilities of the whole man are called into full exercise. There will be no agitation of the question whether the world is round or flat, but the whole burden of the soul is: What shall I do to inherit eternal life? We need now to make every talent that God has given us to be employed to His name's glory.

I had a very solemn message, and it made a decided impression on the many assembled. Several followed me out to the carriage to speak a word with me. Professor Ramsey came to the carriage and spoke with me. Seemed very glad he heard me again. He has fulness of flesh, but his countenance is greatly changed in expression. There was not that intelligence and refinement that has once been there, and I felt sorry.

Lt 391, 1904

White, W. C.

Melrose, Massachusetts

September 1, 1904

Dear Son Willie White,—

This is the last day I shall be here. Tomorrow I leave for Middletown camp-meeting. I will, if you think best, leave Middletown Sunday evening or Monday morning. As we are to pass through Battle Creek, I have planned a meeting for Monday and Tuesday merely to give my testimony to all who shall assemble, then go on to the meeting in Omaha. I will give up Omaha if it is considered best for me to continue over Sabbath and Sunday at Battle Creek. I go from here Friday, on the morrow, to Middletown. Edson was born at Rocky Hill, Connecticut.

I have now decided it is best for me to speak at Battle Creek in the week time. If I could merely leave my testimony with them and then pass on to Omaha and not feel that I would have to go again to Battle Creek! So we will meet you in some place, I know not where. Yesterday afternoon I spoke to a large company in the tent. This makes five times I have spoken.

September 2

Dr. Nicola has talked with me considerably. Both he and _____ say that this visit has been to them all a great blessing. Brethren Place and Wheeler have said the same, most decidedly. The benefit of our coming here, they say, cannot be estimated. It has done for the work here that which nothing else could have done. Meetings were reported as excellent. One hundred, they say, came forward for prayers and they are full of courage. Five hundred dollars was raised to help them in Melrose.

I saw Brother Cottrell Thursday. He had a severe cold and was to take treatment.

This morning, Friday, early, in a short time, we leave for the cars. I am writing on the top of satchel. When we shall see you I cannot say, but will be most glad to meet you. The report from Brother Place is successful meetings. I have done all I dared to do. I am stronger than when I came here.

Mother

This is Friday morning. I have received two letters from Dr. Kellogg. But you have read one letter. If you deem it not best to speak in Battle Creek and use my strength in that way, let me know by telegram. I have written I will meet with them and speak in the Tabernacle once or twice if able, and if this is not the best thing to do, I would like to know. I shall speak twice in Middletown and then leave for Omaha.

I know Dr. Kellogg is like a blind man with a cane, striking about to find the road, but all I can say is everything is to me very much like surface work. If he goes no further and deeper, I shall conclude he has considered he had to do something to run the institution and have nurses and associate physicians to be with him. I shall be glad if the awakening is genuine

repentance, but he has not fallen on the Rock. Yet I am sure he sees through blind eyes, and I do not think that of all his associates in workers in any line they have any clear conception as to past, present, or future. I will do my best in speaking to them if I tarry a couple of days in Battle Creek. This I must do now.

I am to tell them we are years behind, where we should be years advanced. Had they been true and righteous before God, many souls would have been converted who are now floundering about, unsettled and confused. As you yourself can see, they do not know light from darkness or darkness from light. Shall I speak? Oh, may the Lord be with me is my most earnest prayer. I dread everything of the kind, but it must be done sometime.

I am much stronger than when I came to Melrose. I hope I shall have the clear light shining upon my pathway. I have tried to urge our people under the tent to have a sense of the nearness of the closing up of the work in this world, and yet here are cities unwarned. There must be a revival, a life, a power the church does not now have.

I had a talk with Brother Gilbert. I cannot forbid or discourage him in his work. We need one hundred such men where we now have one. The message must go into the churches; and if this is one of the ways, we will say, God be praised, and not discourage anyone who can preach the Word.

If only E. E. Franke had given evidence he was under the control of the Spirit of God, I would be so thankful to have him give the message to the churches. But what can we say to him? I write him not, because I know not what use he will make of anything I may say, or when.

If this scribbling can be read, I shall be glad.

Mother

Lt 392, 1904

Brethren and Sisters in Australia

“Elmshaven,” St. Helena, California

December 21, 1904

Dear Brethren and Sisters in Australia,—

[First portion missing]

From Glendale we went to San Diego, where we spent three weeks at the Paradise Valley Sanitarium. I think I have told you before about this property. It consists of a 50-room house and 30 acres of land and cost the original owners \$50,000. Three years ago it was offered to us for \$15,000. We could not then see our way clear to purchase it, though we realized that it would be an excellent place for a sanitarium. The next year it was offered to us for \$12,000. Still we delayed purchasing, and about a year ago we bought it for \$5,500.

The building had been standing unoccupied for a good many years and was in need of some repairs. About eight months ago Brother E. R. Palmer went there to take charge of the work for a time, and when we reached the sanitarium at the time of our recent visit, we were pleasantly surprised to see how much he and his wife and their helpers had done in getting the building ready for the reception of patients. By taking advantage of sales of furniture by wealthy people leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price; and we found about half the rooms in the building furnished.

A scarcity of water was the only thing against the property's being used as a sanitarium. The country is suffering from a long drought, and as the trees on the place had not been watered, many of them were dead when we bought it. There was one well. A new windmill was bought, and this well has supplied the house with water for several months. It has never been pumped dry, but it was feared that it would not supply sufficient water for the requirements of a sanitarium, so the men were set to work to dig another well on the lower part of the land. When we reached there, they had gone down about 80 feet and had already found some water. They were going down still farther through the clay to the gravel below.

One evening Brother Palmer came to my room, his face lighted up with joy, to tell me that a stream of water as big as his hand was running into the well. The next morning early Brother Palmer and Willie came in saying that there was 14 feet of water in the well. I wish you could have seen the joy in their faces.

To get the water out of the well was the next problem so that the workmen could dig a few feet farther down. They set the pumping engine going, but found that this lowered the water very slowly. So they got a larger cylinder and a larger pipe and finally got the water pumped out.

Then they dug down a few feet farther, and when we left San Diego they were making a large reservoir at the bottom of the well to hold the water flowing in. The making of this reservoir will be a difficult matter, but the well-digger thoroughly understands his business and makes steady progress.

The water is soft and pure, and there will be an abundant supply both for domestic and irrigating purposes. Oh, how we rejoice to know this. This well is a treasure of more value than gold or silver or precious stones.

There was one patient at the sanitarium before we left, although the building was not yet ready for opening. Others are waiting to enter just as soon as the institution is opened. The night before we left, Sara said to me, "Two more patients came this evening." "Where will they put them?" I asked, for the house was being repainted inside and was in no condition for patients. "In the barn, I suppose," was her answer. She then explained that these patients were the two cows that someone in San Pasqual has given to the sanitarium. San Pasqual is 30 miles from San Diego, and the cows were brought overland in a large wagon. The week before, Willie and some of the brethren had visited San Pasqual and told our people there about the needs of the sanitarium, and as the result they received about \$600 in donations and these two cows.

I was sick all the time that I was in San Diego. I was worn out when I left home, and I must have caught cold on the way down. I coughed a great deal, sometimes so hard that it seemed as if my breath would go. I kept closely to my room, for I did not wish to expose anyone else. I am thankful to say that I am gradually recovering. The Lord is giving me physical and mental strength, and for this I praise His holy name.

On our return from San Diego, we spent a few days at the Glendale Sanitarium. We found the house filled with painters, plumbers, and carpenters. Preparations for the opening of the institution were being hastened forward. Those in charge of the work hope that the opening may take place early in January.

From there we went to Redlands, a town about 65 miles from Los Angeles. Tent meetings were held recently in Redlands and Riverside, and in each place a church was raised up. The brethren were anxious that I should speak to the believers in these places. Brother Ballenger and wife had a nice little cottage in this place where we were accommodated. On Sabbath morning I spoke in the Redlands church. At the close I spoke of the Glendale Sanitarium and of the need of means with which to begin the work. That evening another meeting was held, in behalf of the sanitarium, and \$275 was subscribed.

On Sunday morning I drove to Riverside, a distance of 15 miles, and spoke in the church there. The Lord gave me strength and freedom.

Lt 393, 1904

White, Ella; White, Mabel

San Diego, California

Circa November 18, 1904

Ella May White and Mabel White,—

I wrote you a couple of pages yesterday. The weather is good, and if we had showers this climate would be very greatly improved.

Our workman is now digging [a] well and curbs as he goes on with his work. I tell you, it seemed rather perilous as he was let down with a windlass 75 feet. He thinks he must go ten feet deeper. We think there will be plenty of water, fresh, sweet, and pure. The workers are urging themselves from point to point of the work as rapidly as possible.

This is a large, well-arranged house and a sanitarium that in many respects is perfect. The treatment rooms are in need of some improvements. The parlor is a good-sized, pleasant room [with] open doors into a second parlor-dining [room] sufficiently ample for all the tables needed for a long time.

[The] room which I occupy is one of the best on this floor. The one Sister Gotzian occupies is above mine, third story, of same size and convenience. Bedrooms all made convenient; marble washbowls in nearly all the rooms in the house, pipes connected.

I cannot give all particulars. I am sick—taken sick last week with severe cold several days ago and have coughed a great deal. My lungs seem to be congested, but the throat is the worst. I am sorry, because the people could not hear me speak last Sabbath and Sunday. They were so earnest that I rode six miles to San Diego Sunday, but my throat was so congested I could not have voice to speak but 20 minutes. I am coughing and raising [phlegm], and the Lord has graciously sustained me.

Your father is in council meetings daily. It means much to start up with preparation for new building. It is partially now furnished.

I have wished myself at home many times, but dared not go. We will go back next Sabbath and Sunday to Los Angeles and see about the preparations that shall be required for that sanitarium. It is some larger than this one and is well located. Everything seems to be satisfactory. It is now having the treatment rooms by carrying up—building on one end and extra—going up three stories. There are already set a couple of bathtubs in each story. These will be arranged in the new rooms of the building. One very convenient matters is that [the] railway comes very nigh the building, which carfare is only ten cents a passage to Los Angeles. This building, in the providence of God, was purchased for \$12,000. The price was much larger—dare not state precisely. [In margin, “tell particularly.”]

Your father, Sister Gotzian, Brother Ballenger left for _____ to see if he could borrow some money.

November 23

Your father returned last night.

We have found an earnest working company hard at work fitting up the house, painting, calcimining, and painting while there is a party at work all the time in the pumping-plant building. They have gone down, down, many feet—90 feet—they go ten more.

But yesterday evening Brother Palmer came in my room, saying, “You will be glad to hear that there is a large vein of water struck.” They had to work patiently to get through the clay. Then they struck the gravel again, but left all their tools as usual in the well.

November 24, 1904

Dear Children—

Your father has returned from _____. He has received for [the] sanitarium two excellent cows and hens for the sanitarium, and there was collected \$600 in gifts to help furnish the sanitarium. This [is] good thus far, but shall need more gifts and shall, I think, obtain more. Your father is working with all his capabilities, and that is why he has neglected to write you. I believe we shall see this sanitarium prosper.

I would be pleased to see Mabel in [a] position here. Brother and Sister Palmer will be

pleased to have you here in some position of trust. There are nice conveniences, and I think the climate would suit you, Mabel, excellently well. I wish you could be here while we are here but engage yourself to no nursing. We will have matters all fixed up. The stairs to the second and third stories are very easy of ascent.

But about [the] well. Early in the morning of [the] 23rd, Brother Palmer came to my room in company with your father and told us there was 15 feet of water. This morning, the 24th, there is 20 feet of water and their tools at the bottom of the well. I cannot express to you how very glad we all are made. [There is] plenty of water [for] all purposes. This cannot be estimated by gold or by silver. Water means life, and it is impossible to estimate it. They wish to go down ten feet more, and their water plant with the very best machinery and with larger pipe may lessen the measure.

They want to make everything the very best possible for the future. This means [that] our orange trees, few although they be, may be saved. The Lord has answered all our expectations, and we shall have reason for thanks, giving two wells. [The] one [at] the first has never failed, but [we] dared not use the water to nourish the olive trees, orange, and lemon trees; and now we feel we can supply every emergency. I want to praise the Lord with heart and soul and voice.

I must now close this long letter. You will hear from your father soon, and then something definite will be determined. We want Mabel to take right hold here. Ella May is to fill her lot and place. You must both be of good courage in the Lord. Can you tell us how much money was raised upon the contribution day? We hope something was done. Your father will remain here to get things settled until the middle of next week. There are arrangements to be made, there are plans to (be) talked up. And then it may be the middle of next week before we start on our way for Los Angeles; and [we] may have to remain there some days, but we hope not long.

I close my letter now with the intelligence that Clarence Crisler, who has been engaged three years to a lady working in [the] Review and Herald, will be united in marriage this evening. He seems rather confused; it is such a new experience to him that he seems almost dazed. Your father will perform the service.

Good night children. You will hear from your father very soon. Now they are talking over future plans.

Lt 394, 1904

White, Ella; White, Mabel

San Diego, California

November 23, 1904

Dear Children Ella May White and Mabel White,—

I did not meet your father last night. He did not come until eight o'clock. This morning your

father and Brother Palmer came into my room very early. Brother Palmer was somewhat excited. Said he, "There is 15 feet come in the past night, and we have, with our pumping apparatus, tried to lessen the depth, but we have to send for a larger pipe to take out the water." They say the water is soft and clear.

Well, both these two men were so glad they scarcely could keep from shouting aloud, "Success, Success!" Now their business is to get the water out, to go ten feet deeper, if they can do this. But we shall have no more worriment about whether water can be obtained. This means everything to us here, who must have water for sanitarium purposes. We must have plenty. The sanitarium had one well that has never gone dry, and yet we needed another reliable source, for [the] sanitarium requires much, and we are so glad, so glad. They are all now interested to do their very best to set this sanitarium in operation.

Do not worry, Mabel. There are two institutions—one in Los Angeles and one in San Diego—and this one in San Diego, we think, will be your choice. I will talk with your father about the matter this very day if I can get a chance.

I have isolated myself from the family since last Sabbath, I think it is—taking cold speaking in tents. In Omaha it commenced, and I spoke at College View five times, and I rode out one day in a very cold, powerful wind and became chilled, then went back to Battle Creek and spoke five times, then stopped off at Fresno and spoke to a large audience. In Battle Creek, Sabbath was 1500; on Sunday 1200. This was a great tax to me.

Then we passed through the same at Battle Creek, and darkness of Marian's death. She has been with me in my work for 25 years. She was appointed of God to help me, and we have been united to bring before the people a grand amount of precious truth. How I shall miss her as my helper! I left immediately after her burial to journey to Los Angeles and to this place. I do keep you in my mind much. I do not want you to take smallpox patients. You hold on until I write again, which will be soon.

There will be opportunities for you. We have had much company, but until one week ago last Sabbath I have not dared to converse. I will not neglect to write you. Just put your trust in the Lord, and He will open the way for you.

I am not sorry you moved out of that house. You did not say how much rent you paid, but let me know. I will have an opportunity to see your father. Put your whole trust in the Lord and be of good courage. He will not leave or forsake you. He will be your present help in every emergency. Our time here is short; indeed mine is.

Lucinda left us yesterday for Los Angeles, and she goes on to Oakland, and she says she will meet us in St. Helena. We expect to leave Los Angeles next week for home. What route we will take I do not know. I will now wait to see what your father will say.

We find several rooms well furnished and with excellent class of furniture, but we need much more means to furnish so many rooms. But we will begin at once and make steady headway with the sanitarium, preparing for guests. Several are waiting, anxious to come.

I must now think of home and when we will start. I must describe to you—the roads are lined with pepper trees and olive trees. Some trees have olives on them. There is the pepper tree; that is my choice—eucalyptus next. In [the] mountains, pines and spruce come first. There are many nice houses here. National City was calculated to be a large center, but there are different drawbacks. National City building is a nice large building, but you may see it before long. So I end my letter with love.

Lt 395, 1904

Kress, Brother and Sister

“Elmshaven,” St. Helena, California

February 9, 1904

Dear Brother and Sister Kress,—

I have received your letters thankfully and read them interestedly, and I think I shall ask you not to suppose I am in any way forgetful of you because I do not write to you, but it is because things come in that demand immediate attention and therefore I face an impossibility. Reluctantly I shall be able to write only a short letter, but the one to Brother and Sister Irwin is free for you to read, and Brother Burden. There are cases [that] come to me that will bear no delay. I must write, and they that I know are in peril I must not neglect.

We are very glad to hear all the good news, that of souls coming to the knowledge of the truth. One soul saved is above the riches of the whole world. Oh, if we could only appreciate the value of the sacrifice that Christ has made in our behalf, we could not be despondent, we could not hang down our heads and complain of the hardness and troubles we meet in the way. I am glad you are not inclined to dwell on the dark side, for it never pays. [If] we will look up we will be sure to be obedient to all God’s requirements, and we will rejoice because the joy of Christ is in our souls and His joy is a fulness that will find expression. It never helps any soul to talk unbelief and darkness. St. Paul was one who appreciated Christ. He was the property of Christ in the fullest sense. He was Christ’s by consecration, Christ’s by service. He bore the signet mark of voluntary surrender of soul, body, and spirit unto Christ.

He was always Christ’s humble, happy, devoted, steadfast servant. Once he says he was a “blasphemer, and a persecutor, and injurious.” 1 Timothy 1:13. The life that he once lived in the flesh was against Christ wholly and utterly, but oh, he did all these hateful things because he did not know Christ. How changed a man he was when he was arrested on his route of persecution of Christ’s followers. Now the whole man was converted, born again. Now his whole life was for Christ. It was through Christ that he saw himself so great a sinner. What a change came over his whole religious experience!

Speaking of his own experience and his associates, he says, “None of us liveth to himself, no man (dieth) to himself. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live or die we are the Lord’s.” Romans 14:7, 8.

This is the comfort I take in my experience. If this were the life of Paul, not a life centered in himself, but a life brought fully into a blessed captivity to Christ, then we may have a similar experience. Living a life devoted to Christ for the good he can do in ministering to others through his influence, many were encouraged, many were learning to serve the Lord Christ. In the same way that Christ did enable Paul to do as His servant, He will enable every soul to do who will accept of Christ as his personal Saviour. We certainly should have our life wholly as devoted as was the life of Paul. And it is Christ, through receiving Him, that makes it possible for Christ to give [us] power to become sons of God and daughters of God. God would have us live a consistent, uniform, beautiful Christian life. Then there is the promise that the power is bestowed upon us, that we are indeed partakers of the divine nature, having escaped the corruption that is in the world through lust. Our obligations are to be felt as equal with the obligations of Paul.

May He bless you as a family and make hearts cheerful always in Christ Jesus.

Lt 396, 1904

Kress, Brother and Sister

“Elmshaven,” St. Helena, California

April 12, 1904

Dear Brother and Sister Kress,—

I have written to answer letters to different ones [besides] the letters to yourselves engaged in the work at the sanitarium and [a] letter written to Brother Sharp and Dr. Caro. I cannot possibly do more in the line of writing our friends in Australia. I can only write you a few lines. Do not in any way be discouraged. The Lord is our God, and to Him we must look and in Him we may trust. Let not any outward appearance cause your heart to fail or you to be discouraged.

I find comfort in these words: “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption.” [1 Corinthians 1:30.] The believer is in Christ. There is expressed affection and close relationship, confidence, security, and continuity. Thank God [for] the members of the royal family. In Him is life, and hope, and freedom. I hope that the things I have written will have no influence to discourage. I want to see you by faith clothed with hopeful garment which is thanksgiving and praise. Ever keep your hearts uplifted and joyous in God.

I see the great need of your having the very best and constant and reliable help. Get it, if possible, that you may be with a good physician in the home, able to go out some to the gatherings of our people and tell them all they must have a personal interest in the sanitarium in New South Wales. You are to work yourselves but, too, all others must share the burden. Trials will come. Mistakes will be made, but always may be turned to the glory of God by avoiding greater mistakes. Let us all be sure to not discourage one another. O let our words impress upon others the necessities of the truth’s abiding in the heart and His light and grace

and His joy shining more and more unto the perfect day.

As Christ abides in the soul, diffusing and developing its resources, we can and will diffuse the blessings He gives us. My heart pants after the living God, and I long to make known the riches of His grace, for He is the King of righteousness. "But I will not fail nor be discouraged" must be your motive power to keep you above trial and discouragement. [See Isaiah 42:4.] I have written to Brother Irwin, and I must go to the dentist right away. God bless you and encourage you is my prayer.

In much love.

I cannot even read this over. Excuse all mistakes.

Lt 397, 1904

Battle Creek Church

National City, California

November 24, 1904

[To the Battle Creek Church,—]

I will try to write a few lines in response to the letter sent me in regard to purchasing a new organ for the Battle Creek church. I marvel that those who are acquainted with the testimony given by the Lord in the past concerning this matter should be undecided as to what course to pursue.

The only thing I can recommend you to do is to study the following Scripture:

"Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." [Isaiah 55:6-13.]

In the place of investing money in an organ, let a collection be taken up to help in building a house of worship in Nashville that will be a proper representation of the grand, holy message

that we believe. Let the money you would otherwise invest in an organ be put into this church, which will send forth the gospel message. Thus you will help to bring about the fulfilment of the promises of this beautiful Scripture. Instead of investing means in a high-priced instrument for your church, deny yourselves, and let the money go toward the erection of the meetinghouse of which I have spoken.

I would bring to your notice another interest that is in great need of help—the colored sanitarium in Nashville. This institution is doing its best with the limited facilities at its command, and the Lord calls upon us to do something to help it. With these important matters demanding attention, do you think that the Lord would be pleased to have you invest a large amount of money in a pipe organ?

As you read this letter, will you be surprised that the Lord has sent the members of the Battle Creek church warnings that they are to invest their means in a way that is in harmony with the counsels of One who never errs, One who never makes a mistake? In many of our mission fields there is suffering necessity.

The Lord has given special instruction that sanitariums should be established in Southern California. This instruction we are trying to carry out. In San Diego County, six miles from San Diego, we have purchased a beautiful building that is especially well adapted for sanitarium work. This institution we are trying to get into working order, that the sick and suffering may come for treatment and may be taught the principles of health reform. At Glendale, five miles from Los Angeles, another new sanitarium is about to be opened. These institutions will need all the help that can be given them.

I would ask you to work for the Southern field by placing in your own homes and in the homes of your friends and neighbors the little self-denial boxes that have been prepared by the Southern Missionary Society. The Lord calls upon you to carry forward this good work. Let no one say, “It is not necessary.” Go forward in the right way. On every hand we see extravagance and a needless outlay of means. Let us exert a counterinfluence by setting in motion methods that will arrest the attention. Lift up the signal in every house possible. The Lord will make these little boxes a means of accomplishing great good in the salvation of souls if His people will co-operate with Him.

I now ask you to take up a donation, not for an organ for the Battle Creek church, but to help to meet the necessities of the Lord’s work in the Southern field. Brethren Magan and Sutherland have gone to this field to establish a school for the training of workers. This movement of theirs was in harmony with the will of the Lord. But the school that they are establishing will need the help of God’s people.

The Southern field is a special field, greatly needing the self-denying, self-sacrificing help of believers in other parts of America. This field, with its many, many necessities, is pleading for special attention. The Lord calls upon His people everywhere to relieve these necessities. My brethren and sisters in Battle Creek, if you desire to hear the sweetest, most heavenly strains of music in the tabernacle, give of your means to supply the needs of the work in the South. Ask the Lord for guidance, and work in harmony with your prayers, and you will make music

in the choir above.

Lt 398, 1904

Druillard, N. H.

“Elmshaven,” Sanitarium, California

October 27, 1904

Dear Sister Druillard:

I have received and read your letter and I understand it perfectly, for we went through the same experience, my husband and I, more than once during our connection together in the cause. These experiences are profitable to us if we will be sensible and act in a way that will not imperil life and health.

We do not forget you, not one of you. If I could relieve the situation, I would do it most gladly, but we can only pray that God will help you, and [we] believe that He will. Our hearts are wholly with you, and we have not the slightest doubt that the hand that has led you into strait places will lead you into wide places. I hope that those who can will help and encourage you and relieve the financial strain that must come upon you in this movement. You are in a hard place, but you have our fullest sympathy and I believe that you will gain valuable knowledge from this experience.

I have not been able to sleep since one o'clock. I have written a long letter to Brother W. O. Palmer. I feel that he needs spiritual help, and I am instructed to encourage and help him.

On our arrival from the East, we found Marian very low. The two weeks since our arrival have been weeks of great anxiety for us, but we were not able to relieve the poor child much. Her sufferings were not intense, but she would not eat. For the last week her strength was kept up largely by nutritive enemas. She died the day before yesterday. She passed away quietly without regaining the consciousness that she lost at seven that morning.

The funeral was held here yesterday. We felt that we could indeed say with all our hearts, “Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” [Revelation 14:13.] Thus indeed it will be in Marian's case. I shall miss her help greatly. As you know, she was with me for twenty-five years. But she is at rest, and I will not mourn, although I know that I have lost a true helper.

I must stop now and get my writings together for Sara to pack. We leave here for Los Angeles tomorrow morning. We shall stop over Sabbath at Los Angeles, and then go on to San Diego.

I shall try to write to you again soon. With love to you and to Brother and Sister Sutherland, and those at Madison.

Lt 399, 1904

Medical Missionaries

Nashville, Tennessee

June 1904

To Our Medical Missionaries:

We have a special message to bear to the world, and all our medical missionary workers should be exerting an influence that God will accept. Their lives should diffuse the influence of the cross. A great interest should be shown by them in the extension of the Lord's work. They should feel a deep sense of grief and humiliation as they think that many of the cities which have been kept before us for the last twenty-five years have not heard the message of present truth. There are heathen, as it were, right in our borders, in our large cities. But how few have a burden for these unwarned ones! How few are willing to invest their means in the work of enlightening them! Entreaties have been made, but many have listened to the counsel of men not worked by the Holy Spirit.

The members of the Christian church are designed expressly by God to live the Christ life, and to diffuse the influence of the cross. When this is done as God requires, Christian missions will furnish a striking illustration of the power of the principles of Christ. The wonderful efficiency of the cross will be seen and felt. The power of the love of Christ, "which passeth knowledge," will be revealed. [Ephesians 3:19.] The kingdom of God is founded upon infinite love, compassion, and purity. In perfect obedience is found perfect joy.

All missionary successes have been gained by proportionate effort. By God's ordained means we can work successfully, meeting and surmounting obstacles, standing steadfastly under Christ's banner, refusing to fail or become discouraged. But when the Lord's workers relax their devoted, persevering efforts, prosperity declines. The Christian is to make the great Medical Missionary his example. Then there will be seen in his work a purity, a righteousness, that will bring success.

Entire Christian consecration is needed now. Unless this is brought into the medical missionary work, human ideas will be followed, and evil influences will come in to sway things in accordance with the purposes of the enemy. Divine enlightenment is greatly needed at this time, for the perils of the situation are very great.

There are some who in the past have had a correct experience, but who have changed leaders. Not all, but many, have been beguiled. There are leaders who, before God can own and accept them, must first be converted and led by God. The beauty of His holiness is eclipsed by their unsanctified words and acts. They are strangers to God. They have no union with Him.

Those leaders who refuse to be led by Christ place themselves under the leadership of the evil angels. Some have already done this, and some, without severe chastisement from God, will never break the spell.

God does not own the work as it is now revealed in Battle Creek, and therefore it is unsafe to gather our youth to a school there.

When I first heard of the re-opening of the college in Battle Creek, I was in great distress; for I knew that this, if managed as some desired, would call many young people there, when God has given warning after warning that we are not to center in that place.

When Elder A. T. Jones connected with the work there, I understood that his work there would continue for one year only; that for one year he would take the Bible classes, and teach clear, decided, testing truths, and that at the end of the year, his work there would be done. I said to him, "Dr. Kellogg does not understand the real groundwork of our faith. Many of those who have been educated in Battle Creek need to learn the alpha of present truth."

Can we, with the present showing, advise our youth to obtain their education in Battle Creek? No! "I will turn and overturn," saith the Lord. Not all the leaders in Battle Creek are safe, reliable men. God is not leading or teaching them. Those who have had message after message, and yet have not heeded those messages, do not know the value of the knowledge that maketh wise unto salvation.

I have received plain instruction that unless Dr. Kellogg is converted, we cannot sustain him. He will imperil our youth, and his influence will lead away from truth and righteousness. In the past I have withheld much, hoping that he would search the Scriptures and see his danger. But I am now to advise our people not to be drawn into Battle Creek.

You who have seen our youth lose their Christian experience and go into infidelity in Battle Creek, can you answer the question, "What will it profit a man if he gain the whole world, and lose his own soul? or what will a man give in exchange for his soul?" [Mark 8:36, 37.] What line can sound the depths of the ruin of one soul? Who can weigh the eternal weight of glory and bliss that every soul saved will surely enjoy?

God forbid that one word of encouragement should be spoken to call our youth into Battle Creek, to be leavened by the misrepresentations and falsehoods regarding the testimonies, and the work and character of the ministers of the gospel.

I have been given light that unless Dr. Kellogg becomes a changed man, he will become Satan's decoy to seduce souls away from the truth. At times he will work to undermine the confidence of those in whose minds he can plant seeds of doubt and questioning. The light given me is that he hates the testimonies of reproof, and will refuse to follow the light given him by God to direct his feet in the right way.

My message will become more and more pointed, as was the message of John the Baptist, even though it cost me my life. The people shall not be deceived.

We cannot advise our youth to go to Battle Creek to receive their education, when the Lord is calling them away from Battle Creek, that they may be taught what is the truth for this time. That which has been said in regard to Living Temple, and its seducing sentiments is not overdrawn. The presentation made in this book is a seductive one. The influence of some of its theories will be to close the minds of those who receive them against the truth for this time.

Lt 400, 1904

Hall, Lucinda

St. Helena Sanitarium, Cal.

April 7, 1904

Dear Sister Lucinda Hall,

We are now preparing to leave our pleasant home one week from next Monday. We meet W. C. White the next day at Los Angeles. We shall have ourselves packed in the tourist car, in the center if possible. I shall go, trusting in the Lord, in one week or less. We shall be in Washington without change of cars if the Lord prospers us.

I wish you could see our place now. Large cherry trees in blossom full of encouraging presentment of abundant fruit. The prune trees are full of blossoms. The weather is beautiful. We rode out with Sister Whitney and her daughter Jenny, and they enjoyed the scenery very much, but I had an ill turn yesterday. They were here to take dinner with us, but I had to keep to my room. I cannot tell what was the trouble, but I could not eat and felt sick all over; retired at eight o'clock, slept until 12, awoke, felt better but did not dare to eat except a cup of nuttose preparation, and ate a limited dinner today, but I have aroused myself to write a few lines to you.

We hope to see your face in Washington, and you can be a help to us in planning. We do want all the capabilities [of those] that have been over the ground. I hope to see you there. They tell us a house will be furnished for us when we get there. We shall not do as at first proposed—to take W. C. White's family—for we know this would be expensive, and the car fare is about fifty seven and [a] half dollars, reduced rates. I do not take drawing room. We could not afford to pay this amount, so May and children remain in their home. Marian remains to finish the important book upon temperance. One worker remains with her—Sister Graham, an excellent, faithful Christian girl. Sister Nelson also remains to take charge of the ones we leave. She has a large flock of laying hens, and we have two cows giving milk—a little heifer two years and three months old [that] we valued by report to be of excellent stock, and, to our surprise, she has a calf—the prettiest little thing—and the mother gives from nine to ten quarts per day. I am raising her calf. I have two beautiful jersey calves, and they are more than one year old, and two jersey stock—one, one week old, the other one month old.

We have fruit to be cared for and we shall not spend the winter in the east unless the Lord indicates this is our duty and the work and cause of God demand that we attend to things in Washington with our brethren who are carrying the burden of the work. If we return previous to the cold weather setting in there, we will have our things all prepared for winter. We shall then return, if the Lord will, and come home by the Southern route, and we can call at Los Angeles and San Diego and see what the climate is there for winter. But Mountain View has the best climate and the best advantages for the printing office and the most wonderful site for a school, giving great advantages for the agricultural and various kinds of industries to be carried on.

We must settle as fast as possible, for time is short, the end is near, and every evidence is that we shall have stormy times before us, and we would get out of the cities and establish ourselves in the very best locations possible. Mountain View is not a city, only a settlement of few homes—a town, we should call it—but has all the city conveniences. Here we think our Healdsburg school should locate and become a school of the first order. We want to be ready to lay hold of every advantage possible to make a quick work in training our best in our schools to prepare workers.

I went to Healdsburg and spoke only twice Sabbath and Sunday—Sabbath, the first of the meeting, and Sunday at the close of the meeting. The citizens of Healdsburg sent in a request for a meeting appointment Sunday afternoon at three o'clock and Mrs. White speak at that hour. The house was full, crowded, and I had been sick all through the week, having taken a severe cold, and took treatment, the heaviest kind, for the [cold] during the week. It was a weak, feeble woman that arose to speak, but the Spirit of the Lord came upon me, and I had a message for those assembled, from Revelation chapter 1 [and] chapter 2. The Lord strengthened me and the people expressed the greatest satisfaction, I am told.

Next morning we were on our way home around by Petaluma by cars and ferry boats, and, although the rain poured down the whole week, all were much encouraged with the meeting. I have not been well since that sickness but I shall go to Washington, if the Lord wills, starting next Monday. Clarence Crisler, Maggie Hare my chief worker, Willie and Sarah and Does Robinson, will follow later. Now this is a great undertaking for me. We intend to be at the meeting at Berrien Springs at the time appointed. So now you know what we will attempt to do. We will meet you soon.

In love.

Lt 401, 1904

White, J. E. and Emma

Nashville, Tennessee

[June 1904]

My Children, Edson and Emma,

I am very sick and I may not survive this attack. I feel intensely over many things that will be experienced in your work. If you could withdraw from the work now and leave it in the hands of those who have had so much criticizing to do, and who have made it a science to hinder the work, the Lord would give you other work in places where there are not so many pull-backs. You may be assured ways will open before you in Southern California that you could take hold of and not endanger your life.

When for a short time the heat would be oppressive, there are cool places that you can remove to and labor, but there is a large class of tourists that are to be managed, and there is need of organized efforts to take hold of these matters, to work judiciously and study how to

meet the people where they are. You must not be confined to the work and struggles you have been carrying, for your brain nerve power will not stand this. You have had one shock of paralysis, and I have not now one word of encouragement to say, "Stay where you are." You can do much better work if your mind is not constantly stirred up upon disagreeable subjects, and this field, I have been shown, must be worked. Men must come in and generalship be given. You are not to take this whole thing upon yourself. You could get a home in some place that will be more favorable for health and life. The Lord does not require you to sacrifice your life.

The colored question is to assume a more serious feature than now presents itself. That field, which has been opened before our American people since the release of the blacks from slavery, has been kept open, and yet how little has been done. The diverting of the donations called for has been a serious matter with those who have done this, but you are not to dwell upon this matter and all that was comprehended in it, for the result will be, to the actors in every phase of injustice, such as you would not care to see. God calls for His people to unify. There will be a most decided increase of wickedness demonstrated among the blacks, and no less among the white people who do not keep the law of the Lord.

My children, you are now at an age when trouble of the disagreeable kind which you have had will tell on you and hurt your experience, [your] body and your mind. There is opened before you the Southern California field, which is to be worked, and you can adjust yourselves to the situation of climate. There is much to be thought of in this—who will take right hold of the Southern [California] field and improve, in Los Angeles and San Diego and Santa Barbara and all these fields, the work to be done for unbelieving tourists—much more than is now being done.

There should be sanitariums in Los Angeles and in San Diego. I have not given up the idea of a building in San Diego that we may have, but the Lord knows all about this. In Santa Barbara there should be a well-equipped sanitarium, and this means schools will be there. Well, these fields are opening. I see all the way along the line to St. Louis, New Orleans, to Memphis, Washington, and to the work all along these lines.

Edson, the state of the Huntsville school is so pitiful because the situation is forbidding, but the men who have tried to do any work have not been helped, and some large, broader minds need to come in who will take a rational, Christian view of the situation, who have the heaven-e-o-heave in them to venture to plan in the Lord's way and not call upon some who have planned backward and not forward. Houses might have been built. In the cities of the South little work in a right spirit will lead to larger work. Houses will be offered for sale, and there is work to be done on every hand.

I must present these matters before you, for you must not breast the difficulties that may arise. I feel deeply over these things and am unable to sleep nights. I feel so used up, and I see nothing ahead. If I do live and you keep in the South, my distress of mind will increase rather than decrease. I hope you will move wisely and pray, oh, pray much, that the Lord will manifest Himself and teach all how to work.

But Edson, there is a grand work to be done in Washington. And there is need of men that will carry the work forward with determined effort. Now all these Southern fields are to be fields that call for determined effort. Washington has been an opening that the Lord has made for those who embrace the South to have places to worship. This vexed color line can and will be adjusted if the people will be true to their Bible principles to be kind.

Lt 402, 1904

Ballenger, E. S.

Nashville, Tennessee

June 22, 1904

Dear Brother [E. S.] Ballenger,

I write [to say that] everything possible should be done to make wise efforts in obtaining property in buildings that are for sale. Such buildings will be on the market and it will be best to purchase them, for the Southern California [field] has been greatly neglected. The work that should have been done as a strong influence in favor the truth, with a strong company raised up in one place and in another, must not wait with the plea "Have your money in your hand before you begin to extend your work in purchasing many homes."

We are compelled to walk out by faith, trusting in the Lord. A work is to be done in Redlands, and a decided work in Riverside and in various places near Redlands. Now is your time. Begin at once and work. The human agencies have had this work before them for years and have not put on the armor and done what they could do, but delay no longer. Carry temperance upon your banner and work and have seasons of prayer. There are places near Redlands that are to be worked. The Lord will be pleased to have men push the triumphs of the cross in Southern California, [men] who will put the armor on, who will make earnest efforts in faith. God help us to go forth in faith and enter new places.

Lt 403, 1904

To the Leaders in the Southern Californian Conference

Nashville, Tennessee

June 23, 1904

[To the Leaders in the Southern Californian Conference:]

I speak to the working forces in Southern California with my pen. I have some things to say to you. I was beholding the situation that has presented itself for some years in Southern California. There is no hope for success in the future unless there is a decided change in the working men. They have gone decidedly contrary to the light God has given in several things, and I am not surprised that you are in a state of perplexity.

I was in conversation with Elder Santee and Elder Healey, and these were the two prominent

ones who have devised, and Bro. _____. There were several that have held the work back in not following the counsel God has given. [You] placed great confidence in your own individual supposed capabilities and were not willing to connect with, to advise and counsel with, brethren who could have helped you had you had humble hearts to unify and not wanted your identity to be strikingly developed. From the light God has given me, if you wish to work in the Southern [California] Conference you can do individually a good work in your own appointed sphere, not [with] any one man [acting] as a whole sufficiency and getting your minds so high to do by your individual selves that work which should be divided with your brethren after consultation. To every man God has given his work.

Just as surely as you shall work in this line to consider you can carry things to a success in following your own plans, a heavy debt will rest upon the school faculty that will be a heavy burden to other interests to lift. The Lord is not pleased with your methods, piling up debts, of which you are so sanguine. We deeply regret that the wisdom you exercise is more human than divine. Your constant jealousy of other schools having the preference is working up a division of sentiment that will leave upon others an impress not agreeable to be worked out. I am sorry, so sorry in heart, that Elder Santee and Elder Healey are so united in having and carrying their own plans irrespective of the healthful outcome. These plans they have originated make me sorry in my soul, for I have been shown the outcome.

I am sorry that a heavy debt will be accumulated and other important advancements will be retarded because of this unwise management. Why will you encourage a spirit of jealousy and evil surmising? Why will you do this? You will leave a most difficult problem for some others to have to carry, and also to settle the debts that with clear eyesight and intelligent devising never need be.

Brethren Healey and Santee, you have linked your interest together which should not be, and I am so sorry, Brother Santee, for you to place that confidence in Elder Healey's manner of devising and carrying things, for it will surely bring future perplexity upon the Southern [California] Conference. Elder Healey's disposition is of that character that he will magnify his own plans, although directly opposed to the light the Lord has given as to the right way and how to carry His work. Elder Healey stands directly in our way, and if he thus blocks the work, the Lord will be dishonored. Those who are struggling with all their force to establish the work that the Lord has laid out must be done, to establish interests in important places that have not been worked, I know will have to meet with this erratic course in Elder Healey again and again. Yet he will not be cured.

The Lord has presented before me he should not be united as an influence in our sanitariums or schools, for he will ever seek to be a controlling power, and the Lord will not vindicate his plans or propositions. The man needs to be converted and to consider that others have a right to means. If he would be humble to follow God's plans, then there would be a different showing. The Lord will not accept his ideas that Elder Healey's mind is as the mind of God, for it is oft placed in opposition to the mind of God, and I am charged with a work I dread. It is to guard the people of God from this disposition to carry things his way when it is opposed to the way of the Lord. I am charged to warn our brethren that shall follow the leadings of the

Spirit of God to not be moved aside to Elder Healey's suggestions, for these suggestions will, if received and carried out, hinder the work of the Lord.

Truth will triumph if the Lord is trusted to be our Leader, but if, in the institutions which shall be developed, Elder Healey is to act an official part, the work of God will be retarded.

Therefore I am to watch and give the note of warning when Elder Healey shall place his opinion so as to rule the body. When the man possesses the spirit of meekness, willing and anxious to understand the will of the Lord, he can minister in word and doctrine. There is to be a work done all through Southern California, but it will not answer unless he takes his place as a learner as well as a teacher, for he is in constant danger to work his own mind until he wearies out the men in office. As my messenger, you are to stand to not allow the people to be deceived. Self, self, self is the obstruction to many things.

Elder Santee has been led and his mind controlled by Elder Healey's many words and self-assured wisdom, and it must not be permitted, for the work of God has been retarded for years by the ideas and workings of Elder Healey. God is not glorified by his spirit and his ways and his manner of carrying the work. It is God who has ordained that the truth shall sanctify the heart, that there shall be unity expressed. I say the truth in love: Unless Elder Healey shall change his own spirit and his own judgment, he will seek to warp the carrying of the work, to endanger its prosperity. He will keep these ideas in front and will present them as the best plans, and if it does not carry the first time, he will present them again and again, which is a wrong course to pursue. For this reason he is not to be allowed to carry our conference in Southern California according to his mind. The Lord forbids the spirit to prevail that presses to the front his own oft selfish plans, to accommodate some plan of his own devising. I am to say to our brethren in Southern California, Watch and pray and heed the warnings the Lord sends. You, Brother Burden, must be on guard. That man who will plan a course of action that creates in the school a debt of thousands of dollars for the conference to settle is not following the Lord's plan.

Lt 404, 1904

Paulson, Brother

St. Helena Sanitarium

February 1, 1904

Dear Brother Paulson,

I am hoping to see you, but may not. I expected to go in two or three months to visit Battle Creek and Berrien Springs, but a heavy draught has been upon me, calling out an intensity of feeling, watching at the right hand, watching at the left, daring not to keep silent in regard to the course of J. H. Kellogg. The door is left open for Satan to come in and he [Kellogg] become as a man that was once in the faith years ago, but has not been in the faith for many years. He has need of doing a most thorough work which I have given up all hope that he will do while his brethren hold him up. At the same time, he is by word of mouth deceiving them, [saying that] he is so thoroughly transformed that he is a man that has been blind and

recovered his eyesight.

When I see such things as permitting The Living Temple to come into favor by men of experience, accepted and ... [unfinished].

Lt 405, 1904

Arthur, Brother

Circa late 1904

Dear Brother Arthur:

I wrote you a few lines this morning, thanking you for your letter. We see much to do in this period of the world's history. There has been, I understand, a call made for a meeting of our ministers and officials to Battle Creek to consider important matter, but I think we sent you a copy of the letter written. The men in the field cannot be called from their important work, as they have been time and again, to spend precious time to amount to nothing. Dr. Kellogg is surely unbalanced in mind, and our brethren should see this and not receive everything he presents as that which is truth. He deceives his own soul and then, through his masterly sophistries, he bewilders the minds of others by his continual talk, talk, talk, early and late.

It is Satan's theories that are now coming to the front from the lips of Dr. Kellogg. He is lost and has been lost for a long while in the misconceptions that he has long cherished. If he had walked humbly with God, he would have stood on vantage ground.

In the providence of God, you were present to hear, I think, written matter [read] in the sanitarium at St. Helena, and the talks in regard to the danger to the whole cause through his constantly seeking to carry out his own devising in regard to the medical missionary work, the ministry, and the sanitariums, all binding up to Battle Creek—which God forbids.

He has not been set over the ministry or any [other] lines. He is not appointed for any such work. Nor is he, as one man, to control the medical missionary work and sanitariums as he has taken it upon himself to do, because one man's mind and one man's judgment is incapable to do this work. Dr. Kellogg must himself be under the control of the Holy Spirit of God and himself be taught of God, else he will surely lead the people of God into false paths. He is not a man well-balanced in religious principles. He is not a man versed intelligently to carry the work.

This was the representation given me, and I had the burden at that gathering to present the matter before you and all present. You were convinced that I spoke under the Holy Spirit's guidance. Nothing was in my words; but the Lord gave the words. I shall, if I can, take time to hunt for the very matter talked at the meeting. The Lord gave the message for your benefit. Dr. Kellogg was taking responsibilities and lifting burdens that would spoil him in more ways than one. Dr. Kellogg has not manifested an earnest desire to know, What will God have me to do? Asking of God, with a heart submissive to learn of the Great Teacher, would always have been to his advantage and is essential to every soul who walks with God as humble,

obedient children. But oft it has been that Dr. Kellogg has followed his own counsel, his own preferences, and in his plans he has oft been shortsighted and made grievous blunders.

Understanding this, it would have been altogether wise for him to be as willing to hide the mistakes of his own brethren as to cover his own errors. But the time has come when it must be known how the Sanitarium stands. What is its showing? How much money has been invested? How much has it advantaged this new Sanitarium—the general workings of sanitariums? We have come to a period, (and it has been specified by the One who owns every sanitarium), for all to give account of the stewardship, that everything may now be arranged on a proper basis. This need not require that all responsible men shall be called to Battle Creek who have had no special hand in its running. Now is to be ascertained the true standing of one of the Lord's institutions that has had invested in it the talents of God entrusted to men to use to His name's glory, not according to one man's ideas. This Sanitarium must now be understood in its true relation to the cause and future working. What is its true bearing? What is its future work? Who is to stand in the responsible position to determine what shall be its future history? To delay this business is not wise.

God calls today to Dr. Kellogg, Whose talents have you been using? This is the work that the Lord would have entered into and not stand in uncertainty. The Lord would have all His institutions open as the day, but not to unbelievers, for God forbids anything of this work. God's denominated people have a deep interest in the Sanitarium and have a right to know all his workings. The time has come for things to be made plain and clear. Dr. Kellogg has now a work to do. He cannot be acknowledged as a safe teacher for our people. He has given heed to seducing spirits.

Shall our people have an influence exercised in various churches to draw men and women to Battle Creek? I have had the case opened before me so distinctly that I saw from the light given there is not to be a drawing of people to Battle Creek. Dr. Kellogg. needs a most thorough conversion himself. He is not fit to control. The larger the number drawn and centered in Battle Creek, the more will a demoralizing influence come in, because Dr. Kellogg stands as supreme, and he has lost his balance. God has specified his appointed work as His physician, and by in engaging in the manufacture of food and commercial business, [for which] he has not been appointed by God, he has put his neck under a yoke God has not asked him to wear, and he will meet with loss.

My brother in Christ Jesus, I speak now to you and the medical fraternity. Keep your integrity. Let there be no entering into any species of devising to rob the cause of God of any facilities that is its due [so that you may have means] to open new fields and engage in an aggressive work that is not after the Lord's order. I was referred to the institution in Mexico. There is something from the beginning of its establishment that is not after the Lord's order. Yet that institution has been brought before the world in a false light, as doing a great thing, a great work. This has been misrepresented.

I say to Bro. Arthur, Let not any man sway your mind to do an unjust action. This will be in a singular manner urged upon you by Dr. Kellogg and his special associates. I saw him bending

over books with you, and evil angels were at work through him, for he is not true and to be relied upon. For your soul's sake, Judge Arthur, do not allow complications that need not be to make an intricate case more intricate. Dr. Kellogg has taken on himself to patent right the Lord's goods to be under his control, and the Lord has been greatly dishonored in this action.

Now, if this Sanitarium has become entangled as it is because Dr. Kellogg has not been a faithful, wise steward, then let not the cause of God suffer at this time. All the time that has been diverted from the true issues is time lost. Warning after warning has been given to Dr. Kellogg to unload, to give himself to the legitimate work he should do. To fasten himself to an apparently endless car and flourish about like a man who has lost his mind does no good to the cause of God, nor will it make error or injustice truth and righteousness. I had many things presented to me that were not revealing the truth but raising a false flag of colors.

The Lord is not pleased to have all His institutions under the doctor's control; he has defects in character. God's cause is not to be left strengthless, moneyless, and now His Sanitarium crippled. Unfair means will be resorted to to get away from the true issue. Now, my brother, this institution was mismanaged by Bro. Dan Jones. He was not in a condition to manage himself in any institution, and his spirit and his character of work the Lord will not approve in any man. If Dr. Kellogg is blinding your judgment, because it is Dr. Kellogg, God calls upon you to stand in your integrity if it cost you your life. Men have been bought and sold in many such transactions of trade with men who were buying and selling land. These real estate agencies the Lord has opened before me, and there is a long list of false dealing and money taken from men and women. They have been made poor by the transactions, and the Lord has shown me case after case who have ruined their own souls by these transactions. From the light given me their education in this line has so much unfair dealing, falsehood, and robbery that anyone who claims to be a church member is first to renounce this kind of business of speculation and causing so much suffering to human beings. They are not to be placed in church membership.

Some have been placed in leading positions in the church who have received an education that was continually unfitting them to enter that city whose builder and maker is God. The medical fraternity, I have seen, was sick and needed a physician higher than any earthly skill can furnish to heal them of their wrong transactions. The record book in heaven will tell every transaction. I now, as God's servant, tell you to break up your relationship with Dr. Kellogg. If possible, take your wife and family and move to California. But do not sell your soul to do an unfair action. All connected with that sanitarium in Mexico is wrapped up in papers that no one will want to bring to light; and there are many such things that have been done that God has condemned. Read Micah 6. This chapter testifies the mind of God. I shall only warn you to be guarded. If you have placed things in an uncertain light to do injustice to one soul, the Lord Jesus says, "Ye have done it unto Me in the person of my saints." [See Matthew 25:40, 45.] We are now brought into terrible perplexities. Sanitarium after sanitarium has become loaded down with debts. Shall these institutions [be] tied up with the commercial work brought in so largely of the food enterprise? God did not place this upon Dr. Kellogg, and his mixing in this matter has been a mistake. His work, the Lord had signified, was to act as His physician. As a physician he was not to embrace such commercial

business. The Lord is not honored or glorified. The Holy Spirit of God is misrepresented, and I am so sorry. May the Lord God reveal Himself and place His stamp so definitely upon that which is right that Dr. [Kellogg] will come to his senses is my prayer.

A scene in Battle Creek was presented before me. W. C. White was being interviewed. Dr. Kellogg and some of his associated physicians were present. I have had some things presented before me that have been Dr. Kellogg's way but not God's way. Dr. Kellogg has done much to present many things before the minds of the medical fraternity in the spurious light he views them. He keeps talking, talking to his associates, reining their minds up to certain ideas and certain things he wishes them to consent to carry; he makes his associates believe he is right when through his own course of action he would bring disaster to the cause of God. Angels true to their duty were in the company, and evil angels were also present. There was a voice of dissent that could not harmonize with the sentiments and principles that were outlined to be carried.

One who has authority was represented as standing apart, and solemn words were spoken, "If ye love me, show that love by keeping my commandments. And I will pray the Father and He will give you another Comforter, that He may abide with you forever. You will decide yourself, by your own course of action, if you will be placed on vantage ground, but you are now on false ground. As a party you are sustaining yourselves with theories that closed the gates of heaven against the rebellious, [acting] as though you were in the narrow road and passing through the strait gate that I have traveled before you. You are not there. When you are in the narrow road cast up for the ransomed of the Lord to walk in, the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him, [will come]. But all who keep my commandments know Him, for He dwelleth with you and shall be in you. And I will not leave you Comfortless. I will come to you, because you walk in obedience. Come out from the world and be separate. In bringing yourselves into harmony with the world you, even this company, have divorced yourselves from Me and agreed to take the side of the world in methods of dealing in temporal and in religious things. You cannot possibly expect the world, who have not a connection with God, will have correct judgment in regard to their own duty or in regard to the duty of any human being. Those who love My commandments understand their obligations, hopes, faith, and privileges."

Lt 406, 1904

Magan, P. T.; Sutherland, E. A.

Circa 1904

My Brethren Magan and Sutherland,

I have some things to say. There is something you will have to learn. All your methods in manner of education need not be stereotyped and given to teachers in Berrien Springs. All minds, Brother Sutherland, are not cast in the same mould. Should another attempt to do just as [you] try to do, they would make a failure. Unless you broaden, my brother, and give other

teachers just as good a chance to act their own convictions as to your manner of teaching, you will wear out minds by keeping them too long upon special lessons. The mind must be relieved. Your mind may be able to exhaust the matter by being confined to specialties.

When you shall leave Berrien Springs, students will come under teachers just as intelligent and thoroughly prepared to do their work, but they are not to adopt your methods. In some things your specialties will need to be changed. Your mind worked in a certain line and theirs are not adapted to work in that line. They would make a failure. Let the Lord work in His way. It is not these special routines, this exact manner, that will make a success. There are varied minds and special methods of study. The mind cannot and should not be kept on a routine of precision. One method of study is not the best for all minds. One mind can adapt itself to a certain line, another to [a different] line.

I cannot now recommend your precise studies be marked out, [what] to you is very marked out, considered superior. That should not be, must not be, outlined for the teachers who are left at Berrien Springs to take in. The teachers in the school should not receive the idea that they must, in teaching, carry out your plan. They have their methods. When I have specified that the work in schools is to be left with the teachers who have experience as well as yourself, you are not to dictate to them that they shall follow your precise line, for it may be you are the one who will have to change. We must not line out how another teacher may do his work.

If Bro. Haughey carries the responsibilities of the school, he must have freedom to work the school according to his own intelligent judgment, seeking wisdom of God. You will have to guard yourself in this respect to give others an opportunity to be worked by the Holy Spirit of God. The more any man is taught by the Holy Spirit the nearer he approaches to perfection and the growth of Christian character. The more constantly the human agent seeks wisdom of God, the more he beholds [God] from the Word, [the more] does he become changed into His image, and his own ideas become conformed to the likeness of Christ.

I never, never can be inclined to have any human agent step in the path Dr. Kellogg has taken—which some are ever inclined to take—that all his plans are to be the only perfect plan. This is a very great mistake. Every soul has an individuality of his own. Unless every human agency carries himself with decided watchfulness and prayer and full conformity to the will and ways of God, there will be, as there has been, great mistakes made, and walking in darkness and sorrow. We have too narrow a conception of the grace of God that bringeth salvation. There is an education Christ gives to all who will follow on to know the Lord.

Everyone who submits his will and his way and wears the yoke presented by Christ will understand His words, “Take My yoke upon you and learn of Me.” More freedom is theirs. “Take my yoke upon you,” saith Christ, “and learn of me, and ye shall find rest to your soul.” [Matthew 11:29.] I believe that God will give you His grace. It is your privilege, brethren, and your positive duty, to look to Christ. He is your Teacher and is just as willing to teach you if you ask Him, or to teach another to teach you. Only look and live. Drink in the display of His grace, His loveliness and sufficiency. Make all things bright and joyous. We want to take

hold with you. We are to be a strength and support to each other. All individuals have not the same precise methods.

Lt 407, 1904

Hiserman, Brother

Circa 1904

My young Brother Hiserman,

I have an interest in your present and future character building. I have not asked any person in regard to your past course of action, for it has not been right and you have been easily led into wrong habits. I feel deeply grieved as I see you and many other youths so indifferent in regard to the Lord God of heaven's requirements, for He will judge every soul according to their obedience or disobedience to His requirements.

I have an interest that you shall have a chance to redeem yourself. The work in which you are engaged is placing you under temptation continually and if you choose to now have a different showing, you will have a chance, if I can provide it for you. I am so very much grieved at heart that you should give the enemy a chance to spoil your influence. A young man's character building is of greatest consequence to him. Whatever other young men do, you are not to practice their defects of character. You have a God to serve, a God to glorify and honor.

The Lord Jesus has given His life for you that you shall have the help—all you can require—to walk in the way of the Lord's choosing. Now you have grieved your Saviour, dishonored God, and in this denied your Saviour, but if you are fully determined in the strength of the Lord to make another trial and press your way through the evils that are sure to be presented to you by the devil, as he presented to sinless Adam in Eden, you can and must be able to resist on every point. The truth must be in your heart and purifying your mind. You [must] be prepared to resist the devil and he will flee from you.

Read Exodus 19:1-8. Here the Lord calls to the armies of Israel to recall their leaving Egypt. “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.” [Exodus 19:4.] While the Egyptians pursued them to overcome them and bring them back into bondage, the Lord destroyed every soul of the Egyptian host. Pharaoh and his army and chariots were hurled in the sea, but He made a path through the Red Sea for the children of Israel to pass over. They had been on their journey only three months, and the Lord's promise comes down along the line to our time.

God gives to Moses the message to give to that large number of above a million people: “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. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all [these words which] the Lord commanded him. And all the people answered

together, and said, All that the Lord hath spoken we will do. And Moses returned the words unto the Lord.” [Exodus 19:5-8.] This is the great charter the Lord made with Israel. This is the very covenant God hath made with every soul.

Lt 408, 1904

Brethren who shall assemble in Kansas

St. Helena Sanitarium, California

February 21, 1904

Dear Brethren who shall assemble in Kansas,

I have awakened at half-past eleven o'clock and tried to sleep but cannot. There are many things that are presented to me. The Lord has a message for me to bear to Wisconsin, Minnesota, Kansas City, and to Nebraska and Iowa. We have a great work before us, and these States need to be worked by the Spirit of God as they have not been in many years to meet the situation that exists in many of their churches. The Lord has given you already more than your faith and your heritage and your works have warranted you to receive. Words were spoken, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [John 15:8.] The profession is nothing unless the fruit appears. The Lord calls upon all who have been on the background to come up now, bearing in mind that we have received messages from God according to His Word. “Stand on the foundation.”

Lt 409, 1904

Lacey, Nora

National City Sanitarium, San Diego, California

November 23, 1904

Dear Sister Nora [Lacey],

I feel quite anxious to hear from you. I thought we should see Sister Gray and her two sons about this time. I had a talk with Sister Simpson, but she seems to be so full of business that I could only get a few minutes with her. She expressed herself quite freely that she would be pleased to have you take hold right where you left off, but I had no other opportunity for a word [with her] and I shall venture to write to you.

I have not mingled with the family since one week ago last Sunday. I had a letter partly written to you, but the several colds I had contracted in Omaha while speaking under the tent were coming on strong. When we left for College View, there again they did not give us an opportunity to ride until one cold, windy morning, and then I was chilled through and immediately commenced the difficulty of coughing and raising [phlegm]. If I could have rested then, [I] might have broken it up, but after laboring hard in Battle Creek then I spoke in Fresno. Once there, we stopped off at Hanford. Riding back after speaking was fixing me for

this cold.

I was solicited to speak under the tent where Brother Simpson was laboring Sabbath. The Lord sustained me. I spoke to about twelve hundred people [who were] deeply interested. Seventy-five dollars was raised for Huntsville necessities. Then, on Sunday, a large congregation assembled. After speaking upon the subject, the proposition was made to pass around the hat for another trial. I know quite a number of outsiders contributed. Then a colored lady, well-dressed, presented a twenty-dollar bill to be changed and she put in five, so that we had in all one hundred and forty-five dollars. I thought this was doing nobly, for they had just made first payment on the sanitarium, and an addition had to be put up for the bathrooms running up three stories. I expect some begrudged the collection, but I knew the necessities of the case; therefore, I was glad, knowing their deep poverty in Huntsville.

Why, they must have almost everything. They have land, one good house, and the school buildings, is all. I hope the hearts of the people in every place are open to give liberally, for my heart ached for them. A house to be built for orphan children, and a sanitarium—small in dimensions—should be provided for every school, and Huntsville comes first. Then there is to be a sanitarium for the colored people near Nashville. Means have come in so slowly that it seems as if the work was becoming palsied.

Oh, how little do many understand that if the gospel message goes to the world sacrificing is to be done on every hand. Who was He who made the infinite sacrifice for the human race? Who was He who left the royal ministration, laid off the royal crown, laid aside His royal robe, and clothed His divinity with humanity that humanity might touch the humanity of Christ, and by this infinite condescension humanity might become partakers of His divine nature, “having escaped the corruption that is the world through lust” [2 Peter 1:4]?

The tide of divine love flowing forth from the heart of God to our world found its rest and channel through Christ. Thus was opened a course, a channel, through which His divine love should flow. His sufferings, His death in our stead, flowed forth with unabated strength to reach His people, carrying away all their sins, shedding its cleansing streams abroad in hearts opened to receive it, thus giving a realizing sense of God's love for sinners to draw them to Christ. “That the love wherewith thou hast loved me may be in them, and I in them” [John 17:26].

But I just now stop my scribbling. I felt I must write you a line and ask you in regard to Dr. Simpson's proposition.

Love to you, dear child.