

Ellen G. White 1905 Letters 201-368

Lt 201, 1905

Officers of the Southern Missionary Society

“Elmshaven,” St. Helena, California

July 17, 1905

The Morning Star

To the officers of the Southern Missionary Society

Dear Brethren,—

The steamer Morning Star has been a blessing in its past experience. This was the light given me when I was in Vicksburg. From a letter to Edson, dated September 9, 1902, I extract the following:

“In answer to your question as to whether it would be well to fit up your steamer Morning Star to be used for the conveyance of missionary workers to places that otherwise they could not reach, I will say that I have been shown how, when you first went to the southern field, you used this boat as your home and as a place on which to receive those interested in the truth. The novelty of the idea excited curiosity, and many came to see and hear. I know that, through the agency of this boat, places have been reached where till then the light of truth had never shone—places represented to me as ‘the hedges.’ [Luke 14:23.] The Morning Star has been instrumental in sowing the seeds of truth in many hearts, and there are those who have first seen the light of truth while on this boat. On it angel feet have trodden.

“Yet I would have you consider the dangers as well as the advantages of this line of work. The greatest caution will need to be exercised by all who enter the southern field. They must not trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. Unless men of extreme caution are chosen as leaders and burden-bearers, men who trust in the Lord, knowing that they will be kept by His power, the efforts of the workers will be in vain. The brethren are to consider these things and then move forward in faith.

“One thing I urge upon you: the necessity of counseling with your brethren. There are those who will feel that anything you may have to do with boats is a snare; but, my son, if there is a class of people in out-of-the-way places who can be reached only by means of boats, talk the matter over with your brethren. Pray earnestly in regard to it, and the Spirit of God will point

out the way. I see no reason why a boat should not be utilized in bringing to those in darkness the light of Him who is 'the bright and morning Star.' [Revelation 22:16.]

"As a people we have so often been reprov'd for doing so little, that we should not hinder with discouragement any reasonable effort to extend the influence of the truth. Be careful that the enterprise you speak of does not cripple other lines of work. Follow the convictions of the Spirit of God in harmony with your brethren. Watch unto prayer, and then commit the keeping of your soul to God as unto a faithful Creator. He will keep that which is committed to His trust. Look to Jesus. The enemy will seek to spoil your life, but trust in the Lord. Draw nigh to Him, and He will draw nigh to you.

"The Lord God of heaven is constantly at work for us. His angels minister to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us, when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, 'The meek will He guide in judgment; and the meek will He teach His way.' [Psalm 25:9.] We must never allow human ideas and natural inclinations to gain the supremacy."

From the many remarkable and interesting experiences that Edson and his associates have had on The Morning Star and because of the part it has acted in an important and blessed work, Edson has regarded it as different from an ordinary piece of property, and so have I.

I have hoped that the way would open for it to be used again in a similar work. This I have expressed to Edson several times. But never have I received instruction regarding it that would lead me to putting it into the work contrary to the judgment of those who know the field and who can see whether the use of the steamer would be a real help or, on account of the expense of maintenance, would become a burden.

Many enterprises which promise good results have to wait when means is scarce. At such times we must choose those lines of work where small expenditures will accomplish much.

And there are many enterprises which the Lord will open the way for, and especially bless, when the laborers counsel together and are of one heart and one mind, which cannot be thus blessed when there is not that unity.

When in the work in the South there is such a shortage of means on every hand, and when money is so much needed to advance the work in many important lines in Nashville, I could not urge the use of the steamer, if it will cost more than other plans of effective labor.

I am confident that Edson believes that a good work can be done in places along the river with the steamer. But he is not able to carry this work alone; and if those upon whom rests the

burden of the work in that field do not see light in using the steamer, he should not try to force the matter upon them.

If the steamer is to be a consumer and not a producer, if it is to be a constant bill of expense, it would better be sold.

I spoke advisedly when I said that the Lord had made the Morning Star a means of bringing souls to the knowledge of the truth. From the light given me when I was at Vicksburg, I considered that the boat had been preserved of God to do a similar work in the future. I expected that the boat would do a similar work in other places, under the care of judicious workers. But it has done no such work for years. When it sank, I said, This is a lesson for our instruction.

Edson is correct in saying that I encouraged him to think that the steamer might do a work similar to that which it had done in the past, in reaching with the truth people who could not otherwise be reached. I did really expect, not from any definite instruction given me, but from what I had seen of the work of the steamer in the past, that the Lord would still use it. I had respect for the boat; for I have traced the providence of God in the work done on it in the past. I knew that there were many places where the same work might be done. This presentation was given me when I was at Vicksburg. But time has passed, and no such work has been done, and the boat has proved to be only a bill of expense. Considering these conditions, it may be best to set it aside. This is a matter that the brethren must decide in council.

Edson should not allow the steamer to continue to absorb his means, while he is by this forced to borrow money from those who dislike to refuse him. It would be much better for him to use his time and means and energy in getting out much-needed books and thus be freeing himself from debt.

My brethren, counsel together. Study and pray, and work for unity, and the Lord will give you light.

Lt 203, 1905

Kress, Brother and Sister [D. H.]

“Elmshaven,” St. Helena, California

July 18, 1905

Dear Brother and Sister Kress,—

I have just read again your letter of April 25, 1905, and will try to write something in reply. I shall not be able to write a long letter; for the mail goes at noon today.

I wish to say that I do not see any objections to securing the buildings mentioned. The light given me is that buildings suitable for our work will be offered to us at a price far below their cost, making it possible for us to secure them. This has been the case in our experience in establishing sanitarium work in Southern California, and it will be the case in other countries. Advantage should be taken of these opportunities to establish and extend gospel medical missionary work; for time is short, and we must sow the seeds of health reform principles.

When an opportunity presents itself to purchase at a low price buildings in which our work may be carried on, let us take advantage of these opportunities. Had this been done by the leaders of the medical work in Battle Creek, there would now be many, many plants in our cities in America, cities that have not yet been enlightened by the truth upon health reform. Therefore forbid not those who desire to extend medical missionary work in some other part of Australia. Adelaide is a long way from Sydney. A sanitarium there would not interfere with the work of Wahroonga Sanitarium. There should be sanitariums near all our large cities. Advantage should be taken of the opportunities to purchase buildings in favorable locations, that the standard of truth may be planted in many places.

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and the byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. They are to be taught what is meant by eating the flesh and drinking the blood of the Son of God. Said Christ, "The words that I speak unto you, they are spirit and they are life." [John 6:63.]

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sinsick souls the leaves of the tree of life, which will restore to them peace and hope and faith in Christ Jesus. Forbid not those who have a desire to extend this work. Let the light shine forth. All worthy health productions will create an interest in health reform. Forbid them not. The Lord would have all opportunities to extend the work taken advantage of.

There should be a sanitarium near Melbourne, if there were those to manage such an institution who could carry it forward solidly. Brother Semmens has had an experience in medical missionary work, and he can carry the work forward in Adelaide, if he seeks counsel of God. There certainly should be a sanitarium near Adelaide. I shall encourage this; for it is God's plan. By means of such an institution, hundreds would become enlightened in regard to present truth. We need to give all the publicity we possibly can to the work God desires to have done. The seeds of truth are to be sown beside all waters. Let the Lord's work go forward. Let the medical missionary and the education work go forward. I am sure that this is our great lack—earnest, devoted, intelligent, capable workers.

In every large city there should be a representation of true medical missionary work. The principles of genuine health reform are to be brought out in clear lines in our health publications and in lectures delivered to the patients in our sanitariums. In every city there are men and women who would go to a sanitarium were it near at hand, who would not be able to go to one a long way off. There are many who will be convicted and converted who now appear indifferent. I look at this matter in a very decided light.

Let many now ask, "Lord, what wilt Thou have me to do?" [Acts 9:6.] It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions. God invests with holy dignity those who go forth in His power to heal the sick. Let the light shine forth farther and still farther, in every place to which it is possible to obtain entrance. Satan will make the work as difficult as possible, but divine power will attend all true-hearted workers. Guided by our heavenly Father's hand, let us go forward, improving every opportunity to extend the work of God.

We shall have to labor under difficulties; but because of this, let not our zeal flag. The Bible does not acknowledge a believer who is idle, however high his profession may be. There will be employment in heaven. The redeemed state is not one of idle repose. There remaineth therefore a rest to the people of God, but it is a rest found in loving service. Some among the redeemed will have laid hold of Christ in the last hours of life, and in heaven instruction will be given to these, who, when they died, did not understand perfectly the plan of salvation. Christ will lead the redeemed one beside the river of life and will open to them that which while on this earth they could not understand.

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; ... and they shall see His face; and His name shall be in their foreheads." [Revelation 22:1-4.]

Thank God, thank God! Let us improve every opportunity to reach poor, suffering, sinsick souls with the message of salvation. Let the precious light of truth be shed abroad.

Lt 205, 1905

Evans, I. H.; Washburn, J. S.

"Elmshaven," St. Helena, California

July 19, 1905

Elders I. H. Evans and J. S. Washburn

Dear Brethren,—

I am very grateful to God that the one-hundred-thousand-dollar fund has been made up and that we have had the privilege of seeing the substantial and appropriate school buildings that have been erected at Takoma Park.

Near the close of the General Conference, in the night season, many matters relating to the work in Washington and in Nashville were opened before me. We seemed to be in a council meeting. Elder Haskell, Elder Butler, and several others were talking together. Elder Haskell was telling of the opportunity that had come to them to purchase in Nashville a good church building in an excellent location. He said that five thousand dollars was asked for this church building and that the people in Nashville and the surrounding vicinity could not raise the money.

The question was asked, "Has the full amount of the Washington Fund been raised?" The answer was, "Yes, it has, and several thousand dollars overflow has come in." A prayer and praise service was held. After the meeting a piece of paper was placed in the hands of Elder Haskell. Unfolding it, he read, "This is to signify that we deem it to be the wise and Christian part to act toward our brethren in Nashville to place the first five thousand dollars surplus that has come into Washington in the hands of these faithful servants of God, that they may secure the house of worship in Nashville, which they greatly need. We deem that it is but loving our neighbor as ourselves to make this transfer of means to a place where at this time there is so great a necessity."

After seeing this representation, I awoke, and I fully expected that the matter would take place as it had been represented to me. When Elder Haskell was telling me of the perplexity that they were in to carry forward the southern work, I said, "Have faith in God. You will carry from this meeting the five thousand dollars needed for the purchase of the church."

I wrote a few lines to Elder Daniells, suggesting that this be done; but Willie did not see that the matter could be carried through thus, because Elder Daniells and others were at that time very much discouraged in regard to the condition of things in Battle Creek. So I told him that he need not deliver the note.

But I could not rest. I was disturbed and could not find peace of mind. I was instructed that I had a message to bear to our leading brethren: to Elder Daniells, Elder Prescott, Elder Washburn, and Elder Evans. I was instructed that I must present before them the self-denying

labors of Elders Haskell and Butler, and say, "Beware what impress you leave upon the minds of these tried servants of God, whose influence is of the highest value. They have known the truth from the earliest period of our work and have sacrificed for the truth's sake."

Moreover, I was instructed that I must call attention to the history of our first work among the people, when these aged pioneers were men of earnest, enduring action. These men have their work to do, an important work. Even in their age their testimony and their endeavors bear witness that the wheels of providence are not constructed to stand still or to move backward. In their labor is their happiness. It is not work that wears men out, but sadness, anxiety, and worry. If Elder Haskell and Elder Butler break down, it will be because of the heavy perplexity that has come upon them in trying, without sufficient means or helpers, to accomplish the urgent work before them in the southern field.

The great Medical Missionary, who has purchased men with the price of His own blood, knows what it is to work under discouragement and perplexity. He has carried many burdens, and His untiring labors made Him very weary.

Christ was the mighty healer. Of Him we read, "And Jesus went about all Galilee, preaching in their synagogues, and teaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." [Matthew 4:23.] His method of labor is our example of the way in which we are to work. Our missionary efforts are not to be confined to a few centers. In all the world we are to preach the gospel of the kingdom.

Elder Butler and Elder Haskell are to be given the assistance and the advantages that will make their efforts successful. They are to be sustained in their labors. The Lord would have those of His people, who are willing to give of their means for the advancement of His work, now turn their attention to the work in the South, and especially just now to Nashville. Twenty times as much could have been accomplished in the South as has been accomplished had the sanitarium work been built up and had the necessary schools been established.

The Lord's tried servants in Nashville are becoming worn out and disappointed. Few realize the value of these staunch, old soldiers. Sometimes they are not given the credit due them. These pioneers in the work are to bear the message given by John:

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

These matters are fresh in my mind; for they have been revived and repeated since last Sabbath evening. In this letter I can give only a jot of the history of the self-denial and sacrifice with which the work was carried forward in the beginning, and how earnestly the laborers worked to meet emergencies. Elder Haskell has labored unselfishly and untiringly to raise money for the General Conference and for the Review and Herald and other institutions. His persevering, self-sacrificing zeal carried him long distances through the heat of summer and the cold of winter. On one occasion he drove a long distance in the winter in Minnesota. I think it was then that he froze his hands, causing himself great suffering, but he got the money that was needed. Though weary and worn, he had no thought of laying down the armor, but fought his way through every difficulty.

I want our brethren to read the first four verses of the first chapter of First Thessalonians, and to enter into the spirit of the writer: “We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father; knowing, brethren beloved, your election of God.”

Of Elder Haskell and Elder Butler, God says, I will guide them. I will put My grace in their hearts. Because they have not been turned away from the truth to give heed to seducing spirits, but have stood firm, declaring the message given them, they are to be highly esteemed. They will not exchange the faith that they have boldly and fervently proclaimed for another doctrine, which is not true.

I am glad that these men are still able to do solid, substantial work. They must have greater encouragement in point of financial assistance in their work in the southern field. Their efforts have brought many souls into the truth, and they must not be left to wear out their souls in discouragement. The southern field is a very hard, needy field and must have assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this most needy field.

Over and over again the light has been given that a special work is to be done also in Huntsville. Men who are rooted and grounded in the truth in all its bearings are to be placed in charge of

that work. A beginning has been made on an orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people.

A small sanitarium should also be established in connection with the Huntsville school. The sanitarium building should not be of a shoddy character, neither should it be narrow and contracted. It should be build substantially, and there should be in it room for the physician and nurses to carry on the work of healing the sick and giving patients and students an education in regard to the right principles of living.

I now make a call that means shall be sent direct to Nashville, that the fruit of the gospel in good works may appear. The work there is to be supervised by men who understand what needs to be done and who have learned how to economize.

The work in the South must now receive attention. It has stood in an unfinished condition long enough. I now expect that the necessities of this work will be seen and understood, and that our people everywhere will be encouraged to send donations great and small to Nashville. The workers there have waited patiently until the Washington Fund should be made up. This fund has been made up, and help should now be given to Nashville to carry forward the work that must be accomplished.

Lt 207, 1905

General Conference Committee

"Elmshaven," St. Helena, California

July 20, 1905

To the General Conference Committee

Dear Brethren,—

During the time that I was in Washington the Lord was working upon my mind in the night season. Light was given me while I was there that the first five thousand dollars of the overflow above the one hundred thousand dollars sent in for the work in Washington was due to the southern field, and that it ought to be appropriated to the present, urgent needs of the work in Nashville. More than that amount, which would otherwise have gone to Nashville, has gone to Washington, because of our appeals to give the Washington work our first attention.

I know that one thousand dollars was loaned to the brethren in Nashville to make the first payment on the church building. But I am instructed that the Lord would have been pleased

had five thousand dollars been offered them instead of one thousand. The workers in Nashville need encouragement that they have never received. The way in which the work there has been treated by some has made wounds that should now be healed. The Lord will not vindicate one vestige of selfishness. He calls upon men to act under His supervision.

The work in Washington is important and essential, and great efforts have been made to call the attention of our people to that field. But now the Lord would have us consider the work in the South. These matters have been presented to me in such a way that I see my duty clearly. In the name of the Lord, I, as His messenger, call upon the leaders of the people in His cause to do the works of righteousness. The souls of the people in Nashville are just as precious in God's sight as the souls of the people in Washington. The light of truth is to shine forth as brightly from Nashville as from Washington. The necessity at Nashville at the present time is far greater than it is at Washington.

Right is right. Justice must be shown to the southern field. God sees a selfishness working for the mastery that must be overcome. Five thousand dollars should be appropriated to the work in Nashville. This question was asked, "Is it not just as essential that the work in Nashville shall make a proper showing, as the work in Washington?" I must be faithful to my work as God's messenger; therefore I bear the message, Make up a fund of five thousand dollars, and send it to the brethren in Nashville. God is a God of love and equity.

If we expect the Lord to work with us and for us as His people, if we expect Him to reveal His light and power to us in these last days, we must work in accordance with the mind and will, the mercy and compassion, of the Lord God of Israel, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The Lord calls upon those at the head of His work to send the first of the overflow that has come in on the Washington Fund to the work in Nashville; for the work there, which is as essential as the work in Washington, is in need of assistance. The Lord's servants who are laboring there should receive encouragement.

I am bidden to say that selfishness and any form of injustice must not find a place in our work. Let our brethren repent before the Lord for any selfishness that has come in toward the work in the southern states. This matter has been presented to me three times, and I was instructed that five thousand dollars ought to have been placed in Elder Haskell's hands before he left the conference ground.

"All ye are brethren." [Matthew 23:8.] When the lawyer came to Christ with the question, "What shall I do that I may inherit eternal life?" the Saviour laid upon the inquirer the burden of answering. "What is written in the law? how readest thou?" He asked. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live." [Luke 10:25-28.]

The lawyer, willing to justify his neglect, said to Jesus, "And who is my neighbor?" [Verse 29.]

In answer Christ told the incident of the man passing from Jerusalem to Jericho, who was attacked by robbers and left by the wayside wounded and in a dying condition. A priest and a Levite passed by that way, but both, unwilling to help the sufferer, "passed by on the other side." [Verses 30-32.]

A Samaritan, coming that way, saw him; and going to him, put him on his own beast, and took him to an inn, and took care of him. On taking his departure, "he took out two pence, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." [Verses 33-35.]

"Which now of these three," said Christ, "thinkest thou was neighbor to him that fell among thieves?" The voices of others united with the lawyer in answering, "He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Verses 36, 37.]

Over and over again I am bidden to urge upon your attention the necessities of the work in Nashville. The Lord has specified what should be done there. A grand work has been started, and it should by all means be sustained. It must not be hindered by neglect, but is to go forward in straight, clear lines. Brother Butler, Brother Haskell, and his wife are laboring hard and earnestly and are wrestling with many difficulties, and they must be given assistance. Souls in Nashville are as precious as souls in Washington. The conditions in Nashville make the work of the laborer doubly hard. If those in other parts of the field who have been highly favored by God do not awake to the true situation, the Lord will visit them for their indifference.

Brethren Sutherland and Magan have been trying to advance in their school work, but while the means were flowing into Washington, they were exhorted to patience. They have made as much headway as possible.

Recently a beautiful sanitarium site of thirty-five acres was chosen not far from Nashville. On this site a sanitarium building must be put up soon. For a long time Dr. Hayward and his co-workers have been struggling on in the face of many difficulties. They must now be helped.

I give this instruction to you as God has given it to me as His appointed messenger. Last Sabbath night I did not sleep at all through the entire night. So heavily were matters pressed upon my mind that I could only cry unto God, praying Him to set this matter in its true light before the men bearing responsibilities in Washington.

The Lord calls for a conversion to take place in the hearts of the leading men who are connected with His work in every line, that the Spirit of Christ may come in and that no selfishness, envy, or jealousy may be seen. The real Christian is described by Paul as one who is zealous of good works. The great apostle gives the charge:

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men, for we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, but the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified through His grace, we should be made heirs according to the hope of eternal life.

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, but avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.” [Titus 3:1-9.]

I hope that Brother Baird will continue his connection with the work. He needs to open his heart to encourage the young men with whom he works. He should not expect that they will show the perfection of full-grown men. He must not speak unadvised words. He is to take the young men and give them kind, faithful instruction and training. I pray that the holy oil of the two olive branches may be poured upon his heart and received by his mind, that he may do acceptable work for God. May it be seen that Jesus is abiding in his heart and life. Then he can be a wise counsellor and a correct adviser. He is to represent Christ in all that he says and does, remembering that those with whom he is brought in connection are the Saviour's blood-bought heritage. He is to remember that it will mean much to those with whom he associates whether or not he reveals the meekness of Christ in words and demeanor. Let the oil of grace smooth his words and the tones of his voice. Then the education that he gives the young men will be a power for good.

All who are connected with the work in Washington are ever to give a true representation of Jesus Christ. Through them His kindness, His sympathy, His goodness is to be revealed. The Lord does not desire us to give sharp, abrupt rebukes, even if mistakes are made. These mistakes can be cured without sharp rebuke. The Lord desires all that is done on the land and on the buildings to be done in His way. Let not wrong impressions be made on the minds of the workers. “He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous

mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [Luke 16:10-12.]

"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. And the Pharisees also, who were covetous, heard all these things, and they derided Him. And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached; and every man presseth into it. And it is easier for heaven and earth to pass than for one tittle of the law to fail." [Verses 13-17.]

O that we all may bear these things in mind and remember that the instruction given by Christ is for every one to read and believe and obey.

Lt 208, 1905

Hare, Brother and Sister [G. A.]

"Elmshaven," St. Helena, California

July 20, 1905

Dear Brother and Sister G. A. Hare,—

I left Washington so hastily that I hardly realized that I was really in the car and on my way home. During my journey I wrote many pages. My mind was clear and my trust in God firm.

It has been clearly opened before me that Sister Hare need not be an invalid. The idea that she should have a meat diet is a mistake. She should follow the advice given to the one whose appetite craves intoxicating liquor and discard flesh meat entirely. Her food should be as free as possible from butter. She should control the desire for objectionable articles of diet. After giving up these things, her appetite may fail for a time, but she will not die. After a little while she will learn that she can live on a diet free from a particle of flesh meat.

If she keeps on cherishing the delusion that she must have flesh meat, it will certainly cost her her life.

My sister, it will be worth a trial to find out in regard to this matter. I have been through the experience, and I know what it means. In many respects you need cleansing, purifying, sanctifying. Seek the Lord with heart and mind and soul. Climb the ladder of progress. You need to live on altogether different lines from those on which you have been living. You need to take a firm stand in favor of the principles of health reform. As you are now, you are unfitting

yourself by your own course of action for the work God has given you. Your life will be a failure unless you make a decided change. You should share your husband's burdens. You can do this nobly if you will place yourself in right relation to the principles of health reform. While you continue to cherish your present habits, there is no chance of your recovery to health.

You are creating a condition of things in your system that will spoil your usefulness. Unless you change, you will fall a victim to your unsanctified imagination.

Do not let your inclinations control you. Discard from your diet flesh meat and every other unwholesome article. Sign a pledge that you will entirely discard the use of flesh meat.

The quality of your blood is determined by the food. Let flesh meat alone; for it is injuring your health, exerting a damaging influence upon the life current. Pledge yourselves to a six-months' trial. You need the nourishment that may be obtained from plain, simple food.

I have had an experience in these things, and it is in view of the light given me by God that I say, Let flesh meat alone. Its use gives unnatural speed of action to the heart, which often takes the form of palpitation. When I used flesh meat, I had frequent fainting fits, and it became more and more difficult to revive me. When light was given me regarding this, I at once stopped using flesh meat. I had never enjoyed bread as an article of diet, but I was resolved to follow the instruction given. I discarded butter and lived chiefly on bread and fruit. I did not relish my food, but I did not go back; for the light given me was that animal food is a cause of disease.

The laws of health are to be obeyed. It is important that the digestive organs shall not be overtaxed. There are many who keep the stomach continually at work. It has not opportunity to recruit its strength, and the result must be digestive disorders.

There should be no eating between meals; and at least five hours should be allowed to elapse between the meals. Indigestion is the result of food taken into the stomach before the digestive organs have had time to dispose of the foregoing meal.

In regard to these things, you are off the track, and you have to suffer the consequence of your violation of nature's laws.

Three meals are sufficient, and two meals are better than three. For the past thirty years I have eaten only two meals a day. The dullness from which people suffer is often caused by overeating and by eating at irregular periods. Dyspepsia brings despondency, and one suffering from this disease, though he may profess to be a Christian, acts in an unchristlike manner.

Some claim that the inclination to eat is sufficient guide. But one may get into the habit of eating several times a day, yet this would not be best. Such a habit would produce disease, because the digestive organs would be overtaxed.

Practice health reform, and refuse to be turned aside from the right path. Do not faint away, but make your will power bring your appetite into subjection to a true purpose. You need not die; you can live. Have faith in God, brace up. If you could be on a farm, and live much out of doors, it would be good for you.

Sister Hare, I address you as a Christian, asking you to discard the use of flesh meat, not by degrees, but at once, with faith in God and a firm, determined purpose to do right.

How can you teach your patients to discard meat when you use it yourselves?

God gave Adam charge of the garden of Eden, to dress it and to keep it; and of the trees and herbs bearing seed, He said, "They shall be for meat." [Genesis 1:29.]

Afterward the eating of flesh meat was permitted as one of the consequences of the fall. Before the flood, no provision was made for the use of animal food.

I write this for your benefit. If you use flesh meat, how can you, as physicians, warn your patients against its injurious effects?

Sister Hare, when you use flesh meat as an article of diet, you run the risk of indulging appetite at the expense of brain, nerve, and muscle.

Show yourself a temperate woman and intelligent on the subject of health reform. Try going without flesh meat for six months, and see if a change for the better does not take place. I ask you to do this at once. Let your imagination be sanctified. Let your mind and conscience be awakened, your whole being aroused.

Guard yourself against giving yourself too much sympathy. Be heroic. Be determined to overcome perverted appetite. You must both be sanctified, body, soul, and spirit, and then you can do a good work. Do not let appetite become your master. If there is anyone who ought to reason from cause to effect, it is the physician.

Take hold of this matter religiously. I have done it and can recommend the experiment to others.

When human beings bring their physical powers into obedience to right principles, the Lord will do His part in their behalf; but He will not work a miracle to save you from the consequence of indulging perverted appetite.

Treat yourself as one whom Christ has bought with His own blood. I write the words that were spoken to you by One who has authority. Your life is to be an example of right doing to the members of your family and to those with whom you associate from day to day in your work.

The Lord calls upon you and your husband to communicate the truth. Your future well-being depends upon the course you follow. Sow the seeds of truth beside all waters. Advance in a knowledge of our Lord and Saviour Jesus Christ. You both need to be converted. Please read the first chapter of Second Peter. Remember that in order to gain the victory over evil, you must live on the plan of addition. Take a square, decided stand for the right. Watch unto prayer. Read every verse. I am instructed to call the attention of you both to this chapter. Brother and Sister Hare, neither of you has a correct religious experience, and the Lord has given me a message for you both. You need a genuine Christian experience. When the converting power of God comes upon you, you will both have much greater assurance and far more happiness. You need this experience in your home life. You need it in your work of training your children. Hold up the requirements of the Bible before your conscience, and seek the Lord for strength with which to obey them. Do not rest till you have obtained the faith that works by love and purifies the soul. Unify in your service to God.

Your eternal welfare depends on the course you pursue. Seek the Lord for His purifying grace.

This life is to be a fitting up for the future immortal life, the life that measures with the life of God. If we secure this life, we must on this earth lay hold of eternal realities.

The mighty power of God alone can enable you to overcome. I am bidden to call upon you to awake to your duty. If in this life you neglect to perfect a Christian character, you will lose life eternal. Set your minds on the conversion that you both need, and labor earnestly for the conversion of your children.

Lt 209, 1905

Haskell, S. N.

“Elmshaven,” St. Helena, California

July 21, 1905

Elder S. N. Haskell

My dear Brother,—

I am working with all my power for you in Nashville. But so many letters have come to us of late that we have not been able to get time to answer them all. The day before yesterday I wrote twenty-five pages. Besides this, I have had many perplexing questions to give advice upon.

I am sending you copies of several letters written to Edson. He himself has not yet had these letters. I wish you to find out how his matters stand and to do all you can to help him. The Lord

has a special work for Edson to do, if he will not overload himself with burdens and responsibilities.

I cannot venture to go to Nashville now, else I would certainly go. But I wish you to investigate Edson's case and do what you can to help him. But please keep the contents of these letters to yourself. Edson, I fear, is hurting himself. But I do not wish to give publicity to this matter, for others to get hold of it, and use it against Edson to destroy his future usefulness. Edson has spoken very freely to me in reference to the favorable change wrought in Brother Bollman, and he has great confidence in Brother Amadon. Please read these letters over to Brother Amadon first, and decide how the matter should be treated. I shall pray the Lord to guide you and to lead you to handle this matter in the way that will accomplish the most good. You understand the perils that will come to the work if Edson should say or do anything which would hurt himself and tend to weaken confidence in the testimonies of reproof and encouragement that God has given me for His people. I have spoken plainly and decidedly to Edson. I am very anxious that he shall not attempt to justify himself in a course of action that God does not approve. My message to him has been, Counsel with your brethren. A failure to heed this counsel has been the rock over which he has stumbled. His calculations regarding expenditures and their results are not always sound, and they lead him astray.

All this is a great burden to me. One night I did not sleep at all, and yet the next day, rising at one o'clock, I wrote twenty-five pages. I am cut to the heart when I think that my son gives occasion for disbelief in the testimonies that God has given me for his people, causing the confidence of some to be shaken. There are many who suppose that I sustain Edson in errors which harm the work and cause of God, whereas I have sent him reproof after reproof. How long I shall bear up under this burden, I do not know.

I have felt fearful that Edson's poring over his perplexities, disappointments, and troubles would unfit him for service. Unless he makes a decided change, his propensity to enlarge his work and to borrow money will at last prove the rock on which his vessel will be shipwrecked. The Lord has given him talent, but he is making that talent of little use to honor and glorify God. The Lord will not be with him unless he consecrates himself to God, body, soul, and spirit.

Just what you can do, I know not; but this I will suggest. First, read these communications to Brother Amadon, and pray and counsel together. Then you two read them to Edson, and help him to see that there is hope for him in a decided change of policy. Then, as soon as it can be arranged with his consent, lay the matter before Brethren Butler and Bollman.

I have feared that if I sent these testimonies to him direct, he would not be so apt to understand them, as if I were to send them through some one like yourself. You know how this is sometimes. I feel that his future usefulness, as well as his present good, hangs in the balance.

I now trust all these letters with you. I am confident that the Lord will adjust all difficulties. But there is one thing that should be understood: My testimony is that Edson should not be engaged in manufacturing business. So long as he is, he will not prosper. He is too free in the use of money. He does not always use it in the way that accomplishes the most good. It makes me sick at heart to be always cautioning him against this. It cuts into my soul.

A few words more. We are working diligently to prepare appeals for our papers in behalf of the work in Nashville and other places in the South. These appeals would have been prepared before, but many letters have come demanding an immediate answer; and I could not carry the whole load at once. But the articles in behalf of your work will be sent in time. Be of good courage. The Lord understands.

Lt 211, 1905

White, J. E.

“Elmshaven,” St. Helena, California

July 22, 1905

My dear son Edson,—

I have written you some things sorrowfully. I dare not confide these things to you alone, but have sent them to Elder Haskell to be read to you. There are many who suppose that I sustain you in things that are not right. It would be doing an injustice to them and to you for me to keep back the warnings that I have received for you; therefore, though I feel more sad at heart than I can tell you, I dare not withhold these things from you.

You have proposed that a colored training school be started on your property at North Nashville and that Elder Rogers be placed in charge of it. I beseech you not to enter into any more plans that require means. I beg of you to stop where you are before another dollar is invested.

“Know ye not that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway.” [1 Corinthians 9:24-27.]

I am constantly holding up the necessity of every man doing his best as a Christian, training himself to realize the growth, the expansion, the nobility of character which it is possible for us to have.

Men are to be laborers together with Christ, but unless they strive most earnestly, unless they constantly behold Christ, they are in danger of not holding the beginning of their confidence firm unto the end. You have a work to do, but if you continue to load yourself down with perplexities, you will become unable to give the trumpet a certain sound. The Lord is looking upon us to see what we have made of ourselves, to see whether He can enrich us with His grace.

In all that we do, we are to sustain a Christlike relation to one another. We are to blend together, using every spiritual force for the carrying out of wise plans in earnest action. The gifts of God are to be used for the saving of souls. Our relations to one another are not to be governed by human standards, but by divine love, the love expressed in the gift of God to our world.

My son, I desire you to show your appreciation of the truth that is to be proclaimed at this time. But when you load yourself down with responsibilities that overtax your brain, you are using up vital force without adding anything to the advancement of the cause of God.

In regard to Brother Rogers, he has made mistakes. He has been accused of that of which he is not guilty; but at the same time, he has shown too much commonness in his association with the girl students at the Huntsville school. A man in the position that Brother Rogers occupied cannot be too careful of his words and acts. He should not allow the least familiarity to be seen in his relations to the students, such as placing his hand on the arm or shoulder of a girl student. He should not allow the least approach to familiarity in the school or out of the school, or in association with white students or colored students.

In the past not all of our teachers have been clear and true and firm in this respect. They have not stood in a proper position. They need to see things in an altogether different light regarding the relations of teachers and students.

The one standing at the head of a school should in no case give the impression that commonness and familiarity are allowable. His lips and his hands are to express nothing that any one can take advantage of. Let men keep their place, and let the girl students, be they black or white, keep their place. Never should any liberties in word or act be taken by a teacher.

We are to be guided by true theology and common sense. Our souls are to be surrounded by an atmosphere elevated, refined, and sanctified. Men and women are to watch and are to be continually on guard, allowing no word or act that would cause their good to be evil spoken of.

He who professes to be a follower of Christ is to give no occasion for remarks. He is to be constantly on guard, watching himself, keeping himself in thought, word, and deed, pure, holy, and undefiled. His influence upon others is to be uplifting. His life is to reflect the bright beams of the Sun of righteousness.

Temptations will come, but if we watch against the enemy and maintain the balance of self-control and purity, the seducing spirits will not be able to obtain one jot of influence over us.

In the future you will see good reasons for the warnings given in regard to seducing spirits. You will see the good reasons for the warnings given in regard to evil spirits. You will see the force of the lessons given by our Saviour in the fifth chapter of Matthew, which closes with the words, "Be ye therefore perfect, even as your Father in heaven is perfect." [Verse 48.]

The Lord's covenant is with His saints. Every one is to discern his weak points of character and guard against them with the rigor and severity so unflinchingly proclaimed by Jesus Christ, the pattern man. Those who have been buried with Christ in baptism and raised out of the water in the likeness of His resurrection have pledged themselves to live in newness of life. And God has pledged Himself that the power and grace of the Father, the Son, and the Holy Spirit will ever await their call and will come to their aid when they are tempted to pursue a course that would deny Christ. These powers are pledged to give to human beings the power and wisdom necessary to enable them to stand as victors over all Satan's beguiling.

God has made a covenant with His saints, that when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against the enemy.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Colossians 3:1-4.]

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [Verses 12-17.]

“Mortify therefore your members which are upon earth: fornication, uncleanness, inordinate affection, and covetousness, which is idolatry, for which things’ sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision, barbarian, Scythian, bond, nor free; but Christ is all and in all.” [Verses 5-11.]

The words are straight, plain, unvarnished. No one need walk into the trap that Satan has placed for the feet of the unwary. Let those who desire to be like Christ pray in faith and watch unto prayer and then, believing, sing their songs of praise and thanksgiving.

The Lord Jesus sees His professed believers associated together in church capacity; but they have not all the truth. They are not obedient to all the commandments. In many cases, there are those who are backsliders. If these had followed on to know the Lord, they would have discerned the intensity of the love that God has for every soul. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life.” “For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds shall 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.]

What a work is before us. We cannot see the end from the beginning. We must follow on to know the Lord, step by step. He is leading us, and He will give us increased light.

There are those who need to make a decided change in their lives. They have not been following the way of truth and righteousness. Their interest in God’s work has abated, and their devotion gone, because they have not walked in the counsel of God, but in many respects have followed in the tread of the world. They have not kept their thoughts pure, clean, and holy. They are not surrounded with that fragrant, spiritual influence that would mark them as those who love God and keep His commandments.

They may recover themselves from the snare of the enemy, if they will realize that they are transgressing the law of God, and will show repentance toward God and Jesus Christ. When their spiritual perceptions are revived, they will see that they have not honored God as His law

requires them to. God says to them, Your perceptions need the refinement of divine grace, that they may be cleansed from every stain of impurity in thought, word, and deed.

“Take with you words, and turn to the Lord. Say unto Him, Take away all iniquity, and receive us graciously. So will we render the calves of our lips. ... I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew upon Israel. He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as an olive tree. They that dwell under his shadow shall revive as the corn, and grow as the vine. The scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him, I am like a great fir tree: from Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein.” [Hosea 14:2, 4-9.]

Lt 213, 1905

Butler, G. I.

“Elmshaven,” St. Helena, California

July 22, 1905

Dear Brother Butler,—

Be not discouraged. Have faith in God. Speak the words of truth. Read the thirty-fifth chapter of Isaiah. This is the Word of promise. Read also the fortieth chapter.

“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made straight, and the rough places plain: and the glory of God shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

“O Zion that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock

like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." [Isaiah 40:3-11.]

The whole chapter is the confirmation of the sure mercies and grace and glory of our God. The Lord desires us to gain precious victories. Our message is to be a message of faith and hope and assurance. Let faith take possession of your heart. Talk faith and hope and courage.

A work is to be done in the city of Nashville, and the Lord would have the workers cleanse their souls from all iniquity and put on the robe of Christ's righteousness. If they will humble themselves before God, His salvation will be revealed. Draw nigh to God, and trust in Him. Wash you, make you clean. Let every worker be converted to the way of the Lord.

My brother, I want you to believe. I want you to stand in faith. May the Lord increase your faith and fill your heart with courage.

Lt 215, 1905

Haskell, Brother and Sister

"Elmshaven," St. Helena, California

July 24, 1905

Dear Brother and Sister Haskell,—

I have been reading the Word of God—unweakened by any of the explanations of man. So many weaken the real truth by many words. If they would but let Christ speak, and apply His words to their hearts, so much more blessing they would receive.

A dying saint once cried out, "Speak to me the words of God. Give me some of the bare Word." Reading the bare Word brings wisdom from God Himself. The Spirit of Christ is enfolded in the Word. To the receptive understanding, it unfolds the mind and will of God.

Let us receive the precious words of God just as they read. Let us not cover them up with human suppositions. The Word is ours to comprehend. Let us have faith in God. The Lord will surely manifest Himself to you and to all who labor with you. We are Christ's real disciples, and we have His promise. We must have also the conviction that the Lord Jesus is working with us. Hold fast to the promise. Angels of God have been waiting for years for the workers in Nashville to clear the King's highway. I call upon all to consecrate themselves wholly to God.

You must not expect to carry forward the work in Nashville without meeting difficulties. If we could clear these difficulties away, we would do so. Let every worker lay hold of the Word of

promise. We are far away from you, but we will pray the Lord to meet with you and strengthen and bless you.

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

Here is your commission. As obedient servants, you are to work in close connection with Christ Jesus of Nazareth. May the Lord grant that the people who sit in darkness in the city of Nashville shall see great light, and that to those who are in the region and shadow of death, light may spring up.

In simple, trusting faith believe in the Lord Jesus Christ. Take right hold of a power which you cannot create, but which is for you. Let the workers be filled with a spirit of cheerfulness and thanksgiving and rejoicing. Let every one make a personal consecration of himself or herself to God's service. Let them surrender their hearts to the working of the Holy Spirit, placing themselves in right relation to God. It is time that we believed that all heaven is interested in the work before us. Christ came to this world to give Himself a sacrifice for the saving of sinners. Then believe, believe that He will be with all who give themselves unreservedly to this work.

Lt 217, 1905

Place, O. G.

Takoma Park, Maryland

May 30, 1905

Dr. O. G. Place

Dear Brother,—

I was aroused this morning to write to you, lest there should be a misunderstanding in regard to my words. I am told that you think that during the interview I had with you, after I had borne my testimony to the people regarding the proposed sale of the Colorado Sanitarium, I took back what I said before the people. My brother, I must tell you that this is not correct. I had a message from the Lord to bear to you and to the people in regard to your establishing a medical institution so near to the one already established in Boulder by our people, and I have

not taken back one word of this message. I cannot say otherwise than that this was a wrong thing for you to do.

In the past I have been shown more than once in reference to things taking place in Boulder. You were represented to me as carrying things in your own way and for your own advantage. Again and again you have drawn to your institution patients who originally intended to go to the Colorado Sanitarium. This matter was plainly presented to me. Your plans were carried out to the detriment of the institution established by our people. It is natural for the human mind to work in this way. Without the controlling influence of Christ upon the heart, this state of things would naturally exist.

It is a long time since the character you have manifested has been acceptable to God. The words were spoken, "Except a man be born again, he cannot see the kingdom of heaven." [John 3:3.] Your only hope is to humble your heart and be renewed in the spirit of your mind. You may have all knowledge, and you may understand all mysteries; but if you have not a change of heart, you will never be an overcomer. Evidence of ability is one thing; strict justice in action is another. The requirement of the commandment is plain: "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 10:27.] But when you established a medical institution so close to one already built up at great cost to our people, you showed that you neither love God with all your heart, nor your neighbor as yourself.

Pride is a very strong trait in your character and creates in you a determined purpose to exalt self at the expense of your neighbors. The message I have for you is, "Repent and be converted, that your sins may be blotted out." [Acts 3:19.] The law is holy, and the commandment holy and just and good. Who can stand before it? "When the Son of man cometh, shall He find faith on the earth?" [Luke 18:8.]

Following Christ means self-sacrifice at every step. I greatly desire that you shall place yourself in the hands of God, to do His bidding. Christ has given His life for you. You must now do His bidding or stand in opposition to Him. "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.]

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:25-27.]

“Thou hast answered right,” Jesus said; “this do, and thou shalt live.” [Verse 28.]

Willing to justify himself, the lawyer asked, “And who is my neighbor?” [Verse 29.]

In answer Christ related an incident, the memory of which was fresh in the minds of His hearers. “A certain man,” He said, “went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” As he lay thus, a priest came that way; he saw the man lying wounded and bruised, and weltering in his own blood; but he left him without rendering any assistance. He “passed by on the other side.” Then a Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way, so that he would not have seen the wounded man. He persuaded himself that the case was no concern of his, and he too “passed by on the other side.” [Verses 30-32.]

But a Samaritan, traveling the same road, saw the sufferer, and he did the work that the others had refused to do. With gentleness and kindness he ministered to the wounded man, and setting him on his own beast, “brought him to the inn and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host; and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.” [Verses 33-35.]

“Which now of these three,” said Christ, “thinkest thou was neighbor unto him that fell among thieves?” More than one voice united with the lawyer’s in responding, “He that showed mercy on him.” “Then said Jesus unto him, Go, and do thou likewise.” [Verses 36, 37.]

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In the past I have been shown more than once in reference to things taking place in Boulder. You were represented to me as carrying things in your own way and for your own advantage. Again and again you have drawn to your institution patients who originally intended to go to the Colorado Sanitarium. This matter was plainly presented to me. Your plans were carried out to the detriment of the institution established by our people. It is natural for the human mind to work in this way. Without the controlling influence of Christ upon the heart, this state of things would naturally exist.

It is a long time since the character you have manifested has been acceptable to God. The words were spoken, "Except a man be born again, he cannot see the kingdom of heaven." [John 3:3.] Your only hope is to humble your heart and be renewed in the spirit of your mind. You may have all knowledge, and you may understand all mysteries; but if you have not a change of heart, you will never be an overcomer. Evidence of ability is one thing; strict justice in action is another. The requirement of the commandment is plain: "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 10:27.] But when you established a medical institution so close to one already built up at great cost to our people, you showed that you neither love God with all your heart, nor your neighbor as yourself.

Pride is a very strong trait in your character and creates in you a determined purpose to exalt self at the expense of your neighbors. The message I have for you is, "Repent and be converted, that your sins may be blotted out." [Acts 3:19.] The law is holy, and the commandment holy and just and good. Who can stand before it? "When the Son of man cometh, shall He find faith on the earth?" [Luke 18:8.]

Following Christ means self-sacrifice at every step. I greatly desire that you shall place yourself in the hands of God, to do His bidding. Christ has given His life for you. You must now do His bidding or stand in opposition to Him. "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.]

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:25-27.]

“Thou hast answered right,” Jesus said; “this do, and thou shalt live.” [Verse 28.]

Willing to justify himself, the lawyer asked, “And who is my neighbor?” [Verse 29.]

In answer Christ related an incident, the memory of which was fresh in the minds of His hearers. “A certain man,” He said, “went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” As he lay thus, a priest came that way; he saw the man lying wounded and bruised, and weltering in his own blood; but he left him without rendering any assistance. He “passed by on the other side.” Then a Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way, so that he would not have seen the wounded man. He persuaded himself that the case was no concern of his, and he too “passed by on the other side.” [Verses 30-32.]

But a Samaritan, traveling the same road, saw the sufferer, and he did the work that the others had refused to do. With gentleness and kindness he ministered to the wounded man, and setting him on his own beast, “brought him to the inn and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host; and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.” [Verses 33-35.]

“Which now of these three,” said Christ, “thinkest thou was neighbor unto him that fell among thieves?” More than one voice united with the lawyer’s in responding, “He that showed mercy on him.” “Then said Jesus unto him, Go, and do thou likewise.” [Verses 36, 37.]

Lt 219, 1905

Place, O. G.

On train, returning home from the General Conference

June 11, 1905

Dr. O. G. Place

Dear Brother,—

There is only one power that can make us steadfast and keep us so. The man in whose heart the truth of God is not rooted cannot stand firm against temptation. In some respects, your character is very weak. Read and diligently study the book Christ’s Object Lessons. In this book there are lessons that you should study line upon line, precept upon precept. The life of Christ was like a shoreless sea, exerting a never-ending influence, which bound Him to God and to the

whole human family. Through Christ, God has invested men with an influence that makes it impossible for them to live to themselves. We are connected with our fellow men as different parts of our great whole. We are under mutual obligations to one another. No one can be independent of his fellows.

I am instructed to say to you and to our brethren in Colorado that it will not be for the glory of God for you to purchase the Colorado Sanitarium. If you should offer double the price that you have for this institution, your offer should not be accepted. Under the circumstances, an offer of fifty thousand dollars would to some be a strong temptation, and they would be inclined to sell the sanitarium and thus lighten the burden of indebtedness. But God sees not as man sees. Our people would be acting like men with their eyes put out should they consent to sell the Colorado Sanitarium to you.

I write plainly; for you are not serving the Lord our God. Your way is not God's way. Minds that are quickened by the Holy Spirit will discern the value of the instruction of God. They will regard His words as a precious treasure.

Human theories and speculations will never lead to heaven. True knowledge must be obtained in order that heresies may be prevented from coming into the church. Men who are mixed up, as you are, will not lead others into the narrow path. Just as long as you are unconverted, you will be among the number of whom Christ speaks as being lukewarm, neither cold nor hot. I bear you a straight testimony, because you do not understand yourself. I want you to be saved. You are far from being a perfect man and far from the kingdom of heaven. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.] I want you to walk in the path that leads through the strait gate into the city of God. I want you to come out of the world and be separate. When you follow where Christ leads the way, you will lead others in safe paths.

The Word of God possesses a hallowed power. When you are ruled and guided by that Word, your influence will change decidedly, because sound doctrine will control you. Your life will produce practical godliness, because the grace of Christ will abide in your heart. Until this is your experience, you cannot be depended on to conduct any institution in the right way. When you see yourself as you are, you will depart from evil, and then you can with safety be connected with any of our institutions; for you will be under God's control. The form of sound words is to be prized above gold or silver. Sound words will lead to right actions. The night after we had our conversation at Takoma Park, I was instructed to say, Be not deceived. The attitude of Dr. Place has not been what he stated it to be.

I must write to you plainly. It would not be right to place the Boulder Sanitarium under your charge. It would not be right to give you the impression that you have not hindered the work of God, because you have. The Lord calls upon you to return to Him. You have worked wide of the mark of mercy, judgment, and the love of God.

I am charged to tell you the truth. You did an unwise thing in establishing a medical institution so close to the Colorado Sanitarium. In this you were not obeying the command to love God supremely and your neighbor as yourself. God says to you, Ye know neither the Scriptures nor the power of God. The work that you have been doing is not the work that God requires you to do. Do not deceive yourself. For the sake of your own soul, apply the truth to yourself. Obey its searching maxims. Only by obedience to the truth can you become a wise counsellor. By practicing the truth, you place yourself under its escort. This will give you a steady purpose and will make you sound in faith and safe in action. The mind of God must become your mind.

Christ is the truth. His words are to be obeyed. They have a deeper significance than that which appears on the surface. We are to live by every word that proceedeth out of the mouth of God. The Pharisees and Sadducees got themselves into inextricable tangles by departing from a plain thus saith the Lord. We are not to follow human devisings. We are to honor God by doing His will. The suppositions and devisings of men are unsafe and unreliable. God says, "Cease ye from man, whose breath is in his nostrils." [Isaiah 2:22.] It is a dangerous thing to place in positions of trust in our institutions men who do not make God their counsellor.

Have I not said enough? If you will heed this counsel, you will become a truly changed man. The Lord desires you to be genuinely converted. Not until you are can you know the fulfilment of the words, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." [John 14:13.] Never, never give up until you know where you are standing religiously. You need to begin a work that will rid you of selfishness and make you a witness for God.

"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."
[Revelation 3:18-20.]

I have been commissioned to give you this message. In the name of Jesus Christ of Nazareth, I ask you to repent, and turn to the Lord with all your heart. Comply with the conditions that Christ has laid down.

I have written plainly. I would not flatter you; for this would ruin your soul. I dare not withhold these things from you. Will you not place yourself where Christ can work with you? Then He can use you as His missionary. There is a great work to be done, and God will use you if you will be converted. Do not brood over the wrongs that others have done you. What about the wrongs that you have done others? I entreat you to make thorough work for repentance. Make everything straight, and become Christ's medical missionary.

My heart yearns over you. I long to see you standing as the helping hand of God, ready to do His will. Clear the King's highway, and then God can use you to His glory I know that you will lose heaven if you continue to follow the course that you are now following. I entreat you to read Christ's Object Lessons. A careful study of this book would help you greatly. Christ collected the riches of the universe and presented them in the most attractive light, that men might turn from the earthly to the heavenly. All who receive Him He presents to the Father as His own, bought with the price of His humiliation; for with His stripes we are healed. "They shall be as the stones of a crown, lifted up as an ensign for the nations." [Zechariah 9:16.] "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." [Malachi 3:17.]

Lt 221, 1905

Place, O. G.

"Elmshaven," St. Helena, California

July 12, 1905

Dr. O. G. Place

Dear Brother,—

I meant to have seen you and talked with you again before you left Takoma Park, but it will be as well to write, because then I shall have a copy of what I send you.

In His work as a healer, Christ was thronged day after day. He accomplished a great work in the cities to which He went. We have not Christ with us now as a visible leader, but He is with us by the Holy Spirit.

I have a most earnest desire that you shall be led to understand that your movement in establishing a medical institution so near the Colorado Sanitarium was neither consistent nor righteous, but an offense to God. You have not made God your trust. You have need to be converted. Unless your heart is changed by the Holy Spirit's power, I could not sanction your standing in the responsible position of a physician in one of our sanitariums. You are not serving the Lord with singleness of heart, and the counsel of God is not with you. For a long time you

have not made the Lord your counsellor. You have not moved forward ignorantly, but as a man who has taken himself into his own hands, to do as he pleased.

I do not sustain Dr. Kellogg or any one else in unjust accusations. To criticize and condemn has become a science with many.

I wish, my brother, to treat you as one of the Lord's sons, who believes in Him; but this I cannot do, because you are not obedient to the requirements of God. If you do not seek the Lord with all your heart, then you are among the number who are worked by another spirit. You are not in harmony with God, and to increase your influence would not be in accordance with the will of God. If you refuse to walk in the light as Christ is in the light, the Holy Spirit will not co-operate with you, and you will gradually become an atheist. You will work according to your own impulses. Unless you submit yourself, heart and mind and soul and strength, to God's will, and trust in Him with full faith, you cannot possibly give perishing souls leaves from the tree of life. You are following your own leadership; and while you continue to do this, you will become more and more unskilled in the knowledge of how to lead souls to God.

Upon our people has been laid the responsibility of setting in operation and maintaining sanitariums that will bear the highest stamp of excellence. They are to be managed by men who acknowledge God as the supreme wisdom. The physicians in our institutions should be men who are sound in the faith, led by supreme wisdom, able to bring to sin-sick souls the healing balm of the Word of God. They should be able to co-operate with Christ, carrying forward the work that He left for them to do, breaking the power of evil over souls and, as one with Christ, bringing health to soul and body.

Lt 223, 1905

Burden, J. A.

Takoma Park, Maryland

June 2, 1905

Dear Brother Burden,—

I am much encouraged by the letters that I have received from you regarding Loma Linda. From your description of the place, I believe it meets the representation which I have seen of what we should seek for as sanitarium locations. Such a place was presented to me a few miles from an important city. The city has recently been built up.

I have tried to place before our people there presentations given me regarding sanitariums in the country, and I have urged upon them the necessity of establishing our sanitariums outside

of the cities. I have had repeatedly presented to me the advantage of securing locations some miles out of the cities. Those who follow the counsel of God in providing places where the sick and suffering can receive proper treatment will be guided to the right places for the establishment of their work.

Let our sanitariums be located where there is an abundance of land. I can see the advantage of such a place as Loma Linda. The Lord worked to help us to secure this property. The work of this institution is to be carried forward on pure, elevated lines. It can be conducted in such a way that the truth will be presented as the rock upon which to build.

In order that our institutions shall teach right lessons, there must be connected with them men of such simplicity that they are willing to learn of the great Teacher. "To you it is given," Christ said, to the people who keep My commandments and do those things that I have presented in My Word, "to know the mysteries of the kingdom of heaven." [Luke 8:10.]

We are to proclaim the truth to the world, for thus the great Medical Missionary has commanded us. What ye hear in the ear, that preach ye upon the house top; for there is nothing hid that shall not be made known. The secret of the Lord is with them that fear Him, and keep His commandments. [See Matthew 10:26, 27; Psalm 25:14.] "As many as received Him, to them gave He power to become the sons of God." [John 1:12.]

The church of Christ is dependent on Him for her very existence. Only through Him can it gain continued life and strength. The members are to live constantly in the most intimate, vital relationship with the Saviour. They are to follow in His steps of self-denial and sacrifice. They are to go forth into the highways and byways of life to win souls to Him, using every possible means to make the truth appear in its true character before the world.

The truth is to be presented in various ways. Some in the higher walks of life will grasp it as it is presented in figures and parables. As men labor to unfold the truth with clearness, that conviction may come to their hearers, the Lord is present as He promised to be. As they go forth on their mission, teaching all things whatsoever Christ has commanded, the promise will be fulfilled, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Those who are honest in heart will see the importance of the truth for this time and will take their place in the ranks of those who are keeping and teaching the commandments.

All that can be done to make clear the mystery of godliness is to be done. The earthly has its place in illustrating the heavenly. All nature is a lesson book, a teacher to every one who will learn.

In His wonderful sermon on the mount, Christ used the lilies of the field in their natural loveliness to illustrate a great truth. His language is adapted to the opening intellect of child-

life. The great Teacher brought His hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teaching of the scenes upon which their eyes rested. The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influences of nature, and how He delighted to gather spiritual teaching from the surroundings of daily life.

The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep—with these Christ illustrated immortal truth. He drew illustrations from the facts of life, facts of experience familiar to the hearers—the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and on the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen. The Lord Jesus would have the true philosophy of nature's great lesson book opened before the mind. Parents, take time to teach your children to distinguish between the genuine and the artificial. Christ points us to the lily of the field, telling us to learn from it a lesson of simplicity and trust in God.

A departure from the Lord's plans of simplicity to the artificial plans of the world has destroyed in many minds the harmony that God has said should exist. They are to be led back from the artificial to genuine Bible religion.

We need workers who will gain breadth of mind by studying the book God has opened before us of His created works. Angels co-operate with those who proclaim the truths represented by the things of nature. These things are not God, but they are specimens of God's handiwork.

The Lord has a work to be done that has not yet been carried forward as He designs it to be. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a people that did righteousness, and forsook not the ordinance of their God." [Isaiah 58:1, 2.]

The Lord would have every means put in operation to arouse the people and bring them to their senses. To you it is given, He declares, to know the mysteries of the kingdom of heaven. He desires to show us things that will awaken the understanding of the people. I will open My mouth in parables, he says; I will utter things that have been kept secret from the foundation of the world.

God calls upon us to arouse to our responsibilities. He calls upon His people to awake from their slumbers and make use of every advantage possible for gaining the attention of those who know not the truth. But caution is to be exercised, that in the proclamation of the message, expense shall not be incurred that would embarrass the cause at a time when it should be going

steadily forward. But I have no reproof for Elder Simpson. He has not worked too fast or too decidedly.

Our medical workers are to do all in their power to cure disease of the body and also disease of the mind. They are to watch and pray and work, bringing spiritual as well as physical advantages to those for whom they labor. The physician in one of our sanitariums who is a true servant of God has an intensely interesting work to do for every suffering human being with whom he is brought in contact. He is to lose no opportunity to point souls to Christ, the great Healer of body and mind. Every physician should be a skilful worker in Christ's lines. There is to be no lessening of the interest in spiritual things, else the power to fix the mind upon the great Physician will be diverted. While the needs of the body are to be strictly attended to, while all efforts are to be made to break the power of disease, the physician is never to forget that there is a soul to be labored for.

God would draw minds from the conviction of logic to a conviction deeper, higher, purer, and more glorious, a conviction unperverted by human logic. Human logic has often nearly quenched the light which God would have shine forth in clear rays to convince minds that the God of nature is worthy of all praise and all glory, because He is the Creator of all things.

Christ illustrated character building by a house built on a rock, against which storm and tempest were powerless, and the house built on the sand, which was swept away. We are living in perilous times. Amidst the changing scenes, with heresy and false doctrines coming in that will test the faith of all, the house built on the solid rock cannot be shaken. But when storm and tempest come, the house built on the sand will fall, and great will be the fall of it.

Let us take heed then how we build. Let no one build unwisely. The Word of God is our only foundation. Every semblance of error will come upon us. Some of these errors will be very specious and attractive, but if received, they would remove the pillars of the foundation that Christ has established and set up a structure of man's building. There are those who seeing, see not, and hearing, hear not, and under Satan's guidance they prepare false foundations for human minds.

Christ's lessons should be studied by every one. The truth is solid, substantial. This truth is to be presented to all; for Satan will come in with his pleasing sentiments, which make nothingness of God's Word and turn aside minds from the truth to fables.

"Verily, verily, I say unto thee, Christ said, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born again when he is old? ... Jesus answered, Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ... Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

whence it cometh, and whither it goeth: so is every one that is born of the Spirit." [John 3:3-5, 7, 8.]

I have been instructed that just such experiences will come in our work. There will be those who are awakened and convicted, and yet held by influences as was Nicodemus. Christ did not enter into controversy with Nicodemus, so our workers today would manifest wisdom in not going away from the great questions involved. Christ presented to Nicodemus new light which brought him in contact with all light, instead of leaving him where doubt would be strengthened. He desired Nicodemus to carry away some practical points, showing that it was not learning that he needed, nor controversy, but the truth and a new heart. Until a man's heart is changed, his reasoning upon points of difference in regard to Christ's message will produce no saving results, but will strengthen the spirit of resistance.

The way in which Christ dealt with Nicodemus teaches a lesson that God's workers today are to study and practice. When men desire to enter into controversy, we are to keep to the affirmative. In the efforts that are now being made in Los Angeles and in the efforts that will be made in other places in the future, let not the advocate of truth allow himself to be led away by his opponents into controversy on false theories.

Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knoweth not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven.

"And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up; ... that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [Verses 14, 16-21.]

Lt 225, 1905

Butler, G. I.; White, J. E.

"Elmshaven," St. Helena, California

July 24, 1905

To Elders G. I. Butler and J. E. White,—

In all that we do, we are to sustain a Christlike relation to one another. We are to blend together, using every spiritual force for the carrying out of wise plans in earnest action. The gifts of God are to be used for the saving of souls. Our relations to one another are not to be governed by human standards, but by divine love, the love expressed in the gift of Christ to our world.

In regard to Brother Rogers, he has made mistakes; and he has been accused of that of which he is not guilty. He has shown too much commonness in his association with the girl students at the Huntsville school. A man in the position that Brother Rogers occupied cannot be too careful of his words and acts. He should not allow the least familiarity to be seen in his relations with the students, such as placing his hand on the arm or shoulder of a girl student. He should not allow the least approach to familiarity, in the school or out of the school, or in association with white students or colored students.

In the past, not all of our teachers have been clear and true and firm in this respect. Some have not stood in a proper position. They need to see things in an altogether different light regarding the relations of teachers and students.

The one standing at the head of a school should in no case give the impression that commonness and familiarity are allowable. His lips and his hands are to express nothing that any one can take advantage of. Let men keep their place, and let the girl students, be they white or black, keep their place. Never, never should any liberties in word or act be taken by a teacher.

We are to be guided by true theology and common sense. Our souls are to be surrounded by an atmosphere elevated, refined, and sanctified. Men and women are to watch and are to be continually on guard, allowing no word or act that would cause their good to be evil spoken of. He who professes to be a follower of Christ is to give no occasion for remarks. He is to be constantly on guard, watching himself, keeping himself in thought, word, and deed, pure, holy, and undefiled. His influence upon others is to be uplifting. His life is to reflect the bright beams of the Sun of righteousness.

Temptations will come, but if we watch against the enemy, and maintain the balance of self-control and purity, the seducing spirits will not be able to obtain one jot of influence over us.

In the future you will see good reasons for the warnings given in regard to evil spirits. You will see the force of the lessons given by our Saviour in the fifth chapter of Matthew, which closes

with the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."
[Verse 48.]

The Lord's covenant is with His saints. Every one is to discern his weak points of character and guard against them with the rigor and severity so unflinchingly proclaimed by Jesus Christ, the pattern man. Those who have been buried with Christ in baptism and raised out of the water in the likeness of His resurrection have pledged themselves to live in newness of life. And God has pledged Himself that the power and grace of the Father, the Son, and the Holy Spirit will ever await their call and will come to their aid when they are tempted to pursue a course that would deny Christ. These powers are pledged to give to human beings the power and wisdom necessary to enable them to stand as victors over all Satan's beguiling.

God has made a covenant with His saints that when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Colossians 3:1-4.]

"Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." [Verses 5-11.]

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [Verses 12-17.]

The words are straight, plain, and unvarnished. No one need walk into the trap that Satan has placed for the feet of the unwary. Let those who desire to be like Christ pray in faith and watch unto prayer, and then, believing, sing their songs of praise and thanksgiving.

The Lord Jesus sees His professed believers associated together in church capacity, but not all of them have the truth. Not all of them are obedient to the commandments. In many cases there are those who are backsliders. If these had followed on to know the Lord, they would have discerned the intensity of the love that God has for every soul. "God so loved the world that He gave His only begotten Son, that whosoever believeth in 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 that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds shall be reproved, 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.]

What a work is before us. We cannot see the end from the beginning. We must follow on to know the Lord, step by step. He is leading us, and He will give us increased light.

There are those who need to make a decided change in their lives. They have not been following the way of truth and righteousness. Their interest in God's work has abated and their devotion gone, because they have not walked in the counsel of God, but in many respects have followed in the tread of the world. They have not kept their thoughts pure, clean, and holy. They are not surrounded with that fragrant spiritual influence that would mark them as those who love God and keep His commandments.

They may recover themselves from the snare of the enemy if they will realize that they are transgressing the law of God, and will show repentance toward God and Jesus Christ. When their spiritual perceptions are revived, they will see that they have not honored God as His law requires them to. God says to them, Your perceptions need the refinement of divine grace, that they may be cleansed from every stain of impurity in thought, word, or deed.

"Take with you words, and turn to the Lord. Say unto Him, Take away all iniquity, and receive us graciously. So will we render Him the calves of our lips. ... I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew upon Israel. He shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as an olive tree. They that dwell under his shadow shall revive as the corn, and grow as the vine. The scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to

do any more with idols? I have heard him and observed him, I am like a green fir tree; from Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein." [Hosea 14:2, 4-9.]

Lt 226, 1905

Brethren and Sisters in the Southern Union Conference

"Elmshaven," St. Helena, California

July 25, 1905

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

At this time our means and our influence are called for to sustain the work that our brethren in Nashville are carrying forward. Nashville has been chosen as a center for the work in the South. The Lord has gone before the laborers in this city and has given them favor with the people. In His providence, the publishing work has been established there, and a beginning has been made in sanitarium work. For over a year, Elder Haskell and his wife, with faithful associates, have conducted a city mission and Bible training school with increasing success. And just recently, the Lord in His providence has given our brethren there a commodious meetinghouse and a beautiful tract of land for sanitarium purposes. The way has also opened for carrying on tent-meetings in the city, and the beginning of a series of public meetings has brought joy to the hearts of our workers.

All of these advance movements require means. The Lord has signified that our brethren and sisters in the North and the South, the East and the West shall with willing liberality prepare the way before our Nashville brethren. The men of long experience who have been placed in this important center are to be given an opportunity to bring the light of present truth to the attention of thousands. But the help that God sends His servants is sent only when they faithfully and self-sacrificingly act their part in His service. We are to do our best and then lay our hearts' desires before the great Burden-bearer, saying, "Lord, we can do no more. Grant us the help that we so much need in order to advance Thy work." It is then that God moves upon the hearts of His servants in other places to send men and means for the advancement of His work.

In a special sense does the responsibility of supporting the Nashville work rest upon the members of our churches throughout the southern states. My dear brethren and sisters, you can do much more than you have done to help: I ask you to study diligently the appeals that are

being published in the Review and Herald in behalf of the southern field and then rise nobly to the opportunity now presented of establishing the work firmly in Nashville.

While I was in Australia, the Lord instructed me to appeal to the churches in America for assistance in helping to establish the work in that field across the broad waters of the Pacific. But those appeals did not slacken the efforts of our people in Australasia. Many gave more than they were really able to give. The field was a most needy one, and the poverty of the people was great; but in their liberalities the church members excelled their brethren and sisters in America. A faithful tithe was paid, and the offerings were most liberal. The Lord blessed their efforts, and His cause prospered to the glory of His name.

The evangelistic work that is now being carried forward in Nashville is a sample of the work that must be done in many other southern centers. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. Let workers press into the unwarned cities and proclaim the truth of Christ's soon coming. In every place the work is begun, the standard of truth is to be lifted higher and still higher. The fields in the South need faithful, persevering workers—not merely preachers, but those who can minister.

Our church members in the South need to arouse and work as never before for God, studying His Word and praying earnestly for guidance. As they do this, God will give them light. My brethren and sisters, you have a voice, you have reason, you have capabilities in a greater or less degree; and the Lord calls upon you to work for those in darkness. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus will open the door of their hearts, and will make upon their minds lasting impressions.

Keep up the work. Be laborers together with God. Go forth two and two into the harvest field. Let not church members be so busy about their own affairs that they have no time to work for the Lord. Let not our sisters spend precious hours adorning their own and their children's clothing. How much more pleasing to God it would be if that time were spent in opening the Word of God to those in darkness.

My sisters, Christ is your pattern. He could have come to our world clothed in His royal robes, but He came in poverty and humiliation. Christians will never try to make a display in dress. "If any man will come after Me," the Saviour said, "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.] Self-indulgence and conformity to the world are always at variance with the principles of the gospel of Christ. Save your pennies and your dimes, and you will have something to give to the Lord.

"Whose adorning," Peter writes, "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.]

Church members, let the light shine forth. Let your voice be heard in humble prayer, in witness against the amusements of the world, and in the proclamation of the truth for this time. Your voice, your influence, your time—all these are gifts from God to be used in winning souls to Christ.

In your work you may find some who are sick. Do what you can to relieve them. As you minister to their physical needs, and at the same time break to them the bread of life, your efforts in their behalf will make more impression upon them than many ordinary sermons would. In your ministry for these sin-sick souls, apply the remedy found in the Bible. When opportunity offers, describe the willingness of Christ to hear the prayers offered to Him in sincerity and faith. It may be that your effort will gain a soul for Christ.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found the Lord Jesus and how blessed you have been ever since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus and learn precious lessons from His Word. Tell them of the gladness and joy that there is in the Christian faith. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work; and as it is done, many will awake as from a dream.

Our work has been outlined. Over and over again we are to repeat the words of Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.] This commission is never to lose its force upon the minds of the believing people of God. Into the darkness of sin the light of truth is to shine forth, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church.

God's people are to be light-bearers to those in darkness. Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice for the sake of others, denying themselves of that in which hitherto they have indulged, but have not really needed, they are God's helping hand.

The Lord calls upon His people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary efforts, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as

seen in unselfish ministry for others will be the means of leading many souls to believe the Word of God just as it reads.

God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Holy Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A divine influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them unto men.

Christ came to this earth, His divinity clothed with humanity, that humanity might touch humanity and divinity lay hold upon the throne of God. In our behalf He became subject to all the temptations of Satan and placed Himself in the power of those who clamored for His life and crucified Him as a malefactor. His death on the cross was an exhibition of the unselfishness of God. Infinite benevolence poured out all heaven's treasures in this one gift, to rescue man from Satan's power. Through the revelation of the love of God on the cross of Calvary, the real character of the work of Satan and his agencies was demonstrated. It was shown what power would have ruled the world had not God interposed in our behalf and, by the sacrifice of His only begotten Son, rescued human beings from the power of the enemy.

This great sacrifice was made to save the world. The message of salvation is not to be proclaimed in a few places only. Throughout the earth it is to be sounded forth. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ?

Lt 227, 1905

Belden, F. E.

"Elmshaven," St. Helena, California

July 27, 1905

Frank Belden

My dear Nephew,—

I hear that you have entered into, or intend to enter into, a lawsuit against the managers of the Review and Herald. I wish to tell you that in this you are not guided by the Lord. This move is instigated by evil angels. God has never prompted you to do any such thing.

It is a fact that you and Captain Eldridge and A. R. Henry exerted an influence that warped the plans of the Review and Herald and brought oppression into the book work. Wrong principles were brought in, which resulted in your separation from the office. That which you are now prepared to charge on to the Review and Herald is largely the result of your own actions.

The scheme to pay higher wages to a few men, brought in by you and your associates, was entirely contrary to the principles that had heretofore been practiced in the institution.

This matter has been clearly presented to me. In the assemblies, your voice was the most urgent and determined to carry out the plans for giving a few men higher wages and to pay a low wage to a large number, who worked with just as much fidelity as those claiming higher wages. You and others have violated the principles upon which our work is to be carried forward. You have followed worldly policy plans. This the Lord forbids. You have had a strong determination to follow a course of your own choosing and have made a record of nonsuccess.

If you had placed your influence under the direction of the Holy Spirit, and used it as a consecrated talent, it would have won souls to Christ. A presentation has been given me of what you could have accomplished if with humble trust in Jesus of Nazareth you had sought to do the work committed to you. If you had kept your heart in the love of the truth, the saving, sanctifying truth of God's Word; if you had loved God with heart and mind and soul and strength; if you had co-operated with Him in a way that would have made you one with Him, you would have been greatly blessed. You would not have spent time in discussing questions over which the world was contending, but would have kept continually before you this one question, "What shall I do to inherit eternal life?" [Luke 10:25.]

What you have needed for years is a heart truly converted. The time spent on unimportant subjects, such as the gold and silver question, was lost. Our time is the Lord's. You have failed to realize that by spending time and energy on nonessential things, you were robbing the Lord. Your time, your means, your influence should be carefully cherished. God demands of every soul earnest love for Christ, our sin-pardoning Saviour. The actions, the words, the principles advocated are to be such as will reflect the light of truth to souls in the darkness of error. The work in which we engage is to bear the signature of heaven. Thus we reveal our vital connection and communion with Christ. You have but little time in which to prepare for the mansions that Christ has gone to prepare for those who love Him.

"Let not your heart be troubled," the Saviour said to His disciples; "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 you may be also. And whither I go, ye know, and the way ye know." [John 14:1-4.]

I entreat you to stop and consider. What do you suppose you will gain by this strange move that you are contemplating? It is the father of lies, the accuser of the brethren, who is prompting you to make this move. Those who have a living connection with Christ will never be found on Satan's ground. O that you had devoted your past years to God!

Of Christ it is said, "He shall not strive nor cry, nor cause His voice to be heard in the streets." [Matthew 12:19; Isaiah 42:2.] He did not proclaim His own merits or enter into controversy or strife. His wise, gracious words and His deeds of mercy revealed a power far above the power of the priests and rulers. His Godlike character made Him the observed of all observers. He could not be hid. A wonderful power was working in the midst of the people, a power that spoke to their hearts and minds.

Jesus offended the Pharisees by laying out before them the hollowness of their piety and the unscripturalness of their teachings. He often withdrew from the multitude to avoid an outbreak of hostility. On one occasion He withdrew to the borders of Tyre and Sidon. There He entered into a house and would have no man know it. But He could not be hid. A mother with a sick daughter came with an urgent appeal for aid, and He heeded her request and healed her daughter. Christ was the great Medical Missionary. His whole life was a representation of God.

O Frank, I have desired to help you, but you would not be helped. You have turned from the testimonies God has graciously given you to bring you under the influence of His Spirit. I now have a warning for you. If you do this wicked thing that you are contemplating, it will do much to place you beyond conviction, beyond the repentance that needeth not to be repented of. Stop right where you are. Believe what I tell you regarding what your influence has wrought and its sure effect upon your life and character. Had you allowed the truth to illuminate your heart, you would have had the discernment that is necessary in order to decide between good and evil.

It is not because the virtues of truth are in you that you magnify the mistakes of others and exalt yourself. Consider what your record will be in that day when the books are opened and every man is judged according to the things written in the books. "The Father," declares Peter, "judgeth according to every man's work." [1 Peter 1:17.] Hour by hour, day by day He sums up the result of our words, our deportment, our influence, measuring our well-doing or our evil-doing.

In that great day when every work passes in review before God, what will your record be? O what is there in your life to bring the overcomer's reward? O Frank, what record are you making in the heavenly courts? Life with us all should be an earnest effort to gain a worthy end. But you are today filled with conceited deception. Shall Satan succeed in the game that he is playing for your life? Before you take a step further, will you not, for your soul's sake, consider

and retrace your steps? It is not yet too late for wrongs to be righted. "O that thou hadst harkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." [Isaiah 48:18.]

My eye has just lighted on the words found in the third chapter of the first epistle of John: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our hearts condemn us not, God is greater than our hearts, and knoweth all things. And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." [Verses 18-20, 22-24.]

I charge you in the name of Christ to withdraw your suit; for you are wounding Christ by dishonoring His cause. Quite as justly could a suit be brought against you for formulating plans that lessened the power of the Review office to do the work that ought to have been done in sustaining missionaries in the field. Consider the fruit of your own doing—the carrying out of plans that spoiled the record of the institution. Your voice has done much to bring about wrong schemes. You have made many pleas for plans that in their outworking robbed the treasury of God.

The Judge of all the earth is taking a record of the lives of all who claim to be Christians. We are living in the great day of atonement. Now is the time when every one should confess his sins and closely examine his life history. Repent and be converted, and ask pardon of God, that your sins may be blotted out. You have, my dear nephew, a soul to save or to lose. You need an entire renovation of character. Will you not confess your sins and become a child of God.

O how I have longed to have an opportunity to talk with you. But had you wanted to see me, I think you would have made an effort when I was in Battle Creek. I concluded that you did not wish to see me.

I do not want you to be lost. I want to meet you and your wife and daughter in the kingdom of God. The world is fast reaching the condition that Christ warned us of. Murder, strife, theft, hatred, robbery, dishonesty are seen on every hand. I do not want my lot to be cast with the enemies of God.

Sanctification through the truth—sanctification of mind, heart, soul, and strength—this is our only hope. Guilt and iniquity are making this world a hell. There is a heaven to win and a hell to shun. You have a work to do, and it must be done speedily. I want you to be among the redeemed, glorified ones who have on the robe of Christ's righteousness.

I leave these words with you, praying that God will lead you to heed them.

Your aunt.

Lt 229, 1905

Board of Managers of the Huntsville School

“Elmshaven,” St. Helena, California

July 30, 1905

To the Board of Managers of the Huntsville School

Dear Brethren,—

I have a deep interest in the Huntsville school. For three or four years I have been receiving instruction regarding it. From this school the truth must go forth to many places. The teachers must seek constantly for wisdom from on high, that they may be kept from making serious mistakes. The enemy will bring in everything possible to counterwork the very plans that God would have us carry out.

I am awakened at half-past eleven o'clock. I am bearing a heavy burden in regard to recent transactions at Huntsville. The scenes that took place in connection with the removal of Brother Rogers have again been presented to me. Some things done at that time were most strange and unchristlike.

Brother Rogers was a man who had been chosen to carry the responsibilities of the school. He was a man who had influence and who had accomplished good in the service of God. It was not his choice to go to Huntsville. He was taken from his work in Mississippi contrary to his choice, to stand at the head of the Huntsville school.

The one who had been acting as principal of the school had been retained for some time longer than he should have been, for there were sufficient reasons for his removal. His inefficiency and the necessity for a change were laid before me, but I did not consider it my duty to enter into details and give publicity to the deficiencies of the one who had been serving as principal of the school. When it was decided by the brethren that it would be best for him to be removed, he felt greatly injured. My heart ached for the man, and I did not expose the worst features of his case. I greatly pitied him, that he should stand in such an objectionable light. I wrote to him and calmly pointed out his inefficiency and unfitness to accomplish the work that must be done in Huntsville, and that should have been done long ago.

Under Elder Rogers' administration there has been a marked reform in Huntsville in some respects. In the circumstances that recently occurred, men took action against a brother that they ought not to have taken. Unless those concerned in this matter undergo a transformation of character so complete that the Lord will accept their repentance, they should sever their connection with the Huntsville school.

This has been presented to me in the past, and tonight I am awakened again by the same presentation. The transactions that took place connected with Elder Rogers' removal showed a lack of friendly wisdom, a lack of Bible religion. There was a departure from the Word of God. Unless faithful measures are pursued, unless there is genuine repentance, unless confessions are made regarding the wrong spirit manifested, these men cannot be trusted with the responsibilities of the school. The laws of God have been violated.

At one time the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven?" In answer Jesus called a little child unto Him, and setting him in the midst of them, said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. ... And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh." [Matthew 18:1-7.]

A little child was the illustration chosen by Jesus to correct the false ideas held by the disciples in regard to greatness. Not outward exaltation, not high position, but spiritual excellence, spiritual purity, excellence of speech, meekness, and the carrying out of mercy, justice, and the love of God—this is what the Lord requires of every soul. Men must be truly converted. Their natural defects of disposition must be changed for the virtues of Christ's character, else they will never enter the kingdom of heaven. They must be humble, charitable, kind, merciful; then they will be called, Blessed of the Lord. They must cherish a humble, submissive spirit, receiving, as would a little child, the lessons given by their Teacher and obeying every word proceeding from His mouth. Because of their love for Him, they are to love all who believe in Him. They are to exert a Christlike influence.

True happiness does not consist in the possession of wealth or position, but in the possession of a pure, clean heart, cleansed by obedience to the truth. A disposition to treat men firmly and generously is essential. To every one is given the opportunity to carry out the principles of heaven. The forgiving of injuries, not the avenging of them, is an exhibition of that wisdom which is true goodness. Christlike love for the men through whom the Lord has wrought is a manifestation of real transformation of character.

The Lord calls for true-hearted men who work with an eye single to His glory. "If thine eye be single," the word declares, "thine whole body shall be full of light." [Matthew 6:22.] The eye needs to be able to view things carefully, truly. A diseased eye will make a mountain out of a molehill.

Elder Rogers has made a mistake, but the Lord looks pitifully upon him. He has been accused of that of which he is not guilty. He has been grossly misjudged and treated as if he were a wolf.

In helping himself to some of the school milk, Elder Rogers did not consider himself a thief. He is a liberal man. There is little of selfishness in his nature. He was standing in a position of authority, and he supposed that he could favor himself and afterward return more than he had appropriated. In this he acted unwisely, but his well-known devotion to the interests of the school should have secured for him different treatment from that which he received.

Angels beheld the scene that took place when these men found Elder Rogers helping himself to milk and treated a brother as they would a prowling wolf. Were they without sin? Did they stand guiltless before God? No, no! The test of true religion is doing the will of God.

The Scriptures say, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." [Galatians 6:1.]

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." When a man has a suspicion of another, he should go to the one suspected of wrong and tell him his fault, as the scripture says, "between thee and him alone." "If he will hear thee, thou hast gained thy brother." [Matthew 18:15.] Never is a member of the church to be treated as a rebel until every possible means has been used to bring about an understanding. We are strictly to follow the directions that Christ has taken special pains to give to the church. Not one item is to be disregarded.

Christ compares those who hear and obey His Word to a man who builds his house upon a rock. Through their obedience to God, they abide in safety amidst the storm and tempest of temptation. The man who disregards the words which Christ has spoken is building on the sand. When the storm comes, the structure that he has reared will fall, and great will be the fall of it .

The effect that will naturally follow the course that has been pursued in the matter of Elder Rogers' removal has been presented to me. Had the men who are bringing charges against Elder Rogers reasoned wisely, from cause to effect, they would have discerned that the process of getting testimony from students, by questioning them, thus giving them an opportunity to discuss the character of their teacher, was a wrong way in which to work.

They should have realized that even though all their suppositions were true, it was not wise to discuss the errors of a church member and the head of a school with students, to be carried by them to the world. The object of Christ in His teachings is to preserve the sacred, holy character of His church. These brethren have done a greater injury to the cause and work of God than they can comprehend.

There were errors in the church in the days of Christ, but He taught that when a member followed an injudicious course, the knowledge of this was not to be made public property, but was to be confined to the members of the church.

The truth is in our hands, placed there by the Word of God, which is our guidebook, and which is to be closely and sacredly followed. The perfection of a Christian experience is an individual work. If errors are committed by lay members or by ministers or teachers, there is a way to correct them. We must follow the instruction given by our Saviour. We are bound to take the word of a minister of the gospel, unless we have clear evidence that what he says is not true. The Lord condemns any unfair work, such as encouraging others to tell the suspicions that the enemy many have put into their minds and acting upon such accusations. We are to guard jealously the reputation of ministers and church members. To go out of the way to surmise that a brother has sinned, because we have evidence that another man has done evil things, and to give the impression that the brother is guilty of the same things, is hunting up falsehoods to repeat as truth.

The word of Christ is: "Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye."

[Matthew 7:1-5.]

Lt 231, 1905

Kress, Brother and Sister [D. H.]

"Elmshaven," St. Helena, California

July 11, 1905

Dear Brother and Sister Kress,—

I have received your letters and will now answer some of the points contained in them.

Dr. Margaret Evans asked me if, under any circumstances, I would advise the drinking of chicken broth if one were sick and could not take anything else into the stomach. I said, "There are persons dying of consumption who, if they ask for chicken broth, should have it. But I would be very careful." The example should not injure a sanitarium or make excuse for others to think their case required the same diet. I asked Dr. Margaret if she had such a case at the sanitarium. She said, "No; but I have a sister in the sanitarium at Wahroonga who is very weak. She has weak, sinking spells, but cooked chicken she can eat." I said, "It would be best to remove her from the sanitarium." She answered, "Her husband is in the sanitarium, filling the position of physician."

So it came about in this way, and later I received a letter from you, concerning the matter. I have not seen Dr. Margaret since I returned from the camp-meeting at San Jose, about a week ago.

I found Dr. Hare's wife in Washington in the same condition that Dr. Margaret's sister is in. They said she was unable to eat anything but meat and that her blood was turning to water. But the light given me was: her impression that she must live on meat was not correct. I was instructed that she was placing herself mentally in a position in which she should not be. If she would discard the use of meat for one year, the unfavorable position in which she now is would be changed, and there would be an opportunity for healthy action to take place in her system. She could, if she overcame her meat eating, be in a much better condition and live to glorify God.

In your letter you refer to what was said concerning the recovery of Mrs. Stuttaford's mother at the time of her last illness. It was this way: We had a season of prayer in her behalf, and I tried to encourage faith in the sick mother. I told her that there was no power in us to do the work of healing, but that it was her privilege to say, I shall not die, but live; and that she could keep in her mind the promise, He is able to save to the uttermost all who come unto Him. I tried to talk on the faith side of the question and encourage her to believe that living or dying we are the Lord's, and we shall live with Him in His kingdom. "For the trumpet shall sound, and all that are in their graves shall come forth"—those who have served Him, to live in His kingdom. [1 Corinthians 15:52; John 5:28, 29.]

Some years before this we had a season of prayer for her mother at a camp-meeting. I heard that she was on a bed of sickness and that she wished to see me. I prayed the Lord that He might rebuke the affliction that was upon her, if it could be His will. She praised the Lord and got up from her bed of sickness. At Pasadena I hoped that she might again be raised up from the bed of sickness, so I acted my part as I have related.

The light given me is that if the sister you mention would brace up and cultivate her taste for wholesome food, all these sinking spells would pass away. She has cultivated her imagination;

the enemy has taken advantage of her weakness of body, and her mind is not braced to bear up against the hardships of everyday life. It is good, sanctified mind cure she needs, an increase of faith and active service for Christ. She needs also the exercise of her muscles in outside practical labor. Physical exercise will be to her one of the greatest blessings of her life. She need not be an invalid, but a wholesome-minded, healthy woman, prepared to act her part nobly and well.

All the treatment that may be given to this sister will be of little advantage unless she acts her part. She needs to strengthen muscle and nerve by physical labor. She need not be an invalid, but can do good, earnest labor. Like many others, she has a diseased imagination. But she can overcome and be a healthy woman. I have had this message to give to many, and with the best results.

Once I was called to see a young woman with whom I was well acquainted. She was sick and was running down fast. Her mother wished me to pray for her. The mother stood there weeping and saying, "Poor child; she cannot live long." I felt her pulse. I prayed with her and then addressed her, "My sister, if you get up and dress and go to your usual work in the office, all this invalidism will pass away." "Do you think this would pass away?" she said. "Certainly," I said. "You have nearly smothered the life forces by invalidism." I turned to the mother and told her that her daughter would have died of a diseased imagination if they had not been convinced of their error. She had been educating herself to invalidism. Now this is a very poor school. But I said to her, "Change this order; arise and dress." She was obedient and is alive today.

There are some people who are too energetic. They have so much zeal that their physical strength is overtaxed. It is a mistake to overdo and wear out the strength by constant labor without taking periods of rest. If the whole machinery is used too constantly, and the necessity of resting periods and of varied exercise are overlooked, evil results will follow. The human machinery is created with all its varied nerves, muscles, and sinews to be kept in healthy action. If they are unused, they will become weak and feel the neglect. If overtaxed, they will wear out prematurely. I am now nearing the completion of my seventy-eighth year, and I am able to do much study and writing. I am sometimes up writing hours before breakfast. I did not sleep after one o'clock this morning.

Lt 233, 1905

Kress, Brother and Sister [D. H.]

"Elmshaven," St. Helena, California

August 9, 1905

Dear Brother and Sister Kress,—

During the past few months I have been exceedingly busy, writing out the instruction given me as the Lord's witness and messenger. Often I have written ten pages before others were up in the morning. I have been obliged to bear urgent messages to many persons.

Last year at this time my hand was very weary. The joints showed rheumatic tendencies. The thought that I might lose the use of my hand distressed me. I prayed over the matter, and I rejoice to say that for months I have felt no trouble at all. My hands are supple, more so than they have been for years, and I am able to do a great deal of writing.

I praise the Lord for preserving His aged servants in health and strength. There is Elder Haskell, working earnestly for the advancement of the cause in Nashville. His wife, younger than he is, and in good health, is a great help and blessing to him. They blend in their labors and are doing an important work in teaching young people how to do house-to-house work. They are most earnest workers.

Elder Butler also is engaged in labor in Nashville, and just now he and Elder Haskell are holding a series of tent-meetings there. Last year they could not find a place for the tent, and the evangelical work seemed to be at a standstill. At times the workers were tempted to feel discouraged; for every way of advance seemed to be closed. I tried to encourage them, but means that should have been sent to Nashville was withheld, and I felt deeply that changes must be brought about, because the Lord could not be glorified in his work being hindered.

The workers in Nashville have passed through a severe trial of their faith; but recently the Lord's providence has been working for them in a remarkable manner. Not long ago an opportunity came to them to purchase a good meetinghouse in an excellent part of the city for five thousand dollars. This property, with the lot on which it stands, is worth twenty thousand dollars. The church belonged to the Baptists, but was too small for them, and they were anxious to sell. Our brethren accepted the offer and are to make the last payment the first of October. I tell them to have faith in God; for the money will come, and they will own the house.

The brethren in Washington lent them one thousand dollars to make the first payment; but Elder Haskell and Elder Butler have been worrying for fear that the rest of the money would not come in time. I have written as the Lord's messenger to persons who ought to help them. I determined that these old soldiers of the cross—self-sacrificing, earnest workers as they are—should not be disappointed if I could prevent it. I have it in my mind what we can do and what I shall do rather than that they should lose the meetinghouse.

The church is of solid brick. The seats are cushioned and the floor carpeted. There is a pipe organ built into the wall, and there is also a good piano.

When I heard of this favor that the Lord had bestowed upon his old, faithful workers, I thanked Him with heart and soul. These brethren have borne the burden in the heat of the day. They carried on their shoulders the burden of raising funds for the building up of our institutions in the beginning. Together with my husband and myself they bore all the load under which they could stand. They united with us in the early stages of the work, and ever since then their one aim has been the upbuilding of the cause of God in our world.

My husband, the old warrior, has gone; but I am still on the field of battle. The Lord still permits me to have a part in His work, and for this I thank Him.

The Lord knows all the perils that surround us at this time. He knows our necessities. He knows the strength that we need in order to uphold the truth in its elevated, holy character, and He will supply all our need. We are not to be depressed by any trials that may come.

I wish to say to you that if God opens the way for the brethren in other parts of Australia to purchase property that may be used for sanitarium work, such as the place that Brother Semmens has written about, forbid them not. Utter not one word of remonstrance. There are many cities to be worked, and medical missionary work is not to be confined to a few centers.

For a long time the Battle Creek Sanitarium was the only medical institution conducted by our people. But for many years light has been given that sanitariums should be established near every large city. Sanitariums should be established near such cities as Melbourne and Adelaide. And when opportunities come to establish the work in still other places, never are we to reach out the hand and say, NO; you must not create an interest in other places; for fear that our patronage will be decreased. If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage and do not discourage those who are trying to advance this work.

May the Lord increase our faith and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy-seat. He desires the light of His grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and He sends His own message late into the highways and the byways. He loves us with an everlasting love.

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places.

Since we returned from Australia, the Lord has opened the way for the establishment of the sanitarium work in Southern California. The brethren there have found opportunity to buy several properties at a price very much below the original cost. The first of these was an opportunity to purchase the Fernando school buildings. These buildings were in every way adapted for school work, and I advised their purchase. The property consists of a large school building, a dwelling house, twelve and a half acres of land, partly set out to orange trees: and the price paid was eleven thousand dollars. I asked how this price compared with the real value of the property, and the answer was that we had obtained the property for about one third of its value.

About seven miles from San Diego our brethren found a building admirably adapted for sanitarium work. It was erected by a Mrs. Potts for sanitarium work, and when I saw it, it seemed to be that we had found about all that we could ask. Here was a well-constructed, three-story building of about fifty rooms, standing upon a pleasant rise of ground and overlooking a beautiful valley.

Besides the main building, there was a six-roomed cottage, which could be fitted up for helpers, and a good stable. About half of the twenty acres of land had once been planted out to fruit trees; but during the long drought from which the country had suffered, the trees had been allowed to die, except the ornamental trees and the shrubbery round the buildings and about seventy olive trees on the terrace.

The owners of this property had become discouraged on account of the long drought and were offering it for twelve thousand dollars. We did not feel free to purchase it at this price, and a year later it was offered to us for eight thousand. Still we did not take it, and about a year afterward, we made an offer of four thousand dollars for the mortgage, which was accepted.

After purchasing the property, we immediately set about making the necessary repairs and improvements. Patients began to come in before the building was ready for them, and ever since the helpers have been kept busy.

Not long ago a building at Glendale, eight miles from Los Angeles, was purchased and fitted up for sanitarium work. Originally this building was an expensive one, costing the owners about forty thousand dollars. There are seventy-five rooms, many of which are arranged in suites—a small one for a bedroom and a larger one for a sitting room. There were two bathrooms on each floor, but they were not such as would be needed in giving treatments, and new treatment rooms have been added.

The rooms in the building are pleasant, and the location of the building is very good. The place is a sightly one.

When Brother Burden first went to see the agent about purchasing this place, twenty thousand dollars was asked for it. Brother Burden then told the agent something of the purpose for which those desirous of purchasing the building wished to use it. He told him about our medical missionary work and assured him that this work was carried on without any thought of making money except for missionary purposes. The agent was much interested and was inclined in favor of the idea, and he named a sum considerably lower than the sum first mentioned. But Brother Burden told him that it would be impossible for us to pay that price, and he then said, "You can have it for twelve thousand five hundred dollars, and you may consider the remainder of the price a gift to the institution."

Recently we have purchased what is known as the Loma Linda property. This property is sixty miles from Los Angeles and is on the main railway line from Los Angeles to New Orleans. It was owned by a corporation of one hundred and fifty people, seventy of whom were physicians. But the physicians did not agree among themselves, and the place lost money instead of making it; and it was decided to sell. It continued to be a loss financially, and the stockholders became anxious to sell. It was offered for forty thousand dollars, and for this price our brethren have purchased it, paying down five thousand dollars. They will make three other payments of five thousand each, and after that will have three years in which to pay the remainder at six per cent interest.

The property is a most beautiful one. There are seventy-six acres of land, twenty-three of which are set out to fruit and ornamental trees. There are twelve acres of oranges and eight acres of plums, apricots, lemons, and grapefruit. The rest of the land is garden, alfalfa, and pasture land.

There is one large building and five cottages, four of which have four rooms each and one nine rooms. In all there are ninety rooms. The buildings are all furnished throughout and are ready for use. There are several good carriages, five horses, four cows, and one hundred and thirty-five chickens.

There is an ample water supply, the property having two good wells.

I know that it was in the providence of God that we had an opportunity to purchase this property.

I wrote the foregoing last night, and this morning I am roused up to repeat the instruction that the Lord has given me in regard to establishing sanitariums. Again and again this matter has been presented to me, and one case especially has been urged upon my notice. At great cost a sanitarium was erected at Boulder, Colorado. It has been a very difficult matter to make this sanitarium what it should be, and yet meet all expenses. The effort to do this has meant a great deal of hard work and much careful study.

During the past four years one of our doctors established himself in the city of Boulder, just a little distance from our sanitarium, and began to build up a private sanitarium. This was not right and has been to the injury of our sanitarium, which has always had a struggle to make a success and to accomplish the work which the Lord designed it to do. The action of the one who established this private sanitarium was neither just nor righteous. Were he to continue to do as he has done in the past, constant difficulties would arise. He draws patients away from the sanitarium established in the order of God. More than this, he allows his patients to have meat, while the workers in our sanitarium have always endeavored to show their patients that they would be better off without meat.

The question is, What shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform and the other allowing its patients to indulge in the use of flesh meat, and because of this, drawing patients away from the first institution. The matter is to be treated in a fair, Christlike manner. When the one who has established himself so close beside the Lord's institution is converted in heart and mind, he will see the necessity of carrying out the principles of the Word of God and will harmonize with his neighbors. If he cannot blend with them, he will go to some other place. There are many other places to which he could go.

The question has been asked, Should we sell the Boulder Sanitarium to the one who has set up a practice so close to it? I answer, No, no! The one who has offered to buy it is not keeping up the standard of health reform, and the Lord would not be pleased to have the institution sold to him. The Boulder Sanitarium is to do its appointed work. From it the truth for this time is to shine forth and the great message of warning be given.

In ancient times the remark was frequently made, "Wherever there are three physicians, there are two atheists." But a change has come. Wherever the last message of warning is given, combined with medical missionary work and lessons on the right principles of living, wonderful results are seen. Our sanitariums are to be the means of enlightening those who come to them for treatment. The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive organs.

These things are to be treated from a health standpoint. The blessings that attend a disuse of tobacco and intoxicating liquor are to be plainly pointed out. Let the patients be shown the necessity of practicing the principles of health reform, if they would regain their health. Let the sick be shown how to get well by being temperate in eating and by taking regular exercise in the open air.

It is that people may become intelligent in regard to these things that sanitariums are to be established. A great work is to be done. Those who are now ignorant are to become wise. By the work of our sanitariums, suffering is to be relieved and health restored. People are to be taught how, by carefulness in eating and drinking, they may keep well. Christ died to save men from ruin. Our sanitariums are to be his helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not done by our sanitariums, a great mistake is made by those conducting them.

Abstinence from flesh meat will benefit those who abstain. The diet question is a subject of living interest. Those who do not conduct sanitariums in the right way lose their opportunity to help the very ones who need to make a reform in their manner of living. Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live.

In our sanitariums, the truth is to be cherished, not banished or hidden from sight. The light is to shine forth in clear, distinct rays. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. Christ, the great Medical Missionary, is no longer in our world in person. But He has not left the world in darkness. To His subjects He has given the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Mark 16:15; Matthew 28:20.] The great questions of Bible truth are to enter into the very heart of society to reform and convert men and women, bringing them to see the great necessity of preparing for the mansions that Christ told His disciples He would prepare for those that love Him. "If I go away," He declared, "I will come again, and receive you unto Myself, that where I am, there ye may be also." [John 14:3.]

Our work is to gain a knowledge of Him who is the Way, the Truth, and the Life. We are to interest people in the subjects that concern the health of the body, as well as in the subjects that concern the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The will of the Lord is to be done on earth. We have not one moment to spend in idle speculation. "Prepare the way of the Lord; make His paths straight" is the message that we are to proclaim. [Matthew 3:3.] Amidst all the confusion that now fills the world, a clear, decided message is to be heard.

Some will be attracted by one phase of the gospel and some by another. We are instructed by our Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitariums are to help to make up the number of God's people. We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients

the messages that will bring health to the soul. Small sanitariums are to be established in many places.

Satan will introduce every form of error in an effort to lead souls away from the work to be accomplished in these last days. There needs to be a decided awakening, in accordance with the importance of the subjects we are presenting. The conversion of souls is now to be our one object. Every facility for the advancement of God's cause is to be put into use, that His will may be done on earth as it is done in heaven. We cannot afford to be irreligious and indifferent now. We must take advantage of the means that the Lord has placed in our hands for the carrying forward of medical missionary work. Through this work infidels will be converted. Through the wonderful restorations taking place in our sanitariums, souls will be led to look to Christ as the great Healer of soul and body.

Let not our physicians think that they can set themselves up in private practice close beside our sanitariums. To those who have done this the Lord says, Are there not many other places in which you could have established your plant?

The Lord speaks to all medical missionaries, saying, Go work today in My vineyard to save souls. God hears the prayers of all who seek Him in truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We cannot afford to spend time working at cross purposes with God.

There are physicians who because of a past connection with our sanitariums find it profitable to locate close to them; and they close their eyes to the great fields neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this abuse their power and do a work that the Lord repudiates.

God wants every one to stand with the whole armor on, ready for the great review. He wants us to do the work that He has given us. "In all thy ways acknowledge Him, and He shall direct thy paths." [Proverbs 3:6.] "The secret of the Lord is with them that fear Him." [Psalm 25:14.]

Lt 235, 1905

Daniells, A. G.

Takoma Park, Maryland

May 31, 1905

Elder Daniells

Dear Brother,—

Before Brethren Butler and Haskell leave this meeting, will you comply with my request to place in their hands means with which to obtain the church that is now for sale in Nashville. This church is offered for five thousand dollars.

Do not let Brother Haskell and Brother Butler return to Nashville without the assurance that the means they need shall be placed in their hands. How can these men work without anything to work with? Money has come in abundantly to meet the needs of the work in Washington. Place in the hands of Brethren Butler and Haskell at least five thousand dollars to supply the help they ought to have.

Remove just as soon as you can the impression that all the means given for the different fields should come through Washington. The work in Washington has had the benefit of our appeals, and the provision that in the future all the means intended for the different fields shall go through Washington had better be changed as decidedly as it has been made. Let there be no diverting of money from the places for which it was intended.

We have valuable men in Nashville, but what courage can they have to labor when they have nothing to do with? It will not lessen the gifts coming to Washington for you to do real justice and send to the southern field the money that I have asked for in behalf of one of the hardest fields in the world.

Last night I was in distress and knew not what to do. I was instructed to set the matter before you and ask you to see that other fields were given advantages.

Our work must be carried on in Nashville. Means must be sent to that field. The workers there will know how to use the money as well as the workers in Washington know how to use money. Show that you have confidence in these workers.

Lt 237, 1905

Hall, L. M.

Glendale, California

September 4, 1905

Dear Sister Hall,—

I miss you so much. I should have been so pleased could you have been with us on this trip. I needed you and should greatly have appreciated your company and your help.

I was worn out with writing when I left home, but I consented to attend the Los Angeles camp-meeting. During the meeting I spoke about seven times, and the Lord greatly strengthened me.

One day I spoke to about two thousand people. They were packed into the large tent as closely as they possibly could be. I was obliged to take deep inspirations in order to send my voice out so that all in the congregation could hear. After speaking at this meeting, I was taken very ill. I think I must have been poisoned with the breaths of the people in the congregation.

W. C. White was not with me at the beginning of the meeting. He had to stay behind and attend to book work at Mountain View, and I was obliged to attend some of the business meetings. I saw that things were not going as they should be. Brother Reaser, the president of the Southern California Conference, is an excellent man, but he has not had experience in dealing with minds.

A motion was brought in to make all the church members present delegates to the conference. Elder Corliss was at the meeting, and he presented the matter before me. I told him that we had met that question before. He said, If you can possibly come to the business meetings, and meet this question now, it would be a great blessing to the conference during the coming year. I told him that I would. I went and sat where I could hear the motions read. I thought, Lucinda, that I was old enough to be excused from such burdens; nevertheless, when I saw that there was a likelihood of the motion's being passed, I said, Read that motion again, if you please. It was read. Then I said, Such a motion as that was made years ago, and the matter was distinctly opened before me. It will be impossible for me to relate here all the instruction that was then given me, but I will say that the motion has never carried at any time, because it is not in harmony with the mind of the Lord.

After the camp-meeting, I went to Loma Linda, the sanitarium property that has recently been purchased by the brethren in Southern California. I think that I have already written to you about this place. I am most grateful to the Lord for making it possible for us to secure it for sanitarium work. The property lies sixty miles east of Los Angeles, on the main line of the Southern Pacific Railway. Its name, Loma Linda—"beautiful hill"—describes the place. Of the sixty acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated.

The main building is an imposing structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted with electricity. It is surrounded with large pepper trees and other shade trees.

The entrance steps broaden as one ascends, and from them is entered the glass parlor, a large, beautiful room, three sides of which are of glass. In this room there are ten rocking chairs, and more can be supplied if necessary. At appropriate distances there are two decorative pillars, which look something like a bowl turned upside down, and round these pillars are seats. This

room opens into another large parlor, carpeted with excellent body Brussels. In this room there are three lounges, ten rockers, and some upholstered chairs.

The second parlor opens into a spacious hall, which is furnished with easy chairs. At the right of the hall, double doors open into a large dining room. Ascending a few steps, one enters an office room, and this room opens on to a beautiful grove of pepper-wood trees.

About ten rods away, on what is known as Summit Hill, there is a group of fine cottages. The central cottage has nine beautiful rooms and two bathrooms. In the basement is the heating plant for the five cottages. Prettily grouped round this large cottage are four smaller ones, having four rooms each, with bath and toilet. An interesting feature of these cottages is that each room has its veranda, with broad windows running to the floor, so that the beds can be wheeled right out on to the veranda, and the patients can sleep in the open air.

There is another building, which was known as the recreation building. In this is a billiard table, which must have cost several hundred dollars. This, of course, will be disposed of. A partition runs through this building, and we have thought that one side could be used for meetings and the other side for classrooms.

The land is well cultivated and will furnish much fruit and many vegetables for the institutions. Fifteen acres of the valley land are in alfalfa hay. Eight acres of the hill are in apricots, plums, and lemons. The acres are in good-bearing orange orchard. Many acres of land round the cottages and the main building are laid out in lawns, drives, and walks.

There are horses and carriages, cows and poultry, farming implements and wagons. The buildings and grounds are abundantly supplied with excellent water.

This property is now in our possession. It cost the company from which we purchased it about one hundred and forty thousand dollars. They erected the buildings and ran the place for a time as a sanitarium. Then they tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April; and as the stockholders became more anxious to sell, it was offered to us for forty thousand dollars, and for this amount our brethren have purchased it.

Oh, how I long to see the sick and suffering coming to this institution! It is one of the most perfect places for a sanitarium that I have ever seen. I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward by faithful workers.

The buildings are all ready, and work must be begun in them as soon as we can secure the necessary physicians and nurses. For sometime I have been looking for just such a place as this,

with good buildings, all ready for occupancy, surrounded by shade trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place we have been hoping to find.

I do wish that you could come down to Southern California and help to set this institution in running order. Faithful, experienced helpers are needed.

I shall return to St. Helena the last of this week or the first of next. I am waiting developments. A telegram has just come from Sister Peck, which says, "Wait my coming Thursday," so we shall be held here a few days longer.

Mabel has just come up from San Diego. She looks well. I hope that she is indeed a useful worker. She stayed in San Diego during the Los Angeles camp-meeting so that Sister Williams could come up. She will have to hasten back to her work, after spending a few days with us. She seems to suit those in charge well.

Sister Hall, will you do as you said you would—stay with me. I need you and the Lord needs you. Come.

Lt 239, 1905

Walling, Addie; Walling, May

Glendale, California

September 4, 1905

Dear children Addie and May,—

I write to ask if you would feel free to unite with some one of our sanitariums in Southern California. I should be very much pleased if both of you would take hold with us in the work. May, we need the help of the training that you have had in sanitarium work. You could teach others how to give treatment. I am sure that your knowledge would be valuable, and I ask you to come and act some part in the work.

I heard from some source that Addie is married. Is this so? I hear so little from either of you that I do not know what you are doing. Ought I not to be made acquainted with your situation?

I ask you to leave New York before the winter sets in. Come right to my home in St. Helena, and at least make us a visit. I will not urge you to take up treatment work in any institution, May, but I thought that you might act the part of a teacher.

I have a great desire to see you both and have a visit from you. At present a lady by the name of Mrs. King is keeping house for me. She is a very nice woman and an excellent Christian. I am sure that you would enjoy her society.

You could buy a ticket to Los Angeles by way of San Francisco for the same price that you could buy one direct to Los Angeles.

I feel desirous to have you both connect with some line of the work here in Southern California. Come prepared to take up work, May, either as a teacher or as a helper in some other line. If you can not do this, you can at least visit our sanitariums in Southern California. I think I have written to you about the Paradise Valley Sanitarium, which is near San Diego. Ten thousand dollars is now being expended in enlarging and improving the building, which was never supplied with suitable treatment rooms.

Miss Jennie Williams is matron in this institution. Miss Williams was for a while employed at the Dayton Cash Register Company as emergency nurse. Mabel is working with Sister Williams. Mabel's health has greatly improved. Her help seems to be much appreciated. She receives twenty dollars a month, with room and board.

We also have a sanitarium at Glendale, eight miles from Los Angeles, where I am now staying for a little while. This institution is beautifully situated. It is in the country, and yet is of easy access from Los Angeles. Dr. Abbie Winegar Simpson is lady physician. Nora Lacey is head nurse and teaches some of the classes. I think she is doing good work. She enjoys her work very much.

We have recently purchased another sanitarium property, known as Loma Linda. I am most grateful to the Lord for making it possible for us to secure this property. It lies sixty miles east of Los Angeles, on the main line of the Southern Pacific Railway. Its name, Loma Linda—"beautiful hill"—describes the place. Of the sixty acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated.

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The second parlor opens into a spacious hall, which is furnished with easy chairs. At the right of the hall, double doors open into a large dining room. Ascending a few steps, one enters an office room, and this room opens on to a beautiful grove of pepper-wood trees.

About ten rods away, on what is known as Summit Hill, there is a group of fine cottages. The central cottage has nine beautiful rooms and two bathrooms. In the basement is the heating plant for the five cottages. Prettily grouped round this large cottage are four smaller ones, having four rooms each, with bath and toilet. An interesting feature of these cottages is that each room has its veranda, with broad windows running to the floor, so that the beds can be wheeled right out on to the veranda, and the patients can sleep in the open air.

There is another building, which was known as the recreation building. In this is a billiard table, which must have cost several hundred dollars. This, of course, will be disposed of. A partition runs through this building, and we have thought that one side could be used for meetings and the other side for classrooms.

The land is well cultivated and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land are in alfalfa hay. Eight acres of the hill are in apricots, plums, and lemons. Ten acres are in good-bearing orchard. Many acres of land round the cottages and the main building are laid out in lawns, drives, and walks.

There are horses and carriages, cows and poultry, farming implements and wagons. The buildings and grounds are abundantly supplied with water.

This property is now in our possession. It cost the company from which we purchased it about one hundred and forty thousand dollars. They erected the buildings and ran the place for a time as a sanitarium. Then they tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for forty thousand dollars; and for this amount our brethren have purchased it.

O how I long to see the sick and suffering coming to this institution. It is one of the most perfect places for a sanitarium that I have ever seen. I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward by faithful workers.

The buildings are all ready, and work must be begun in them as soon as we can secure the necessary physicians and nurses. For sometime I have been looking for just such a place as this, with good buildings, all ready for occupancy, surrounded by shade trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place that I have been hoping to find.

I want you, Addie and May, to have a part in the work in this institution. There will be a place for you both, I think. Please visit me at my home in St. Helena. The weather here in Southern California is cool and agreeable, and I am sure the change would be beneficial to you both.

You could connect with the sanitarium work in Washington, D.C.; but since we purchased Loma Linda, I have had a desire for you to connect with that institution.

Ella May and Dores Robinson are with me. They have been married for some months. They are happy in their married life.

Mabel come up from San Diego the day before yesterday to see us. I had thought of going to San Diego, but have decided to return to St. Helena the first of next week. We should have been on our way now, but Sister Peck, who is in Fernando attending the Teachers' Institute, telegraphed us to wait here to see us. She will be here on Thursday.

Now, dear children, think of what I have written you, and respond as soon as possible, or come yourselves without waiting to write.

In much love.

Lt 239a, 1905

White, J. E.

"Elmshaven," St. Helena, California

September 22, 1905

My dear son Edson,—

I have just read your letter, which was addressed to me at National City and forwarded to me from there. Before this you will have received the letter I sent you from National City, in which I spoke favorably of the plan for the Southern Publishing Company to sell the building in which they are now carrying on work, and buy your property in North Nashville, on which they could put up a building for their own use. From what the brethren connected with the publishing house write, it appears that this is the best thing that they could do. If by so doing, they can save the large expense which they say must be incurred while carrying on the work in the present place, and moreover, get into a better locality for their families, it certainly looks favorable. I do not think there is anything in the light given me about country locations that would forbid this move. Whatever is done should be done at the earliest convenience. A country location will be a good thing for the workers.

I think I told you this much in my former letter, which you will have received by this time. May the Lord guide you all is my prayer.

I have already considered what you say in regard to the church recently purchased and the easy access to the city from your North Nashville property. One night we were in a council meeting, and I was seeking to show that if the publishing house remains near the city, it will not seem as if we had forsaken Nashville. I said, Even if some very favorable location should be found farther off, the publishing house should not at present be at a distance from Nashville. If the board decides that it is best, I shall be pleased to see the publishing house buy your property.

I must close now, in order to get this letter into the mail. Will write again soon. I hope you will not perplex yourself, but will try to rest in peace. The Lord has not forsaken you. He will help you and bless you. Be of good courage in Him. Trust fully in Him. Draw near to God, and He will draw near to you. Look to the Lord constantly, and walk humbly with Him.

When your business will permit, get away for a time from your old surroundings, and thus help your mind to get out of the old channels. In the night season I am sitting down with you and advising you to go out into a retired place where you can sit down and write your books.

I have just returned from Southern California. After the Los Angeles camp-meeting, I was taken sick with influenza; and during my stay at Loma Linda, I could not speak in our church at Redlands, as I had hoped to. From Loma Linda we went to San Diego, and while there I spoke several times. On Sabbath I spoke with the power of God upon me for more than an hour. God bless you.

Lt 240, 1905

White, W. C.; White, May

Glendale, California

September 7, 1905

Dear Son Willie and Daughter May White,—

This day Henry Kellogg had a visit with me. We had a good talk together. He feels as I feel in regard to Loma Linda—that the Lord is signifying to His people that it is now time to make decided efforts to open these new fields. And the Lord has removed objections by placing His helping hand to take hold of the work here in Southern California.

The work accomplished by Elder Simpson is a grand work, but unless followed up the enemy will use his evil angels to do the work he would have them to do. We have a vigilant, untiring foe to contend with; and if we move in any hesitating, slack way, then Satan will gather in his

sheaves. We want the sheaves to be gathered in, and we must have brave workers. We now need men who will be prepared to make self-denying sacrifice. Let every one of us press forward. I have a work to do. I do not know as it is my duty to remain here, but I have not dared to leave.

I send you copies of writing which I have written between three and seven o'clock a.m. I thank the Lord for His strength and His grace to do this. Sister Peck is here. Dores and Ella and Mabel left here for Los Angeles this forenoon. It is now nearly half-past four o'clock. I have written sixteen pages this day and I am scribbling these lines.

If you could be here Sabbath, I would be pleased. Then I could weigh matters, whether it is best to go to Los Angeles. What think you? Whether I shall speak here Sabbath, that is settled. Whether I remain three weeks is to be carefully considered. Dores has been sick. Ella has been sick. It may be best for them to return home and I remain, and Sister Peck remain with me.

Brother Kellogg put in my hands a ten-dollar gold piece to get the boys a donkey, but would it not be better to add something to it and get something more after the horse size? Do just as you think best. You can get the money from the [office]. I will retain the ten in gold, for we may need it.

I am better today, and I hope to keep free from colds. I am not over this one yet, but shall speak Sabbath. Shall undertake it at any rate. So if I remain over Sabbath, I will speak. If you think best for me to go to Santa Anna, would you come down and have this matter of Loma Linda settled and opened as soon as possible? I do not urge anything, but here are four weeks before the meeting commences. I could call at several places in that time if it is thought best. I think Elder Burden would appreciate your help just now in counseling and planning. I will come straight home if I feel it not best to remain.

Lt 241, 1905

Brethren and Sisters

San Jose Camp-ground, California

June 26, 1905

Dear Brethren and Sisters,—

As we returned from the General Conference, we stopped ten days in Southern California; and between the council meetings at Los Angeles, we made a short visit to San Diego and spent four days at the Paradise Valley Sanitarium.

I am much pleased to see this sanitarium fully furnished and in running order. I was glad to see the patients and to hear of their improvement in health. My heart rejoices as I review the way in which the providence of God worked to help us to secure this property. The building is homelike and is admirably adapted for sanitarium work; and since the opening of the institution, the patronage has been good. Even before the building was ready, patients began to come. They urged themselves in before those in charge were ready to receive them. It was impossible to refuse to admit them, and the workers have done the best that could be done under the circumstances. A most interesting class of patients has come—among them ministers, lawyers, stockmen, farmers, and state senators.

So far, the work has been carried on under difficulties. The building has been furnished completely and well, and yet without extravagance. But it has never been supplied with proper treatment rooms, and it is impossible for the workers to do satisfactory work without better facilities in this respect. Good work has been done in the small treatment rooms which were in the original building, but the nurses have had to contend against many difficulties.

Plans have been drawn up by a competent architect for a two-story addition in the form of an L, which will provide more kitchen room, a helpers' dining room, eleven more bedrooms for patients, an operating room, physicians' offices, and complete, roomy bathrooms. I am in harmony with the plans for this addition. The treatment rooms are practically outside of the present main building, and yet are connected with it. They are to be provided with every facility for the giving of thorough treatment.

It is estimated that about eight thousand dollars will be needed to build and equip this addition, including the treatment rooms. We have not in hand the necessary means, and we ask those who have money that they can spare to help us to put this institution in complete working order. The treatment rooms are a positive necessity to the best success of the institution. The main building is all that could be desired. It was in the providence of God that we obtained it at so low a price. Its original cost was about twenty-five thousand dollars. The grounds are well laid out and are beautified by ornamental trees. The climate is all that could be desired. There is no reason why the sick cannot be treated successfully at this institution, but the necessary facilities must be provided.

More decided efforts are to be put forth in Southern California. There is a great work to be done in this field. We have done all in our power to advance the work there; and now that this sanitarium property in San Diego Country has been purchased, we call upon our brethren and sisters to aid us in properly equipping this institution, that it may do successful work. I ask those who have been entrusted with the Lord's money to make gifts to this sanitarium, that it may be prepared to do the work that must be done for the sick and suffering.

Brethren and sisters, I plead with you to help forward our sanitarium work. The Paradise Valley Sanitarium is in need of assistance. We have evidence that the money expended there has been used wisely and well. The strictest economy has been shown in all that has been done, and advantage has been taken of every opportunity to save means. At the beginning of our work, the manager heard of some furniture for sale by a family's leaving the district. He went to see it and found that they could obtain some first-class furniture for the same price that they would have to pay for a cheaper grade. They gladly availed themselves of the opportunity and thus obtained very cheaply enough furniture of the very best quality to furnish five rooms.

I know that the work of this sanitarium must be carried forward. During the two visits that I have made to the institution, I have realized that the Spirit of the Lord is in the sanitarium, and that the work is being carried forward in a way that will glorify God. Those in charge of the institution are doing all in their power to make it what the Lord desires it to be. Every morning, worship is held in the parlor, and the patients are invited to attend. I have had most precious seasons of refreshing in attending these services. A portion of Scripture is read, then there is singing, and earnest prayers are offered that the great Medical Missionary will let His health-giving presence bring light and comfort and peace. I have had the privilege of speaking to those assembled at these seasons of worship, and I myself have been comforted in the effort to help and encourage others. I testify that the blessing of the Lord has come to us in rich currents of love and hope and joy. I have realized the presence of the great Healer, and I know that His power will be exercised upon the sick and suffering to bless and heal.

The business that must be done in connection with our institutions can be done in a straightforward manner. A man may not have all the education and training to enable him to do at once all the work that needs to be done; but if he cherishes in his heart the light and presence of Christ, if he is influenced by the love of the Saviour, if he does not live unto himself, but for the One who gave His life for the life of the world, he is to be trusted and respected. We are all the Lord's workers, bought with a price, and whatever our hands find to do, we are to do with our might. Thus we shall gain increased capability, because the Lord will provide the faithful worker with the strength and courage and ability necessary for the doing of the work required.

There is a great work before us. Christ descended from the throne of His glory, laying aside His royal robe and kingly crown, and came to this earth in the likeness of humanity. He was born of lowly parentage, and He lived the life of a poor man. He clothed His divinity with humanity, that humanity might touch humanity. He came to set an example of self-denial and sacrifice, to show human beings the work that they should do in behalf of humanity. He descended from the throne of His glory to become one with us, to suffer the sorrows of humanity, and to die to save a rebellious race. Are we following the example that Christ has left us? He was a man of

sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. How blessed it is to trust in such a Saviour.

In establishing sanitariums, we are carrying out the purpose of God. This work is the work of God. Through the means of our sanitariums, the sick and suffering in the highways and the byways of life are to learn of the healing power of Christ. Those who have received the light are to show in their lives that they are God's medical missionaries. By being partakers of the divine nature, they are to become co-laborers with Jesus Christ in every line of work that will bring relief to suffering humanity.

In our sanitariums a pure religious influence should be paramount. Solemn impressions are to be made on the minds of those who come for treatment. The very highest interests are to be given the first attention. The accumulated light of the past, which has made us what we are—Seventh-day Adventists, is to shine forth through us to the world. The light of truth is to illuminate and irradiate all our sanitariums. The helpers are to be light-bearers to the world.

The comfort of the grace of Christ will do much to heal and bless and soothe the mind. The prayers offered in sincerity will be the means of saving souls. The grossness of the minds of many worldly physicians is one of the reasons why we should have sanitariums that will guard souls from all commonness. Pure and undefiled religion is to bear sway in all our medical institutions. And when our physicians see that disease is mastering their patients, shall they ignore the origin of the disease? Shall they fail to point out the fact that disease is the result of sin? Is that physician honest who tries to cure physical disease, but never prescribes the divine antidote?

Let us make sure that the physician placed at the head of a sanitarium is a converted man. The fear and love of God will lead the converted physician to make special efforts to illuminate the minds of those dead in trespasses and sins. Unless God, the great Physician, heals, there is no hope. After the physician has done all in his power to relieve suffering, let him, with tact and tenderness, his own soul illumined by the heavenly rays of sanctifying truth, point the afflicted one to the divine Healer, telling him that the gospel of Christ is his only hope.

Every physician needs a personal religion. He who guards the bodily health should have an understanding of how to promote the health of the soul. The one who stands as a physician should teach the sick that the great question that should occupy their minds is, What shall I do to be saved? When the friends of the sick are in the institution, their souls torn by the ploughshare of trial, let the physician speak to them words in season. Confessions are often made to a physician, and secrets are opened before him. Opportunities come to him which open the door for the sowing of the seeds of truth. Let our physicians seize every such

opportunity. The physicians in our institutions are to be wide-awake to their responsibilities. They are to seek earnestly for that purity of word and deed, that comfort of hope, that sympathetic consolation, which is essential in their work.

My brethren and sisters, I ask you to help us in preparing the Paradise Valley Sanitarium to do the best service, the work that will tell for time and for eternity. I ask you, my dear friends, to help us in this time of need, and I believe that you will.

Lt 241a, 1905

White, W. C.

Los Angeles, California

August 13, 1905

Elder W. C. White,—

One important day of our meeting is ended. This first Sabbath of the gathering has been well improved. Successful meetings have been held. In the forenoon Elder Corliss spoke, his talk being followed by a revival service. Many came forward for prayer, among them being several who gave their hearts to the Lord for the first time. Acts 4:30. I stood before a large company. Elder Simpson said there were at least two thousand people present. The tent was crowded to its utmost capacity, and even then all could not find seats. It is difficult for some of the speakers to make themselves heard by so large a crowd, but the Lord gave me strength to speak so that all could hear. I spoke with great freedom for about an hour.

After coming and taking a bath, I had an interview with Elder Simpson. He has just completed his third tent effort in the city of Los Angeles. As a result of his meetings in this city, over two hundred have taken their stand for the truth. About one hundred have been baptized, who accepted the truth during the last series of meetings. Others are trying so to adjust their business that they can keep the Sabbath.

Considerable money has been expended in the tent effort in Los Angeles, but the collections in the meetings and liberal donations from the public have been sufficient to meet the expenses. One man, who has not yet taken his stand with us, gave one hundred dollars to Elder Simpson to help him continue his work. A few days ago a sister who died in San Diego left her property. Among other enterprises she remembered the Paradise Valley Sanitarium and our work in the southern states, leaving one thousand dollars to each. She also gave two hundred dollars to Elder Simpson to help him in opening up work in the city of San Diego.

Elder Simpson pleads for some one to unite with him in his work. Elder Owen has been a great help to him here, but Elder Owen is appointed to act as Bible teacher in the Fernando school, and there seems to be no one else who can help Brother Simpson in his line of work. There are devoted men who can teach the Bible in the school, but there are very few who can work as does Elder Owen in evangelistic work in the cities. Some one else should be chosen to help in the college, that Elder Owen may be free to unite with Elder Simpson in evangelistic work in the large cities.

I am sad to see so few laborers. As Jesus saw what might be accomplished by intelligent effort, He said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [John 4:35-38.]

We greatly need men who can both sow and reap, who can gather souls unto eternal life. I am glad to see that Elder Simpson is of good courage. O that the church members who have been long in the truth would feel such a burden for souls that, as Elder Simpson leaves Los Angeles, they might continue a work that would gather in a harvest of souls. Workers are greatly needed just now in Los Angeles. I pray for men who can continue the work with those who are interested. After working for a time in San Diego, I think Elder Simpson will be ready to go to Redlands and Riverside.

I thank the Lord most heartily for the sanitarium in Loma Linda. This is in the order of God. I greatly desire that earnest work may soon be done in Redlands and Riverside. I believe that the purchase of Loma Linda by our people will open the way for a good work to be accomplished in these cities.

Brother Simpson feels that it is not best for one or two men to continue their labors for too long a time in the same place, going over and over again the same lines in presenting the Scriptures. New talent should be brought into Los Angeles, while those who have worked here so long go to new fields.

The mornings here have been rather foggy. Friday morning it did not clear off till nearly noon. This morning there was not so much fog.

On Friday I had an interview with Sister Williams. She and Mabel could not both be spared from the sanitarium at the same time. Sitting for a long time in meeting seems to make Mabel feel tired and nervous, so Mabel insisted that Sister Williams come to the camp-meeting while she carried on the work at the sanitarium. I know that were I in Mabel's place, I should have felt the

same as she did. Sister Williams told me that she would write to Dr. Whitelock, and that if I desired, Mabel might come to Los Angeles for a few days.

Doctor Whitelock highly appreciates Mabel's ability as a nurse, and he does not wish to see her taken from the work. She seems to know by intuition just what ought to be done.

Brother Ballenger came from San Diego late on Friday, but I have not seen him as yet. Nora Lacey has been in for a few minutes once or twice, and today I expect to see Elder Burden and Brother Ballenger.

I feel very thankful to my heavenly Father for the freedom I had yesterday afternoon before so large a company of people. This afternoon, I expect to speak again.

I will not write more to you; for I suppose you will soon be with us. We shall all be glad to see you. May the Lord preserve and bless you. Love to May and the children.

Lt 243, 1905

White, W. B.

1905

Elder W. B. White

My dear Brother,—

I have a suggestion to make to you. Invite Elder Corliss to go with you to the meeting soon to be held in Southern California. I wish him to become acquainted with that field. Brother W. W. Simpson has desired a helper in his evangelical work, but no one has yet presented himself. Los Angeles is a large place, and now that an interest has been aroused, the city should have decided help. I know Elder Corliss to be an excellent Bible expositor. He could work in Redlands and Riverside.

I should be pleased to have you invite Elder Corliss to accompany you to the Southern California meeting. He has been one of our strong men, and he can still accomplish a good work. There is much to be done in the cities of Southern California, and I have suggested Elder Corliss's going with you to the meeting in Los Angeles in the hope that he could take part in the evangelistic work there. Such men should be regarded as valuable helpers and should be encouraged to do all they possibly can.

Yours in haste.

Lt 243a, 1905

Stowell, L. O.

Los Angeles, California

August 13, 1905

Dear Brother,—

I have just received and read your letter. I am glad to hear from you. We find that the time of the meeting at San Diego is uncertain, but I hope to be present.

The Lord has been very good to us, and I praise His name. Brother Dores Robinson recently married my granddaughter, and they both accompanied me to the Los Angeles meeting. We left St. Helena last Thursday afternoon. For two nights previous to this, I had been writing nearly the whole night; and having had so little sleep, I feared that I should be wearied by the changes from one train to another. But during the journey a quiet restfulness came over me, and I felt the blessing of the Lord. During the night we spent on the cars, I slept well and felt well when I reached the camp-ground.

There are about a hundred and fifty tents on the camp-ground here, and it looks like quite a city of tents. Two rooms, pleasantly located near the camp, were secured for me, and I am thankful for such a quiet place. Yesterday I spoke to a congregation of about two thousand people. They say I spoke loud enough so that all could hear. I never saw better attention paid anywhere. Although I spoke for an hour and a quarter, all listened earnestly.

This afternoon I spoke again to a congregation as large as that of yesterday. The Lord strengthened me, and the people seemed as deeply interested as before. I spoke from the fifty-eighth chapter of Isaiah, and the Lord sustained me wonderfully. I dwelt upon the great work to be done in our world and the evidences that the end of the world is very near. I spoke of the missionaries in foreign countries and of the necessity to economize, that we may have means to use in sending the truth to all the world. I asked the people to think how much they were spending for that which is not bread in the indulgence of perverted appetite. In the indulgence of appetite, men render themselves liable to disease and injury and destroy their strength of character. They weaken their mental powers, and thus disqualify themselves to meet the Lord Jesus Christ.

Many are using the Lord's money to their own injury. I wish I might be an agent to receive the means that is being misspent and properly use it in the Lord's work. What a revenue might flow into the Lord's treasury if His people would deny themselves of everything that is unnecessary or injurious!

God will not work a miracle to save men from the result of their indulgence of perverted appetite. The use of tobacco and alcohol enfeebles the intellect. Millions of dollars are spent for stimulants and narcotics. All this money rightfully belongs to God, and those who thus misappropriate His entrusted goods will some day be called to give an account of how they have used their Lord's goods. And those who by their votes sanction the liquor traffic will be held accountable for the wickedness that is done by those who are under the influence of strong drink.

When men repent and become converted, they understand the claims of the law of God spoken from Sinai's mount. They see the difference between the observance of God's Sabbath and that of a human institution that God has never sanctified. They know that "the seventh day is the Sabbath of the Lord thy God." [Exodus 20:10.] One seventh of their time they recognize as God's, and one tenth of their income they render back to Him to help in carrying forward His work in the earth.

God designs that His means shall be used to benefit suffering humanity, not to destroy. Sufficient money is wasted for useless and hurtful things to relieve all the necessities of the poor.

"Blessed is he that considereth the poor: the Lord will preserve him alive in time of trouble. The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." [Psalm 41:1-3.]

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." [Psalm 37:3.]

"Honor the Lord with thy substance, and with the first fruits of thine increase: so shall thy barns be filled with plenty." [Proverbs 3:9, 10.]

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." [Proverbs 11:24, 25.]

"He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will He pay him again." [Proverbs 19:17.]

"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 noon day: 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." [Isaiah 58:10, 11.]

God claims as His own a portion of our income. By the tithes and offerings of God's people, the work of proclaiming His truth to the world is to be sustained. He says:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 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." [Malachi 3:10, 11.]

Our faith is often tested and tried. Sometimes our soul faints within us, but let us have faith in God. The Christian experience is not merely for our enjoyment, although we shall find true joy in the service of Christ. If we follow on to know the Lord, we shall [see] that His going forth is prepared as the morning.

We must exert a positive influence for good. We are living epistles, known and read of all men. Christ represents His people as the "salt of the earth" and as the "light of the world." [Matthew 5:13, 14.] The work of the gospel is to be diffusive and aggressive.

Had I time I would like to write much more, but it is getting dark, and I must close.

Lt 244, 1905

White, W. C.

Glendale, California

September 8, 1905

Dear Son Willie,—

Brother Ballenger came from Los Angeles to see me early this morning. He presented before me that in a council meeting several were present and talked over the matter of having camp-meeting in San Diego in three weeks. After they consulted together they decided that if it would suit my mind they would have the camp-meeting at San Diego deferred until November. Then Elder Simpson would commence his meetings in San Diego and hold them until the camp-meeting, which was the best thing to do. I agreed with him, and Brother Burden is of the same opinion. Then the Paradise Valley Sanitarium will be completed to dedicate, and Loma Linda will be settled and can have a meeting there and dedicate the buildings.

My talk with Brother Burden was very important. He said if we could only get Doctor Holden it would be the most complete thing that could be done, and that he has had this on his mind for some time. He says he would feel that we were fitted well if we could get Brother Holden to come to Loma Linda, that he is fully abreast of Dr. Kellogg in surgery. He has just built him a nice

house, and I do not know as he will consent to come. He feels deeply hurt, I understand, the way Brother Simmons has treated him; but the Lord may open the way so that he can sell his building.

Brother Burden is of good courage, and he and his wife and I are of the same opinion—that a school will be opened in Loma Linda. And she is being urged to take the school, and Brother Holden can have a class of young men, fitting them for developed workmen. Brother Burden feels anxious this should be done.

We shall leave here Sunday at five o'clock, take the cars just two miles from here, and not leave them till we get to Oakland. I think Sister Peck will go to Loma Linda and come on Monday or Tuesday. I shall be glad to be home again, and Henry Kellogg said he wanted to bring his wife to visit us in St. Helena. She will have time to do this, and he will take her to Loma Linda on a trip with him. I told him to come to our house and we could entertain them nicely.

I am getting a little better and shall try to speak once in forenoon, and the Lord will sustain me, I think. Yes, I believe He will. Now I am anxious to see you all, and I thank the Lord Does is better. I have not slept since half-past 3 o'clock. Have written 11 to 15 pages.

Lt 245, 1905

Holden, W. B.

Glendale, California

September 1905

Dr. W. B. Holden

Portland, Oregon

Dear Brother and Sister Holden,—

I have been disappointed and sorry that you did not feel that you could unite with us in our sanitarium work. If you knew how much we need you, I think you would change your mind. I know you have the ability to act a part in the work in more than one line of work. You can do good work as a teacher and as a surgeon. I ask you to come and help us here in Southern California. Sister Sarah Peck, who has been connected with my work for several years, has been telling me a little of your experience. We are sorry that you have been so disappointed. If you will come to Southern California, I can assure you that you will receive a hearty welcome. We are in great need of a thoroughly trained man to act as surgeon and teacher. Come, and we will treat you as the son of the Prince of life, your wife as the daughter of the King, and your little one as the Lord's child.

I will send you a booklet describing Loma Linda, the institution with which we wish you to connect. For sanitarium work, this place is in advance of any other place that I have yet seen.

Dr. Abbie Winegar-Simpson, with whom you were associated in Battle Creek, is here in the Glendale Sanitarium. I have been talking with her about our work at Loma Linda. She holds you and your wife in the highest esteem and is anxious that you should come to our help here in Southern California. We need the aid of your talents. We need the help that you can give as a physician and a teacher.

I highly esteem your wife's mother, Sister Harris. She was one of our best and truest friends.

I think that Dr. Patience Bourdeau will come to Loma Linda to act as lady physician. I am told that she is an excellent physician.

Brother and Sister Burden, my dear and faithful friends, will be connected with the institution. Brother Burden will be general manager. He is well qualified for the position. His wife will act as accountant. We hope to carry forward the work of the institution in accordance with the will of the Lord.

Dr. Holden, I write you to come and see Loma Linda. It is a grand place for sanitarium work. It is the Lord's doing that this place has come into our possession, and we praise His holy name. We realize that we are highly favored in having been able to obtain possession of this property. We are greatly pleased with it.

Right around the Loma Linda Sanitarium there is a wide field for missionary effort. Redlands is only five miles from the institution, San Bernardino about the same distance, and Riverside a little farther away. These cities are all important places. Elder Simpson has done some work in Redlands and Riverside, and in each a neat little meetinghouse has been erected. But the Lord has a larger work to be done in these places. In the future I expect to spend a portion of my time at Loma Linda.

By placing Loma Linda in our hands, the Lord has opened the way for us to work these places. We are to regard the district in which these towns are situated as our special field of missionary work. We are anxious to become known to the people living in these places, and especially to those whom we can help in spiritual and physical lines. Through the power of Jesus Christ our Lord, we may lift them out of suffering and bring them to health of body and soul. You know what joy there is in taking the weak and suffering by the hand and raising them up. You have rejoiced in this work in the past, and there is much for you to do in the future. It will bring you lasting joy and satisfaction.

A great battle must be fought. Time is short. Let us keep step with Christ. Let us by faith clasp His hand and hold it fast. He will never repulse us.

My brother, turn your mind away from your disappointment, and believe that the Lord is leading you. Trust in the Lord God, and let Him be your helper. Use your talents in advancing the most important interests. Let it be your one desire to please God and do His will. Then you will have courage in the Lord. We must all be determined to make a success of our lifework, even though some have no appreciation of our efforts. If any man love God, the same is known of Him. Then make the Lord Jesus your trust always.

God sees our dangers and knows the weight of our burdens. He remembers that we are in need of His strength, and those who make Him their trust will be enabled to resist every temptation. We shall have enemies who will plot against us because they know not the value that God places on those whom He has chosen. But the Lord God knoweth them that are His. However misrepresented and misjudged these may be, if they walk humbly before Him, He will give them help in time of need. They may be compassed with discouragements; but He who knows what is the mind of the Spirit knows all who love Him, and He will honor them.

In the work in Southern California, we need men of earnest, determined faith and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal. I earnestly hope that you will decide to come to our assistance. Please consider this matter carefully, because we need your help. Please respond to this letter, addressing me at Sanitarium, Napa County, California.

Lt 245a, 1905

White, May Lacey

Loma Linda, California

August 20, 1905

Dear daughter, May Lacey White,—

This morning, Sunday, we left the camp-meeting at Los Angeles. Yesterday I spoke in the large tent to fully two thousand people. They were crowded close to the stand, and I feel quite sure that I was poisoned by the impure air. I was deeply in earnest and took deep inspirations so that I might speak loud enough for all to hear. About ten o'clock that night I was suffering with almost unendurable pain. I did what I could to bring relief, but I suffered all night.

At three o'clock I arose and dressed. Shortly before four, I called Dores and Ella and the work of packing began. I had to leave it all to them. I have been feeling very poorly all day. Have had no

appetite, and feel sick at my stomach if I try to eat anything. I had a letter written I wished to send you, but cannot look it up now.

Tomorrow morning Willie leaves for San Diego. We had a very profitable meeting at Los Angeles. We carefully explained the circumstances that led us to secure the three sanitarium properties in Southern California, and all could see that this is the work of the Lord. All are united in supporting these institutions now. Some say that Loma Linda has come to us as a gift. It comprehends so much that we can hardly take it in. We praise the Lord our God with heart and soul and voice. Our people are now determined to make every possible effort to pay off all indebtedness. The Lord has truly wrought for us.

Today I visited the cellar and saw the fruit that they have canned in abundance. There are apricots of the best order, a variety of plums, prunes, and other fruit. Brother Hansen has also put up a large amount of jelly. Some of this can be sent to the sanitarium in San Diego. Most of the fruit canning is finished, but they are putting up some peaches now.

They will soon have peaches on the property. We see many orange and citron trees. Water is abundant, and the orchard is irrigated. I wish I might be here when the oranges are ripe.

I know not how to express my thankfulness for this place. Some things need to be put in order, but inside all the rooms are well furnished. There are many ornamental as well as useful articles in the house. There have in some cases been an extravagant outlay of means. We should not have purchased such furniture because of its high price, but everything is durable.

We wish you could be here with us. I suppose W. C. White will return to St. Helena. I sometimes think I would like to make my abode here, because of the excellent climate.

As I look over the building and around the premises, I am more and more surprised that notwithstanding the enormous outlay on the property, we are able to obtain it so cheaply.

Lt 247, 1905

Morse, John F.

Loma Linda, California

August 24, 1905

Dr. John F. Morse

Dear Brother,—

I write to invite you to connect with our sanitarium work in Southern California.

We now have three sanitariums in this southern part of the state. Loma Linda, the one most recently purchased, is the most desirable place I have ever seen for a sanitarium. We realize that the Lord has been very gracious to us in opening the way for us to secure this plant, which was originally constructed as a sanitarium.

Upon this property there has been made an investment of about a hundred and fifty thousand dollars. Several months ago our brethren spoke to me of the place as a beautiful location with grand buildings, but they supposed that it would be valued so high that we could not possibly secure it.

Until I saw Loma Linda I could not feel that I had seen a place that seemed in every respect to correspond with the representations I had seen of what a sanitarium should be. I had been instructed to say to our brethren that we should have a sanitarium situated near Redlands and Riverside. This institution is about five miles from Redlands and twelve from Riverside. But I had no idea that we would be able to purchase Loma Linda, though we had heard that the owners were very anxious to sell the property.

While I was at Takoma Park attending the General Conference, I received a letter from Brother Burden, describing the property at Loma Linda and informing me that the place was offered for sale for forty thousand dollars. There were others who desired to secure the property, but we were given an option till the brethren could communicate with us. The description given by Brother Burden answered in every respect to that of places that I had been instructed would be offered far below their original cost.

This letter from Brother Burden I received one Friday afternoon. I asked W. C. White to telegraph immediately to Brother Burden that he should by all means secure the property. Some of our brethren connected with the conference advised otherwise, fearing that the conference would be more deeply involved in debt. But I followed my telegram with a letter, saying distinctly that the place should be purchased without delay. I considered that the advantages of this location authorized me to speak positively regarding this matter. I said, "There is sufficient money in the hands of God's people; and if we seek the Lord, He will make their hearts willing to help in this time of need."

After writing to Brother Burden, the uncertainty so affected me that for several nights I was unable to sleep. I lifted my heart to God in prayer. With great anxiety I waited, till at last word came that a deposit of one thousand dollars had been made and the way was open for us to secure the place. We now have possession of this valuable property. All the negotiations have been pleasant and agreeable. Brother Burden has been a man in the right place. The former owners have every confidence in him and seem pleased that we have purchased the place. We thank the Lord for this.

We have just been attending the Los Angeles camp-meeting, and before going home I am spending a few days here and expect to stop for a few days at the Paradise Valley Sanitarium.

Owing to a weakness in my hip I was unable to go over the building when I was here last spring, but I could see something of the advantages of the place and the beauty of the seventy-six acres. There are many lovely pepper trees and other varieties of trees, the names of which I have not learned. Hundreds of happy birds sing in the branches. There is a large orchard set out to orange trees, grapefruit, plums, peaches, nectarines, lemons, pears, etc.

In the cellar I see a large quantity of jellies that have been put up. Shelf after shelf is laden with jars of rich fruit. The work of fruit canning is now going on, superintended by those who thoroughly understand the business. Some of the fruit will be sent to the sanitarium at San Diego.

The buildings here are completely furnished with nearly every essential necessary to conduct a sanitarium. Every room is furnished with a bed and elegant and substantial furniture. The mattresses and pillows are excellent. The chairs are well selected. Many of them are very expensive. The buildings are lighted with electricity. The main building has four stories. Everything is in first-class condition. There are many articles of furniture that we could not have furnished if we had been fitting up the building. We thank the Lord for His providence that has brought us to this beautiful place.

We have also a beautiful property near San Diego. We thank the Lord for such a beautiful location and such excellent buildings at so low a cost. We must put forth every effort to fulfil the purpose of God in this institution. Suitable bathrooms are needed there, and we are asking the people to help us in making the necessary additions.

We are to take advantage of every blessing within our reach. Above all things, let us seek for the excellency of the knowledge of Christ. The apostle Paul, who had received abundant revelations from God, whose judgment had been formed under the special intuition of the Holy Spirit, says: "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." [Philippians 3:8.] That knowledge we must impart to others.

The knowledge of Jesus Christ is obtained through correct views of our Lord. Through the work of our sanitariums the light of truth may shine forth to the world. To these institutions we may invite all classes of people, men and women of every denomination. We must have physicians who will reveal Christ in knowledge and in speech. We want well-qualified physicians who have a well-grounded hope in Jesus Christ.

It is through the love of Christ that we receive spiritual food, that we may break the bread of life to others. His blessings, which have gladdened our hearts, are to be communicated to those

who know not Christ. We must make every provision possible to lead others to become acquainted with the Saviour.

The highest and most noble work we can do in this world is to reflect the glory of God as seen in the face of Jesus Christ. Let Christ appear through those who love the truth. Let Him be seen as the Desire of all ages.

How can we prepare the way of the Lord? We will present our reasonable request that He may open the way before us, then we will walk and work and act our faith. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] Christ is all and in all, and we need an increase of faith.

Brother Morse, I feel impressed to ask you to come to California and connect with the sanitarium at Loma Linda. Your talent is needed here. If you but have faith in our Lord and Saviour Jesus Christ, your health will improve physically and spiritually.

Lt 248, 1905

Wessels, Andrew

"Elmshaven," St. Helena, California

August 9, 1905

My dear brother Andrew,—

I have received and read your letter. I am so thankful to our heavenly Father that His Holy Spirit is striving with you, and that you are recognizing this divine power. I advise you to leave Africa and by this means separate from your associates. I fear that if you remain where you are, you will not have that help which would strengthen you in your new resolve. Come away in the strength of Him who paid the price of His own life for your soul's salvation.

The Lord told Abraham to leave his own country and his father's home. Why?—Because He knew how strong would be the temptations that would assail him if he remained. He wanted His servant to separate from every species of idolatry, and He therefore bade him leave his own country and go to a country that He would tell him.

The Lord is calling you as He did Abraham, to leave your country and your friends. He points you away from your home and your friends, who are your worst spiritual enemies. Do not wait too long before deciding to obey His warning and so become earth-bound. Change your surroundings. Cut loose from your associates. Leave Africa as soon as you can. But in coming to this country, do not make the least connection with Battle Creek. There will be other openings

for you here. You should attend school where you can have the best spiritual advantages. Come to California, and then we can plan together.

Your past associations have been leading you to just where I was shown they would lead you—to spend thrift habits and self-indulgence.

God has given the Wessels family much light. I praise Him that hope has been stirred in your heart and that you have a desire to serve Him. The light given me six or seven years ago was that John was to do all in his power to induce his brothers to leave Africa. Had he obeyed the message, what changes would have taken place! But he did not heed the word of the Lord; and by letters that I have recently received from him, I know what he realizes what he has lost.

Will you not realize that eternal life is of more value than all the gold and silver that might come into your possession? You have already spent heavily of the Lord's money, and what have you to show for it? How much better would it have been had this money been invested in the Lord's cause.

May the Lord lead and guide you, is my prayer. May He help you to break away from the influences that bind you.

Lt 249, 1905

Stone, W. J.

Loma Linda, California

August 22, 1905

Elder W. J. Stone

Dear Brother,—

This morning I find on my table a letter from you dated August 6, addressed to W. C. White. He left here yesterday morning to make a short visit to San Diego. We are expecting him to return this afternoon or tomorrow.

I think, my brother, that the place you mention in your letter is in many respects similar to the sanitarium property at Loma Linda, which we have just secured. This is the most delightful situation for a sanitarium I have ever seen. The scenery is magnificent, and everything possible has been done to beautify the premises. Here the suffering sick may be well cared for. The possession of this property will give us an influence with the people of Redlands and Riverside. The patients who visit this sanitarium will come in contact with the truth, and many will be converted.

I have been instructed that if we would watch and act wisely, the Lord would bring within our reach suitable places already built and adapted for sanitarium work. These places will be away from the city in the rural districts where the sick may come in contact with the beauties of natural scenery. The city is not suitable for sanitarium work.

The property that you describe seems to be such a place as the Lord would have us secure. The scenery is beautiful, and there the patients can live out of doors, in the sunshine or in the shade of the beautiful trees. I would advise that you purchase this building. The rent you are paying for the institution in the city would be better used toward purchasing a property in a more suitable location.

The people of Indiana are in need of the instruction that can be given by those who should be connected with such an institution. They should learn how to regain their health without the use of drugs. Let them live in the beautiful sunshine amid trees and flowers, listening to the songs of the merry birds. God has made these to be appreciated, and their influence will greatly aid in the recovery of the sick. We are to do our best to bring them in contact with nature. Then they will be prepared to look from nature to nature's God and to realize God's loving care for fallen man.

Let us praise the Lord that He is making it possible for us to obtain such advantages where we can help the sick to take their minds away from themselves and delight in the beauty of God's handiwork.

Lt 250, 1905

Wessels, Sister [A. E.]

"Elmshaven," St. Helena, California

August 9, 1905

Dear Mother Wessels,—

Will you not come to America with John and Andrew? If you had done this years ago, you would now be standing on vantage ground. You have wasted the strength that you might have preserved. Will not you and John and Andrew now gather up the fragments of what is left and come to this country in faith? "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?" [Mark 8:36, 37.]

If Peter would come also, instead of sacrificing his family by remaining in Africa, how much better it would be! What will it profit him to devote his life to business that separates his soul from God and opens the way for his children to fix their souls on the things of the world.

Read carefully the fourteenth chapter of John. The Saviour said to His disciples, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know." [Verses 1-4.]

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." [Verses 15-21.]

What every member of the Wessels family needs is the converting power of God on mind and heart.

I cannot write more now, because I have not strength. God bless you, dear Sister Wessels. He has a care for you. May He give you and your children wisdom to lay up treasure in heaven.

Lt 251, 1905

Bourdeau, Patience

Loma Linda, California

August 27, 1905

Dr. Patience Bourdeau

Dear Sister,—

We have come to this beautiful place from the Los Angeles camp-meeting, where I spoke six times in the large tent to a congregation of about two thousand. The last Sabbath of the meeting the tent was especially crowded. In order to speak so that all could hear I was obliged to take very deep inspirations, and that night I suffered with severe pain in my chest and around my heart, caused by inhaling the impure air of the crowded tent.

The Lord greatly sustained me in my work at the camp-meeting. In some of the business meetings I sat on the platform that I might know what questions would come up for consideration by the conference. I was fearful lest some ill-advised moves might be made. When a resolution was brought in to change the constitution in such a way as might lead to

confusion, I arose and told them that such moves should not be made so hastily. The resolution was finally laid on the table.

Brother and Sister Burden have just come in with beaming faces to tell me that they have just attended an excellent meeting on the lawn below. Brethren from Redlands, Riverside, and other smaller churches were present. One man bore a testimony saying that he had been convicted of the truth at the recent camp-meeting. He had been a Methodist, but he is now in full sympathy with our people and wishes to join with us. He handed Brother Burden one hundred dollars to be used in purchasing this place.

I was not told beforehand that this meeting was to be held, for the brethren thought I would be unable to attend. I was not very strong, but I think that had I understood what the nature of the meeting was to be, I should have been present.

Some of the brethren have promised to give of their time in helping to do the things that need to be done to put everything in order so that the institution may soon be opened for patients. We are glad to see the means coming in to lessen the debt on this grand place. I have never before seen a sanitarium in a situation of such natural beauty.

I am sure that you and your mother would be happy here, and I hope that you may come just as soon as you can to connect with this institution. We want you present to counsel with us in getting everything in working order. I believe the questions concerning your work and wages can be adjusted satisfactorily.

I cannot write much now, but I invite you to come, and we will all give you a hearty welcome. We do not wish you to be separated from your mother. You will be happier in each other's society. There are concrete walks leading to all the buildings, and your mother will enjoy walking around the beautiful premises. Dr. Bourdeau, your mother could not be in a better place than right here, where she can walk around, viewing the flowers and trees and the grand mountain scenery. I hope to spend considerable time here, but just how long before I will leave this time I do not know.

W. C. White was with us for two days, but he left Sunday morning in great haste for Los Angeles, Mountain View, and St. Helena.

Lt 253, 1905

Kress, Brother and Sister [D. H.]

Loma Linda, California

August 29, 1905

Dear Brother and Sister Kress,—

I have just enjoyed the pleasure of reading your good letters.

I am just recovering from quite a severe illness. On Sabbath I spoke at Los Angeles in the large tent to fully two thousand people and was poisoned with the impure air. The following night I suffered with severe pains. It seemed as though my heart were in a vice. We fought the difficulty the best we knew how; and though I was sick for several days afterward, I have not since suffered as I did then. My voice was quite weak, but I am recovering now. For several days my dietary has consisted of grapefruit, eggs, and lemons.

Last Sabbath I was expected to speak at Redlands, but was unable to go. Some of our ministers were present, and I hear that they had a good meeting.

Brother H. W. Kellogg from Battle Creek spent Sabbath and Sunday with us here at Loma Linda. He was astonished that such beautiful premises and such complete equipment could be purchased at so low a price as that for which we have secured this property.

We regard this place as one especially provided for us by the Lord. Some of the brethren had spoken to me of Loma Linda as a popular health resort, conducted as a hotel, but it was not considered possible that we would be able to pay so much as it was supposed they would ask. I had supposed we would be obliged to erect buildings for sanitarium work in the vicinity of the beautiful cities of Redlands and Riverside.

Last Spring I asked Brother Burden to look carefully for any opening to secure property suitable for a sanitarium in this vicinity. While I was in Washington he wrote to me describing the beauty of Loma Linda and stated that everything connected with the place was offered to us for forty thousand dollars.

When I read the description of the property as written by Brother Burden, I recognized it as answering fully to an ideal sanitarium property such as had been presented to me. I received the letter on Friday afternoon, and I told W. C. White to telegraph Brother Burden immediately that he should secure the place. One of our brethren sent another telegram contrary to this. Some of the men connected with the conference thought that such a large place would be like an elephant on their hands. I was so burdened that for several nights I could not sleep. I feared lest the enemy might, through unbelief, keep this property out of our hands.

In the meanwhile Brother Burden had been obliged to tell the men that we would be unable to purchase the property. But when he received from me a letter of good cheer and hope, and an assurance that this was the place for which I had long been looking to correspond with places such as the Lord had shown me would be offered to us at a small part of their original cost,

Brother Burden, in fear and trembling, returned to the agent and told him we would purchase the place. Had he been an hour later, the opportunity might have been lost; for they were sending men to offer the property to other parties.

The main building contains four stories. In its entrance is a most beautiful sun parlor. There is also a large parlor carpeted with the very best body Brussels. The furniture in the house is of first-class quality—not fancy, but durable and very handsome. We could not have furnished the building as expensively as it has been furnished by others. In this main building the furniture cost twelve thousand dollars and has been in use less than two years.

The long halls are carpeted with fine Brussels carpet, and there are carpets and rugs for the various rooms throughout the building. There is a large roll of rubber carpet that can be used wherever it is thought best. The mattresses on the beds look like new ones. There are two feather pillows, sheets, blankets, quilts, and spreads for every bed. Every room contains chairs, substantial, but very comfortable.

Besides the main building, in which there are about sixty rooms that can be used by patients, there are four four-roomed cottages sitting back on higher ground. Some of these are so arranged that each room is connected with a private veranda where, in warm weather, a bed can be rolled from the room through the large windows. Besides the four cottages with four rooms each, there is a two-story cottage with nine beautiful rooms, splendidly furnished. This of itself is quite a large building.

Between the cottages and the main building is what they called the amusements building. This has been used for a bowling alley and a billiard hall. The billiard table will be sold, and with a few alterations the building may be made into a good meetinghouse.

There are seventy-six acres of land in this property. Quite a portion of it is set out in orchard. They raised oranges, lemons, grapefruit, peaches, apples, plums, pears, etc. I am having strawberries from the second crop, and they are very nice.

Five horses, three cows, about a hundred hens, and a few turkeys were purchased with the place. There were also a number of hogs, which have since been sold.

About a hundred and fifty thousand dollars has been expended in making the property what it is at present, and forty thousand dollars seems very reasonable for such a completed equipment as we find here. It would be a heavy tax if we had to pay interest on such an amount, but we believe that our brethren will raise this money, and that we shall soon be free from debt. Every dollar is to be expended with great care. Something must be done to furnish treatment rooms, but this need not incur great expense.

The city of Redlands is five miles from the institution. This city is one of the most beautiful cities in America. When President Roosevelt visited Redlands about two years ago, he expressed the thought that it was as near like heaven as any place he had ever seen. The purchase of Loma Linda will help to give us an influence with the people of this city.

The more we realize of the advantages of this location, the more certain we feel that we are in the line of duty. We shall now endeavor to secure the very best help possible to conduct the work of this institution. Some of the outside stairways need to be painted, and other work must be done before we are ready to open the institution.

For a time we had to work against fearfulness and unbelief in the minds of some of our brethren. There are some who will always be found holding back when any advance move is to be made.

Last June a meeting was called at Los Angeles to consider the question of purchasing Loma Linda. I was very glad that Elder Irwin was present. When some expressed themselves as thinking it unwise for the conference to incur further indebtedness by such a heavy investment, Elder Irwin spoke right to the point, urging them to follow the manifest leadings of God.

I also bore my testimony that the Lord would bless us if we would act in faith. There are some who seem to consider it a virtue to talk unbelief and to hold back when there should be an advance. We are hoping that there may be connected with the work in Southern California men who will act in faith.

Only a few were present at this meeting, but they expressed themselves as favoring the purchase of the property, and they pledged eleven hundred dollars as a gift to start the enterprise.

Last Sunday afternoon quite a number of our brethren from neighboring churches met on the lawn under the trees just back of the main building, and Brother Burden says they had an excellent meeting. One man said he had gone to the camp-meeting in Los Angeles as an unbeliever, but had been convicted of the Sabbath truth. He seemed very happy and made a donation of one hundred dollars to Loma Linda. We shall now endeavor to secure the necessary means, so we shall not have to carry a heavy burden of interest on borrowed money.

Let us praise the Lord that He is making it possible for us to obtain such advantages, where we can help the sick to take their minds away from themselves and delight in the beauty of God's handiwork.

Lt 255, 1905

White, W. C.; White, May

“Paradise Valley Sanitarium,” National City, California

September 12, 1905

Dear children W. C. and May White,—

We are here, in harmony with your urgent request. We arrived last night. The journey from Los Angeles was not tedious.

At the Glendale Sanitarium we met Sister Peck, also Brother and Sister Hackney. Brother and Sister Hackney desire to connect in some way with one of our institutions. She is considered an excellent nurse, and he seems willing to labor wherever he can be of most service. They went Sunday forenoon with Sister Peck to visit Loma Linda.

Sunday evening Sister Peck telephoned to us from Loma Linda, asking if we would remain a day longer in Los Angeles, in order that she might spend more time there and then accompany us to San Diego. But arrangements had already been made for the transfer of baggage and the purchase of tickets for Monday afternoon, and we could not conveniently change our plans. Sister Peck left Loma Linda Sunday morning and joined us in Los Angeles on our trip to San Diego.

I was well cared for at Glendale. Brother and Sister Simpson were both very attentive, and I had several conversations with them. I desire to keep their confidence and help them in every way possible. I believe that there is a great improvement in Brother Simpson, and I think he can do a good work in connection with Dr. Winegar-Simpson.

On Sabbath I had good freedom in speaking in the Carr Street church. The building was crowded to its utmost capacity. I was somewhat fearful over the prospect of speaking in that church again, but it was well ventilated, and I have received no harm. The strength that came to me was more than I expected. I praise the Lord for His mercy and help in time of need. He is my helper. I am glad that I have the confidence of the people.

I have had several important conversations with Brother and Sister Burden in reference to the work that must be done in all our sanitariums to place them upon a higher platform than they now occupy. At Glendale there is need of decided changes to bring in more of a spiritual influence and to keep prominently before the patients and workers the Bible truths for this time. If this is not done, we might better save the money invested in our institutions, and use it to advance the work in ministerial lines.

But we cannot act hastily. We must move steadily, in the power of the Lord Jesus that He promised to His disciples just before His ascension. “Go ye therefore, and teach all nations,

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

This command is for us, and we are to follow the methods of Christ in imparting the truth to others. As we receive, so we are to impart of the rich grace of Christ. In this work we have an assurance that the divine power of the Holy Spirit will impress minds. Let us believe the promise: for the Lord speaks not in vain.

I am deeply impressed that new habits are to be formed, natural tendencies are to be carefully restrained, and indulged inclination must be brought under control to the law of God. Christ is to rule in the heart by faith, through sanctification of the truth. Through the power of Christ, every soul may stand securely. He is our strength and efficiency. "Come unto Me," He says, "all ye that labor and are heavy laden, and I will give you rest. ... Learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:28, 29.]

This morning I spoke a few words to the workers assembled in the parlor for worship. None of the patients were present.

I am sorry that there is not among the workers in this institution the harmony that there should be. I know not what I can do to change the order of things. We must watch unto prayer and seek to elevate and ennoble the thoughts and words. If we would correct wrong in others, we ourselves must walk carefully in the nurture and admonition of the Lord. The Word of God must be our only rule. I am trying to do my duty and to help them here all I possibly can.

I am told of a man who has been here for some months, who has accepted the Sabbath truth. He was formerly a railway official, but he broke down in health and came here for rest and treatment. He is seeking the Lord, has confessed all his wrongs, but cannot receive the assurance that his sins are forgiven and that he is a child of God. Sister Williams and others have tried to help him to walk by faith and not by sight, but he seems to be unable to overcome his feelings of distrust. I shall endeavor to help him, and I trust that he will yet see clearly that the Lord has forgiven his sins.

Lt 257, 1905

Baldrige, J. W.

"Sanitarium," National City, California

September 13, 1905

Mr. J. W. Baldrige

Dear Friend,—

You need to live in the sunshine of Christ's presence. In and through Christ alone can you find the relief you so much desire. He can give you rest and peace. You must walk by faith, and not by sight.

You say that you have confessed your sins. Then believe that God has forgiven. As you surrender yourself to God, you will find the Saviour precious to your soul. Do not think of yourself. Think how mighty is the grace of God. Think of the compassion of Christ, and, whether you feel it or not, believe that He receives you.

"Therefore being justified by faith, (not by feeling), 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. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more than being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the atonement." [Romans 5:1-11.]

Your work, my brother, is to bring sound doctrine into actual contact with sound practice. Reveal your faith in the Lord Jesus Christ. The searching truths of the Word that came from heaven are given to guide men into the narrow path and through the strait gate.

Do not allow yourself to be controlled by feeling. It is through the power of living faith that we become heirs to the promises of God. "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.] Men cannot receive this power by feeling. We must receive it by faith in Christ as a sin-pardoning Saviour.

You have, I understand, accepted the truth so far as you have heard it. Then rest right there. Say, "I am a child of God. I will not be controlled by feeling." Do not grieve the heart of Christ by giving the impression that, though you have come to Him, yet you do not find rest for your soul. Lean only upon the Word of God and be obedient, and the Lord will break every band. Take the Word of God as your rule of action, and thus you will glorify His name.

Lt 259, 1905

Hare, Brother and Sister [G. A.]

“Sanitarium,” National City, California

September 14, 1905

Dear Brother and Sister Hare,—

Since the camp-meeting in Los Angeles I have been suffering from an attack of influenza. Though I am now much better, I am not yet entirely free from its effects. I had heavy burdens to bear at the Los Angeles camp-meeting. On Sabbath I spoke in the large tent to about two thousand people. Inhaling the impure air of the crowded tent brought on symptoms of poisoning. I suffered severely from pleurisy and pain in my side.

Last Sabbath I spoke in the Carr Street church in Los Angeles. I feared that I would be unable to speak, but strength was given to me, and I spoke without inconvenience. I took up the fifty-eighth chapter of Isaiah and was more thankful than I could express that the Lord helped me.

Last Monday we came to this sanitarium. I have spoken twice to the patients, and yesterday morning I spoke to the workmen assembled in the dining room. I am thankful that the Lord impresses His Word upon the hearts of the people.

The work on the building here has been somewhat hindered because of a scarcity of lumber, but the workmen are kept very busy. They need the wisdom and judgment that God alone can give.

I may remain here to attend the camp-meeting at San Diego in November. This camp-meeting is to follow an effort with a tent by Elder Simpson. In Los Angeles over two hundred have been converted through the tent efforts, and the interest still continues unabated. More work must be done there later on, but for a time now Elder Simpson will work in San Diego.

Since I left Washington I have received no letters from you. A few days ago I asked Brother Robinson to write to you, requesting that you return the copy of what I wrote off so hastily just as I was leaving Takoma Park. I wish this to complete some matter that will be of great importance to you and your work.

Lt 261, 1905

Executive Committee of the Southern California Conference

“Sanitarium,” National City, California

September 14, 1905

To the Executive Committee of the Southern California Conference

Dear Brethren,—

I am instructed to say that where an effort is made to open the gospel work in a new field, there should be not less than two speakers to labor together in the ministry. When Christ sent forth His disciples on their missionary tour, He sent them out two by two. This is the Lord's plan.

In opening up the work in San Diego, Elder Simpson should not be left to stand alone. There should be associated with him some one who is fitted to share these responsibilities. Elder Owen should be freed from other work that he may unite with Elder Simpson in presenting the truth to the people of San Diego.

That this may be accomplished, another Bible teacher must be selected for the school at Fernando. But it will be easier to find a suitable Bible teacher than to secure the services of one who has the wisdom and tact necessary to deal with an interest in the important city of San Diego. I ask you to unite in an effort to make such changes, that Elder Owen may be released from the school work to unite with Elder Simpson.

Elder Healey may consider that he is fitted to share this burden with Elder Simpson. But this would be a mistake. Elder Healey has neither the necessary physical strength, nor the tact and ingenuity that should be manifested by those who are engaged in a large public effort.

The Lord designs that His work shall be carried solidly. To enter a new field involves large expense. But the extra expense of a second man to help Brother Simpson will be an investment that will bring returns. I feel to urge this matter, because so much is at stake. I pray the Lord to impress your minds to carry out His will.

I will now leave the matter with you, but I cannot free myself from the conviction that it is God's will that Elder Owen and Elder Simpson shall unite in the important work that is to be undertaken in San Diego. I entreat of you to secure some one else to give instruction in Bible at Fernando, that Elder Owen may be free to unite with Elder Simpson.

Lt 263, 1905

White, J. E.

"Paradise Valley Sanitarium," National City, California

September 15, 1905

Dear Son Edson,—

I have just received your letter and am glad to hear from you. I hardly felt able to make this journey to Southern California, but our brethren assured me that they had secured good accommodation for me near the camp-ground in Los Angeles. We had the use of two rooms, well situated.

W. C. White was not present at the first part of the meeting or I might have been saved quite a burden of anxiety. In some of the business meetings, I sat on the platform, that I might have an understanding of the questions that came up for consideration by the conference. I feared lest some action might be taken that would in the future bring about confusion. It has been many years since I have felt it my duty to sit on the platform and take part in the deliberations of a business meeting.

At one meeting a resolution was introduced to change the constitution in such a way that every church member might become a delegate to the conference meetings. I advised that such a move should not be made hastily. The delegates to our conferences should be <chosen> men of wisdom and capability, men whom the Lord may use to prevent rash movements. God has men of appointment, whom He has fitted to judge righteously.

We may learn a lesson from the counsel of Jethro, the father-in-law of Moses. God especially calls some to fill positions of responsibility in His service.

“And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning until the evening. And when Moses’ father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning until even?”

“And Moses said unto his father-in-law, Because the people come unto me to enquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and His laws.

“And Moses’ father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee: thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God

command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

“So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes were brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart: and he went his way into his own land.” [Exodus 18:13-27.]

I spoke six times in the large tent at the camp-meeting. The last Sabbath of the meeting the large tent was crowded with a large congregation of over two thousand. In order to make myself heard to all, it was necessary for me to take deep inspirations, and I was poisoned with the impure air. I suffered severely that night. I obtained relief from this, but ever since I have [been] suffering more or less with influenza, as I did when I visited Nashville. I have not fully recovered yet, but I am improving in health.

This morning I met with the workmen who are engaged in the construction [of] new bathrooms. The Lord has blessed and strengthened me in speaking to the helpers and patients at their morning worship. After singing and reading the precious Word, we bow before the Lord in prayer, and I give them a short address.

Yesterday morning I read the 95th Psalm. “O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also. The sea is His and He made it: and His hands formed the dry land.” [Verses 1-5.]

I have had the question asked me, Is there anything in the Word that speaks of the attitude that should be maintained in prayer? David says:

“O come, let us worship and bow down: let us kneel before the Lord our maker. For He is our God; and we are the sheep of His pasture, and the sheep of His hand. Today if ye will hear His voice, harden not your heart as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways: unto whom I swear in My wrath that they should not enter into My rest.” [Verses 6-11.]

I am glad to attend these morning services. My own soul is refreshed, and all seem deeply interested.

One man, with a good countenance, expressed himself as being deeply interested. He has accepted the truth as he has heard it, but it seems difficult for him to exercise faith in the forgiveness of his sins. I have written him some words of encouragement.

We arrived here from Los Angeles last Monday evening. An automobile was waiting for us to take us from the train to the sanitarium. Brother Johnson, who owns this machine, meets all the trains and brings passengers to the sanitarium. One day he took us in to San Diego, and we crossed over the bay on the ferry to Coronado. Yesterday I rode out again to visit his sister, D. Johnson. I enjoy very much riding in the automobile. I had thought of riding forty miles next week to hold meetings at Escondido, but Willie urges me to return home, and we are planning to return next Tuesday.

My mind has been much exercised in regard to our restaurant work. The multiplication of our restaurants is imparting an education in commercial business lines to many of our youth who should be more actively engaged in evangelical work. Many of the workers themselves are led away from the truth, and but few are converted by this work as it is now being conducted. We need the quickening influence of the Holy Spirit to keep the heart clean and pure, that we may engage in spiritual work for the saving of souls.

I have just been in to see two little girl babies, twins, born in the sanitarium a few days ago. One weighed seven pounds, the other six. The mother is doing well. The parents are young and seem very proud of their babies. The grandmother on the father's side is over eighty years old.

Edson, if Elder Haskell, Elder Butler, Brother Ford, and the other brethren are united, as they seem to be, in the opinion that the office should be moved from Nashville, and that your property is a suitable place for the carrying forward of the publishing work, I see no reason why this should not be done.

Lt 265, 1905

Peck, Sarah

"Sanitarium," National City, California

September 15, 1905

Dear Sister Peck,—

During our conversation this morning, I felt greatly perplexed to know what to say in reference to your work. I love you, and I want to see you in a position where you can best serve the Master.

I do not know what would be your own choice of work. Many of our people desire and urge you to enter the educational work. If you feel that this is your duty, I am willing to release you from my employ. I know of no one who is better fitted than yourself to undertake educational work. In regard to your connection with me, I cannot say very much, because you have in the past been called to so many other lines of work.

One thing I must say: If you chose to remain with me, the school work must be laid aside. If you prefer to labor in educational lines, then you must be free, so that you can give your undivided attention to that work. I leave the matter entirely with you, that you may follow your own choice. I dare not decide for you. The great necessity for your efficiency as a teacher is the only consideration that leads me to be willing to release you. So many have spoken to me of your efficiency and talent as an educator that I dare not hold you. If at any time in the future you shall choose to connect with me again, you will not have become less efficient.

I write this that you may not be left in uncertainty. Seek the Lord for yourself. If you feel impressed that you prefer to remain with me, I have abundance of work that you can do. If it seems to be the will of God for you to remain with me, we must take hold of the work in earnest and not allow others to come in and give you a double burden to bear.

Now, my sister, I feel anxious that if you take up the school work, you shall not load yourself down with too many responsibilities. Make that your work, and carry it as you did the school in St. Helena. If I should act a part in the work at Redlands and Loma Linda, we may be more or less connected in preparing students for time and for eternity.

May the Lord bless you and give you much of His Holy Spirit wherever you may labor. If it be your lot to educate students, that they may impart to others the heavenly intelligence, I shall be pleased. I have always loved and respected you, and I have not been disappointed in you. The form of sound words is to be prized above every earthly thing. God is glorified by every word that leads to right action. I respect you highly and desire you to have every advantage possible, that you may make continual progression in the service of God.

In love.

Lt 267, 1905

Watson, G. F.

Mountain View, California

January 22, 1905

Elder Watson,—

My brother, I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be.

It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient properly to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way.

In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers in that field. If there have been cases where our sisters have appropriated their tithe to the support of the ministers' working for the colored people in the South, let every man, if he is wise, hold his peace.

I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this; and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon; for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone; and if this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do and others to do.

I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that any one should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe who have placed their tithe in my hands and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated.

I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example.

Lt 269, 1905

Haskell, S. N.; Butler, G. I.; Ford, I. A.

“Sanitarium,” National City, California

September 15, 1905

Elders Haskell and Butler and Brother I. A. Ford

Dear Brethren,—

If suitable buildings can be found elsewhere, and the work of the Publishing Association can be operated with less expense, I would advise that you move from the building in Nashville. Such a move seems sensible and in harmony with good judgment. If it seems to you that the facilities to be found upon Edson’s property can be utilized to good advantage, I would say, Make such a move. If in the future the Lord should open any better way, you can follow His leading. My earnest desire and prayer is that the Lord may give you wisdom and knowledge and understanding. I wish to see you move in the fear of God. I see no reason why you should not put forth every effort to reduce your expenses as much as possible.

I have recently received letters from Elder Haskell and his wife, stating that they intend to go to South Lancaster for a rest. We would invite Elder Haskell to come to Southern California. There is need here of the work which he can do. The Lord has opened the way before us in this field, but there have been few workers who are able to carry forward the work as it should be conducted. We need some of our old men of war to give us special help just now.

We need the services of Elder Haskell in connection with the work to be carried forward at Loma Linda. An important work is opened before us for the neighboring cities, Redlands, Riverside, San Bernardino, and other smaller places.

Can you not be present at the camp-meeting to be held in San Diego sometime in November? The time of the meeting is somewhat indefinite. It is to follow a tent effort by Brother Simpson. I learn that the top of the tent that Brother Simpson is using in Los Angeles must be repaired before it is ready for use here.

Brother Haskell, we need you and your wife just as soon as you can come. You can engage in work similar to that which you have been doing in Nashville.

I have been bearing my testimony regarding the use of our restaurants. The work of these restaurants has absorbed much of the talent that should be used in evangelical work. Many are held in Battle Creek who, with Bible in hand, should be entering new places, to flash the light of truth into the mist and fog of error. I see so great a work to be done that I am in danger of undertaking too much; but the Lord understands the matter, and He will teach us the very best

way to reach the people. Young men and young women are to be the Lord's light-bearers to the world.

My message is that the restaurants are carrying a burden that the Lord has not laid upon them. The preparations of food are so expensive that the poorer class receive but little benefit. There should be greater simplicity in the preparation of foods. The living testimony of truth should be borne, and a reformation should take place. Too much talent and capability are absorbed in a work which reveals but few results in the salvation of souls.

There are some here at the sanitarium who are receiving the truth. One man, who has been a railroad official, has been here for some months and has recently been baptized. He has attended my talks in the parlor and seems deeply affected, but it is difficult for him to exercise faith. I tell him to come to Christ in trust and in simplicity, and to rest, as a wearied soul, in His promises. This is all that the Lord requires of any of us. We often make a difficult work of that which should be easy. I believe that this man will yet walk in the light and that the Lord will bless him.

I see much to be done here. I have spoken three times and expect to speak again to the workmen at half-past five o'clock. I was unable to sleep after one o'clock. It is now two o'clock, and I am engaged in writing.

Willie writes that they need us in the work at home, and in a few days we shall return to St. Helena. In November, if the Lord gives me strength, I may attend the camp-meeting in San Diego, and if so, I shall hope to see Elder Haskell and his wife at that time. My only desire is to know my duty and to fulfill the will of God.

Lt 271, 1905

Burden, Brother and Sister [J. A.]

"Elmshaven," St. Helena, California

September 27, 1905

Dear Brother and Sister Burden,—

I cannot express the relief that your recent letter has brought to us. I thank the Lord that you are able to secure the services of Dr. Julia White. I believe she will do well. I think it well for you to ask Dr. Abbott to connect with the Loma Linda Sanitarium for the present.

While I was in Los Angeles, I spoke to you of inviting Dr. Gibbs to connect with the work in our sanitariums. What I said should not lead you to understand that he is to act as chief physician,

but he can come in on trial. I hardly feel clear before God in giving him no further opportunity to be proved.

Have you learned how much Dr. Holden proposes to charge for his services? If a physician does his work skilfully, his talent should be recognized, but there is danger of our being brought into perplexity. If we introduce a new system of paying our surgeons high wages, there may be a hard problem to settle after a time. Other physicians will demand high wages, and our ministers will require consideration also.

I very much wish that Brother and Sister Haskell might be with the family at Loma Linda and inaugurate in Redlands, Riverside, and San Bernardino a work similar to the work they conducted in Avondale and in Nashville.

I am glad that you are taking steps to have the water supply at Loma Linda pure and good. Very much depends upon having good water. We must be sure that the representations given in the books descriptive of this place are true in every sense of the word.

Last week we had an important gathering at the sanitarium here of our health food workers. I spoke to them on Sabbath, and on Sunday I addressed them for about an hour upon the subject of our restaurant work. I told them that there must be a thorough reformation in the health food business. It is not to be regarded so much as a commercial enterprise. At present but little is seen as the result of this work to lead us to recommend the establishment of more places to be conducted as our restaurants have been in the past. But few have been converted by this work in Los Angeles and in San Francisco. Many of the workers have lost the science of soul-saving.

Please read carefully what is published in Testimonies, volume 7, regarding the health food work and the evangelical work. I feel more and more impressed that we must make diligent efforts to present the truth. I need not now write much regarding these lines of work, for the light has been in print for some time. But since these testimonies were published, circumstances have arisen that reveal the necessity for the cautions that have been given. Health reform needs a reformation before it shall stand as God designs it should. We need to practice true godliness in every undertaking. In all the restaurants in our cities, there is danger that the combination of many foods in the dishes served shall be carried too far. The stomach suffers when so many kinds of food are placed in it at one meal. Simplicity is a part of health reform. There is danger that our work shall cease to merit the name which it has borne.

If we would work for the restoration of health, it is necessary to restrain the appetite, to eat slowly, and only a limited variety at one time. This instruction needs to be repeated frequently. It is not in harmony with the principles of health reform to have so many different dishes at one

meal. We must never forget that it is the religious part of the work, the work of providing food for the soul, that is more essential than anything else.

Our young men and young women should be encouraged to attend schools away from the cities, that under intelligent teachers, they may receive a training that will fit them to stand on vantage ground. How can our young people advance spiritually, while working as servants simply to prepare food for and serve worldlings. They often do unnecessary work in the preparation of foods that are not even wholesome. Shall our youth be encouraged to rest satisfied with such an education?

The Lord does not design that His denominated people shall exhaust their strength to carry on restaurants in the manner in which they are now conducted. The many complicated combinations of food that are not wholesome tend to make of the health reform a health deform.

There is great necessity for decided reforms to be made in regard to our dealings with the workers in our sanitariums. Faithful, conscientious workers should be employed; and when they have performed a reasonable amount of work in a day, they should be relieved that they may secure needed rest.

Only a reasonable amount of labor should be required, and for this the worker should receive a reasonable wage. If helpers are not given proper periods for rest from their taxing labor, they will lose their strength and vitality. They cannot possibly do justice to the work, nor can they represent what a sanitarium employee should be. More helpers should be employed if necessary, and the work should be so arranged that when one has performed a day's labor, he may be freed to take the rest necessary to the maintenance of his strength.

Let no man consider it his place to judge of the amount of labor a woman should perform. A competent woman should be employed as matron, and if any one does not perform her work faithfully, the matron should deal with the matter. Just wages should be paid, and every woman should be treated kindly and courteously, without reproach.

And let those who have charge of the men's work be careful lest they be too exacting. The men should have regular hours for service; and when they have worked full time, they are not to be begrudged their periods of rest. A sanitarium is to be all that the name indicates.

Every worker should seek to educate himself to perform his work expeditiously. The matron should teach those under her charge how to make quick, careful movements. Train the young to perform the work with tact and thoroughness. Then when the hours of work are over, all will feel that the time has been faithfully spent, and the workers are rightfully entitled to a period of rest.

Educational advantages should be provided for the workers in every sanitarium. The workers should be given every possible advantage consistent with the work assigned them.

Lt 272, 1905

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

September 27, 1905

Dear Brother and Sister Burden,—

We are very much pleased that you have secured the help of Miss Doctor White. It is as I hoped it would be, and I thank the Lord.

I received a letter from Dr. Holden very similar to the one he wrote to you, and I have not responded to the same yet. You know what this will mean to the sanitarium. The man asks much, and as far as his requirements to have vacation are concerned, it is right for every physician to have—yourself and wife also to have—the same privilege, but I cannot see yet the true position we shall take in this matter [of] just how the arrangement should be made. I have written a letter to him, but have not sent it as yet. I will look it over carefully today.

We have not a physician yet for St. Helena. We have no use for Dr. Sanderson and shall not give him another call. His wife is sufficient objection to his coming to St. Helena. Dr. Bush is promised to spend Sabbath and Sunday and to come to the call in an emergency. We dare not plant Dr. Sanderson and his wife on the hillside. We are afraid of the result. The Lord will send us a physician we believe, and we will watch and pray lest we enter into temptation. We see no call for Dr. Sanderson until he is a converted man.

Sister Dr. Margaret Evans has accepted an offer to accompany a wealthy lady to Europe. We would have you call for Dr. White at once. Sister Bourdeau is married and cannot leave her present position until next year sometime, but she has written to Dr. White she had better go to Washington; but secure her if you have not done so. I am just about used up with continued writing.

September [October?] 6

I just came across this letter unfinished. You can read it and act, I think. Dr. Holden better be secured and you prepared to work. I will send you copies of letter today if I can; if not, the first of the week. I shall not send the letter I had written to Dr. Holden. Make your terms with him for we must have some one to educate nurses for our sanitariums. Please do your best. I have written early and late without rest and now this morning am admonished that I must rest. Be

sure and call Dr. White without delay. I hope you have done this, and that her capabilities may be secured. Keep up good courage in the Lord, Brother and Sister Burden.

Lt 273, 1905

White, Mabel

"Elmshaven," St. Helena, California

September 28, 1905

Dear granddaughter Mabel White,—

Several times since returning home I have begun a letter to you, but after writing a few lines have felt urged to answer some important letter that required thought and care, and my letter to you has been laid aside.

I can but feel an anxiety in reference to you. I greatly desire that you may preserve your capabilities as a true child of God. Be sure that you have an abiding trust in your Redeemer. He will be your comfort and your stay and your exceeding great reward.

I hope, my dear, that you will not feel it to be your duty to remain on your feet longer than is reasonable. You must have proper periods for rest. Be conscientious in an effort to preserve your physical, mental, and moral health, that you may not fade away like a much-washed cloth. To put in for one day's service all the powers that God has given you may disqualify you for performing future work that is essential. There is wisdom in understanding how to treat your powers of mind and body with mercy and care, that you may always be bright and cheerful. You should economize your strength that you may be prepared to act in a time of emergency. Thus you may set a wise example to others.

We find that our vineyard this year has not produced nearly as much as usual. The grapes are small, but the wine is very rich. All our grapes are to be used in the manufacture of the unfermented wine. We have been obliged to buy grapes to fill our orders, but still we are unable to meet the demand.

Our tomatoes are good, and we have canned quite a quantity of loganberries. We have only a few apples. Our prunes have all been disposed of, except a few which we have kept for our own use. The remainder we sold for a good price. We were able to sell them fresh, so have been spared the trouble of drying them.

As yet I have heard from no one who has any fruit that they can ship to Paradise Valley. I am told that there are large vineyards in Southern California. Sister Gotzian informed me that she could procure better grapes there than any in this vicinity. I hope that you may can some of

these, just as you would can strawberries. We used to can grapes, and I considered them equal to any other fruit. The canned grapes are delicious. They are strengthening and in every way suitable for the patients.

Ella May is busy canning fruit. She is preserving tomatoes, figs, peaches, and whatever fruit can now be secured.

We are sorry to write that Maggie fell and broke her arm last Tuesday evening. She had been to the sanitarium for the mail and in hurrying home fell over a pipe that had been put up to carry water to the wine shed. Her whole weight came on her left hand, and one bone was broken just above the wrist. She was taken to the sanitarium, and the arm was set by Dr. Brighthouse. It has been very painful, but yesterday she said she had but little pain, and she slept pretty well last night.

The following day your father also met with an accident. In prying out some stones, he slipped and heard something snap in his ankle. It is not out of joint, but is somewhat wrenched. He walks about with two canes and looks quite like a cripple. The doctor says that it is nothing serious, but your father will be obliged to refrain for a time from prying stones and take his exercise in riding with me.

I have not been able as yet to rest much, but I am now at home, and that is a great comfort to me. I hardly think that I shall attend the meeting at San Diego; for I am working very hard for one of my age. My mind is still clear, and I often write from twelve or one o'clock in the morning. I am trying to get out many things, but do not seem to make the advancement I would be pleased to make.

I trust that the mother and the twins are doing well. May the good Lord bring both father and mother to accept Christ as their Saviour. We need continually a missionary spirit that we may win souls to Christ. I think of the two nurses who cared for the mother so constantly, and of Sister Williams who is in such great need of rest. May the Lord bless the devoted ones who for so long a time watched over this critical case. May they be revived and strengthened.

Good is the Lord, and greatly to be praised. Every day I long to see the salvation of God manifested as decidedly as on the day of Pentecost. O that there might be more earnest efforts put forth for the salvation of souls! Spiritually we seem to be half asleep when we should be making every effort possible to represent Jesus Christ in an effort to save perishing souls. I cannot do as much as I would like to do, but my heart hungers for souls. I trust that there may be an awakening in the San Diego church, that when work is begun in the city by Elder Simpson, the importance of the truth may be demonstrated to many souls. May the Lord bless those in the Paradise Valley Sanitarium is my desire and my prayer.

It is now nearly daylight, and I must close this letter. Mabel, put your whole trust in God. Those who enter the narrow path and the straight gate will find entrance to the city of our God. I desire that you may be one who shall win the crown of life.

Lt 275, 1905

Farnsworth, E. W.

“Elmshaven,” St. Helena, California

October 5, 1905

Elder E. W. Farnsworth

Dear Brother,—

Your letter has been received and read. I would say that if you can see it to be your duty to go to Battle Creek to preach the truth and give the trumpet a certain sound, you will be sustained by the Lord. But do not depart from a plain exposition of the Word. Preach the truth that has stood the test of more than half a century. Be kind and courteous, but let the Bible truth be in your lips as a sword that cuts both ways.

The copy of the letter to Elder Haskell will speak for itself, and show plainly the foundation on which we are to stand. This invitation to Elder Haskell to come to Battle Creek is a decoy for souls, and Elder Haskell will not be the man to take such a position.

Elder Farnsworth, let the gospel message, straight and clear, be given. Whatever may be said, it will hurt somebody. But I was commissioned in the General Conference held in Battle Creek in 1901 to make my statement clear and plain, as the message from God. I was to make the Scriptures stand out clear and distinct. We are not to give long discourses, but short ones, which can be comprehended.

Take time to rest. Be sure to find yourself and your wife a place where you can rest undisturbed. Your wife is not to be overtaxed. When you feel that your work in Battle Creek is over, go elsewhere and be sure that someone takes your place.

The conference is to furnish and pay laborers for Battle Creek. One worker cannot stand the strain of the work for long at a time. The light given me is that there should be decided help given in the men who labor as ministers in Battle Creek. These men are to be as firm as a rock to principle, but they are to make no drive at others, whatever their position may be.

Brother Farnsworth, your strength will be in presenting from the Word the waymarks of truth that God has given us to establish our feet upon a sure foundation. Give the trumpet a certain

sound. Christ came to John on the isle of Patmos and revealed to him truth that concerns every one who shall act a part in the closing scenes of this earth's history. You will see imperfections, but do not let your mind be drawn away to make attacks on any one, because this would discount your efforts. Stand firmly for the truth, and the Lord will give you a sacred hold upon Him.

Lt 277, 1905

Haskell, Brother and Sister

"Elmshaven," St. Helena, California

1905

Dear Brother and Sister Haskell,—

I thank you for your letter, telling me about your movements and plans.

I think I have kept before you my expectation that you would spend a part of the winter in California. By unmistakable representations, the Lord has given evidence that a great work is to be done in Southern California.

Elder Simpson has been holding tent-meetings in Los Angeles, with good results. Many souls have been converted to the truth.

We thank the Lord that we have a good sanitarium at Paradise Valley, seven miles from San Diego; a sanitarium at Glendale, eight miles from Los Angeles; and a large and beautiful place at Loma Linda, sixty-two miles east from Los Angeles, and close to Redlands, Riverside, and San Bernardino. The Loma Linda property is one of the most beautiful sanitarium sites I have ever seen. There has been expended on the place more than one hundred and fifty thousand dollars, and it was purchased by our people for forty thousand dollars. Of the seventy-six acres of land comprised in the property, about one half forms a hill which stands one hundred and twenty-five feet above the valley. On this hill the buildings are situated.

Loma Linda is about five miles from Redlands, five miles from San Bernardino, four miles from Colton, and nine miles from Riverside.

Redlands and Riverside are places which the Lord has shown me should be thoroughly worked. Elder Simpson has done some evangelical work in these places, and in each of them a company of believers has been raised up and a meetinghouse built. But more work must be done there, and a work must be done in San Bernardino.

I have wished that you and your wife could come to Loma Linda and carry on a work similar to that which you have done in other places. You could make your home at the sanitarium and drive back and forth to Redlands and Riverside and other surrounding places. The roads are level and well oiled.

By the securing of Loma Linda, the Lord has opened the way for a work to be done in the neighboring cities and towns. The securing of this property at such a price as we paid for it is a miracle that should open the eyes of our understanding. If such manifest workings of God do not give us a new experience, what will? If we cannot read the evidence that the time has come to work in the surrounding cities, what could be done to arouse us to action?

That you should receive an invitation to go to Battle Creek and give Bible lessons to the nurses and medical students is not a surprise to me. I have been instructed that an effort would be made to obtain your names as teachers to the nurses at Battle Creek, so that the managers of the sanitariums can say to our people that Elder and Mrs. Haskell are to give a course of lessons to the Battle Creek Sanitarium nurses, and use this as a means of decoying to Battle Creek those who otherwise would heed the cautions about going there for their education.

I warn you against doing anything which would help those who are working directly contrary to the counsels of God, those who are working directly against the counsels of the Lord, to carry out any of their deceptive plans. I know you would not willingly place yourself in any such position, and I warn you because I know the men and the plans better than you do.

If you should be drawn into such a plan, it would bring much perplexity upon me, and I should have another hard battle to fight. You must take no part in healing "the hurt of the daughter of My people slightly." [Jeremiah 6:14.] Should the word go forth that Elder and Mrs. Haskell were to take part in teaching the nurses in the Battle Creek Sanitarium, it would be my duty to send forth testimonies, that I do not wish to be called upon to bear.

Elder and Mrs. Farnsworth have been requested to spend some time in Battle Creek, laboring for the church. I encourage them to do so and shall counsel them how to labor. It will be well for Elder Haskell and Elder A. T. Jones to stand shoulder to shoulder, preaching the Word in the tabernacle for a time, and giving the trumpet a certain sound. There are in Battle Creek precious souls who need bracing up. Many will gladly hear and distinguish the note of warning. But Elder Farnsworth should not remain in Battle Creek long. I write these things to you, because it is important that they should be understood.

God would have men of talent who will not deviate from the principles of righteousness to stand in defense of the truth in the tabernacle at Battle Creek. One man should not be stationed in Battle Creek for long at a time. After he has faithfully proclaimed the truth for a

time, he should leave to labor elsewhere and some one else be appointed who will give the trumpet a certain sound.

We should understand by experience word for word the message the Lord gave to Isaiah, and from this message there is to be no deviation. The Holy Spirit's meaning will be understood. This meaning is not to be changed a hair's breadth to harmonize with any new doctrine.

We know that in the past the truth has been demonstrated by the Holy Spirit. Not one word of human devising is to be permitted to subvert minds, or to add unto or to take from the message that God has given.

There must be connected with our sanitariums in various places ample facilities for the training of workers. And great care should be taken in the selection of young people to connect with our sanitariums. We cannot afford to accept every one who is willing to come. Great injury is done to our medical institutions when we connect with them inexperienced youth who do not understand what it means to do faithful service for God.

Every soul connected with our institutions is to be tested and tried. If self is not hid with Christ in God, the workers will blindly do many things that will hinder the precious work of God.

“Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples.” [Isaiah 8:13-16.]

God has a denominated people, who are to wait on and trust in Him. They are to be true to the light He has given them, following closely the sacred landmarks. Their language is to be:

“I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [Verses 17-20.]

The things mentioned in this scripture will be worked out before us. Some of them we see even now.

Those who have crowded into Battle Creek, and are being held there, see and hear many things that tend to weaken their faith and engender unbelief. They would gain a more practical knowledge in an effort to impart to others that which they receive of the Word of God. They should scatter out and be working in all our cities under the training of men who are sound in the faith. If those who teach these workers are true and loyal, a great work will be accomplished.

There is to be a working of our cities as they never have been worked. That which should have been done twenty, yes, more than twenty, years ago is now to be done speedily. The work will be more difficult to do now than it would have been years ago, but it will be done.

Our work is made exceedingly hard because of many false theories that have to be met and because of the dearth of efficient teachers and willing helpers.

It is not the work of the Lord that so many are gathered in Battle Creek, receiving a mold which unfits them for the work of the Lord till they are thoroughly converted.

The Lord is to do a strange work very soon. A representation has been given me that I have not yet had strength to trace upon paper. I must know when to speak and when to keep silent. When the Lord bids me speak, I cannot keep silent.

The Lord will work. Great facts will be revealed in the Word. There are rich experiences to be received from the great Medical Missionary. The knowledge of salvation through faith and a full trust in a personal God and a personal Saviour will be manifest. Those who have held the beginning of their confidence firm unto the end will have the proof of the things which they have learned by personal experience.

The gospel will be revealed and verified. The experience of the day of Pentecost will surely be repeated. Some will receive the Holy Spirit of truth; yes, some who are now in uncertainty. The Lord has given His Word. For years He has been sending messages of warnings, but by many they have been unheeded. Notwithstanding the repeated urgent warnings God has given, many have been turned away from their original faith and are lost in the fog of error. They have refused to follow the light that God has given to point out the true path.

Christ is the same Christ that He has ever been. He is our Redeemer. Those who have been striving to quench their thirst at broken cisterns, which can hold no water, need to be born again, that Christ may be formed within, the hope of glory.

There are those who will never receive the gospel message in its fullness; they will never see the greater light and working of the Holy Spirit. There is a depth of depravity in unbelieving human nature that will never be healed, because the true light has been misinterpreted and

misapplied. The Lord has given His Spirit in abundance of assurance to enable men and women to understand the fallacies and errors of Satan and to guard against them.

Some will soon turn from their deceptive errors and calculations. To those who will be born again, the Bible will become a new book. There is a higher elevation to reach. True faith is to take the place of unbelief. The living springs of the Word of God, with all their rich treasure, are to flow into the soul. The truth of the Christian religion depends upon the divine authority of the Word of God. The authority of the Word is Yea and Amen.

Jesus Christ is the Way, the Truth, and the Life. Our great need is to have Him formed within, the hope of glory. He is to come into our individual experience as a personal Saviour. He is the foundation of our faith, the Rock of Ages. "Blessed is the man to whom the Lord imputeth not iniquity." [Psalm 32:2.]

When Christ shall come in His glory and all the holy angels with Him, then will all men be convinced of the truth that God hath set apart him that is godly for Himself. But the words of Isaiah will come to many minds: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." [Isaiah 58:1.] The fifty-eighth chapter of Isaiah gives a wonderful presentation of truth.

I wish you could make me a visit at my home. I should indeed be pleased to see you and talk with you. Do nothing that will lead others to make of no account the long, determined resistance which has been shown to the messages sent by the Lord.

We do not want the impression left on minds that our nurses should be educated and trained in Battle Creek. You are not to remove the impressions that I have been trying to make that our people are to be drawn away from Battle Creek.

I have light regarding the impression that your going to Battle Creek would make on our people who have had placed before them many falsehoods regarding the work and influences there. Your going to Battle Creek in answer to the call you have received would not be in harmony with the light God has given me.

If you cannot understand this, I can, and I will make every effort possible to save our people from being mixed up with the methods followed by some of the Battle Creek Sanitarium managers.

The Lord would have Dr. Morse leave Battle Creek and labor where the light of truth has not been taught, that he may break every thread of sophistry. The sophistry that there is no personal God and no personal Christ has been set forth, and still lives, to be brought forth and fastened upon human minds. I have seen satanic agencies leading and controlling the minds of

those who have taught these theories. Unless the snare is broken, ruin will result as surely as to the house built upon the sand.

Great trials are right upon us, to test every soul. The end of the world is near at hand. We are not to consent to have our workers, God's workers, tied up in Battle Creek. "Out of Battle Creek" is my message. I understand perfectly the meaning of the invitation that has been sent you. You have not a sense of what it means, but I am to tell you that God has not given you the work of teaching nurses in Battle Creek, or in any way of encouraging our youth to go there for their training.

We must soon start a nurses' training school at Loma Linda. This place will become an important educational center, and we need the efforts of yourself and your wife to give the right mold to the work in this new educational center, and in Los Angeles, where there are many converts.

If you see your way clear to labor a portion of this winter in Southern California, I think I could be with you, and I will help you all I can to open up the work. If you will gather about you a group of workers, and do for a time in Southern California a work similar to that which you have done in New York and Nashville, praying and working and doing the will of the Lord, God will not fail to show Himself your Helper; for you will be following where He has marked out the way.

I do not propose that you divorce yourself permanently from the work in the cities of the southern states, but I ask you to come and help us start the work of training true medical missionaries in this very fruitful field, Southern California.

If we turn unto the Lord with full purpose of heart, teaching in the places He indicates, all things that He has commanded, we may be assured of the promise, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] God is able and waiting to be gracious.

Lt 279, 1905

Santee, Clarence

"Elmshaven," St. Helena, California

October 4, 1905

Elder Clarence Santee

Dear Brother,—

We have received your letter and are glad to hear from you. We feel a deep interest in yourself and in your wife and children.

We are glad that you are health reformers, and we trust that the Lord will preserve you from any suffering on account of the change you have made in climate. Teach your children what things they should avoid in order to preserve the health. The preservation of life and health is largely dependent upon an intelligent knowledge of what foods are best suited to our needs.

We are now wrestling with the debt on the Fernando College. If our people will take hold earnestly in the sale of Object Lessons, a great deal may be accomplished. The plans for supporting this school in the past were not wisely laid. I hope that no one will endeavor to go over the same ground again and make similar mistakes.

The Lord is gracious, of tender compassion, and of pitying love. He understands our weakness, and He will respond to our sincere prayers.

As individuals, and as churches, we often forget to walk in the humility of Christ. He was the Prince of life, the Creator of the world, yet He deigned to take upon Himself the nature of weak, erring man. Those who are imbued with the Spirit of Christ will learn from Him to be meek and lowly in heart.

No one who seeks the Lord with the whole heart will be barren or unfruitful in the knowledge of our Lord Jesus Christ. I desire to uplift my Saviour before church members and before unbelievers. I desire that you and all our ministers shall bring to the foundation stone the pure Bible doctrine in living faith in Christ. But few, even among church members, understand the true simplicity of faith.

I have had my mind drawn recently to the subject of our Sabbath meetings. The work of the Sabbath school needs to be elevated. The leader appointed to conduct the church service should study and learn how to interest others. On this one day in the week, all who love God and are striving to keep His commandments should be given an opportunity to bear their testimony. Do not plan to have a discourse that shall occupy all the time, while those who assemble are given no opportunity to confess Christ.

Our brethren would receive a blessing in dispensing with or deferring one meal of the day, if necessary, in order that an hour or more might be devoted to testimony meeting. We used often to make the Sabbath a day of fasting and prayer, and we were greatly blessed in our worship.

The Sabbath day should be spent to the glory of God. Let every one take time to humble his heart before God and clear away all the rubbish from the soul temple. If bitter feelings have

been cherished, or there are wrongs to be confessed, let every barrier be removed. Has any one spoken evil of his brother, or placed an occasion of stumbling in his brother's way?—Let him realize that this is a sin to be repented of.

“If there be therefore any consolation in Christ, if any comfort of love, and if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.” [Philippians 2:1, 2.]

There should be a spirit of confession to God and an acknowledgment of His blessings with thanksgiving. Our worship should be so filled with praise and thanksgiving that the angels of heaven will rejoice with us.

“Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby.” [1 Peter 2:1, 2.]

The Word of God contains food for mind and soul. The appetite for reading the novels, or the trashy reading to be found in many of the magazines that are flooding the world, will cause a dwarfage of spiritual growth. An unhealthy appetite is created, and very feeble will be the desire for the sincere milk of the Word. We desire to encourage all to be sensible, and give up the reading of all that is unprofitable, and to become interested in the Word of God, which teaches young and old how to set an example of righteousness. Eat ye that which is good and instructive, that your souls may have a healthful growth. “As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.” [Verses 2, 3.]

Let every one closely examine his own heart. There is cause for alarm, if there is not a wholesome appetite for the Word that shows us the way of life. Let us rejoice that we have the great privilege of receiving the Word of God. Let us follow on in the path of holiness and truth.

“I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them.

“O taste and see that the Lord is good: blessed is the man that trusteth in Him.” [Psalm 34:1-8.] “If so be that ye have tasted, that the Lord is gracious.” [1 Peter 2:3.] How may we taste?—By humbling our souls before God, and seeking Him with all our hearts.

“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” [Verses 4, 5.]

With the privileges that are offered us, why are we so indifferent and so unpronounced in our faith? These are no idle tales. Let us study and practice the Word of God. Let us change our lukewarm condition to one of earnest activity.

“Wherefore also it is contained in the scriptures, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed.

“But ye are a chosen generation, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but which are now the people of God: which had not obtained mercy, but now have obtained mercy.” [Verses 6-10.]

Shall we not cease our faultfinding and our complaining, and draw nigh to Him who is the light of the world, that we may reflect His glory in our manner of speech and action?

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [Verses 11, 12.]

This is our duty, as enjoined by the great apostle Peter. These precious duties are for every soul through Jesus Christ. No one will have any excuse for coming short in the Christian life. Our duty is revealed in the Word. We are to respect those who are to minister the Word of God. Let us make their hearts glad by showing that we receive the Word into good and honest hearts.

As we receive the Word of God, we are to obey it, and in turn we are to minister to others, teaching them to observe all things that Christ has commanded. Care should be exercised to educate the young converts. They are not to be left to themselves, to be led away by false presentations, to walk in a false way. Let the watchmen be constantly on guard, lest souls shall be beguiled by soft words and fair speech and sophistry. Teach faithfully all that Christ has commanded. Every one who receives Christ is to be trained to act some part in the great work to be accomplished in our world.

A wonderful harvest of souls is to be gathered into the service of the Lord Jesus Christ, standing under the blood-stained banner of Prince Emmanuel. Let all labor as unto the Lord. As Christ's representatives, there is need to guard carefully every word that falls from the lips. Remember the promise, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Every disciple is to advance in the knowledge of carrying the work of soul-saving on to a high level.

I ask, What is being accomplished in our large restaurants to teach men and women the way of the Lord? I am instructed to say that it is a mistake to gather up our young men and young women who have talent that might be utilized in evangelistic work and call them to a work of serving tables, to a work where but feeble efforts are being put forth to warn those who are perishing in their sins in ignorance of the truth and light which should be making its way into all parts of the world.

Our large commercial enterprises are gathering in intelligent young men and young women, and there is a dearth of laborers in the ministry and other lines of evangelistic work. Those who have a valuable talent of influence should not be confined to the work of restaurants as they are now conducted.

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:20.] Let every one seek to find his appointed position, that he may engage in the great, all-important work of teaching the Scriptures. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

The workers in our restaurants are to prepare for the future immortal life. Let them acquire the power and tact to prepare spiritual food for the souls of men and women in these large cities. Watch for souls as they that must give an account. The cities are to be warned, and these young men and young women should remember that time is precious. The world is increasing in wickedness as in the days of Noah.

Greater efforts should be put forth to educate the people in the principles of health reform. More cooking schools should be established, and some should labor from house to house, giving instruction in the art of cooking wholesome food.

Parents and their children should learn to cook more simply than is usually done. The preparation of so many varied and complex dishes so absorbs the time and attention of many that they are disqualified to teach the truth as it is in Jesus.

We must expend means in the work of soul-saving. We must send more laborers to the South. We are to sleep no longer. Let us study the promises of Christ, the "I will's." There is no time to

lose. Let us search diligently for those who will prepare for the education in the higher school above.

Lt 281, 1905

Kress, Brother and Sister [D. H.]

"Elmshaven," St. Helena, California

October 10, 1905

Dear Brother and Sister Kress,—

The Australian mail closes tomorrow, and I must write you a few lines this afternoon. I am always glad to receive your letters, and I hope that some time we may meet once more. I wonder if this will be.

Since I last wrote you I have had a varied experience. So many things burden my mind, that it seems almost impossible for me to sleep.

I will endeavor to have copied for you a letter that W. C. White has just brought in for me to read, regarding the sale of Great Controversy. The writer of this letter has had remarkable success in selling this book. Great Controversy should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth's history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book than for any others I have written; for in Great Controversy the last message of warning to the world is given more distinctly than in any of my other books.

I greatly desire to see our people come into line. Let our ministers take from the Word of God the precious things that encourage, and feed them to the flock of God, as precious food of which they may partake, and grow thereby. Let not matters of minor importance be given greater prominence than the things of vital importance.

It is not in the order of God that perplexing matters of difference and contention be introduced into the church. This is not the food that is to be given to the Lord's people. The precious words of truth are food for the hungry soul.

There are some who make a practice of gathering up the idle tales of gossip and bringing them before the people who have assembled to worship God. The words of some are as bitter as gall; they are ever ready to repeat and exaggerate reports that will increase bitterness and contention. If difficulties arise between church members, the parties that are involved should in all humility seek for a reconciliation, but let not the church be made a field of contention.

Our gatherings to worship God are in no case to be spoiled by the discussion of gossip; for this would leave a disagreeable impression upon the minds of those present. In the social meeting, every testimony should be such as will reflect rays of light. Relate those experiences that will help souls, but do not pour into their minds a burden of trash that some one has gathered up in the unprofitable association of neighbors.

Those who have assembled to worship God should be permitted to eat of the leaves of the tree of life, which are for the healing of the nations. At such times the Lord's people should receive the comfort and encouragement they so much need. Tempted and tried souls should be helped in every way possible. Then let not one word of reference be made to scandalous reports. Our words are ever to be words that will soothe and heal and bless. Never are we to introduce into minds the suggestions of the enemy; for these will mar the peace of the soul.

The Lord will purify His people through belief of the truth. Those who are in communion with Christ as an abiding guest in the heart will receive wisdom to distinguish the earthly from the heavenly. The words of divine inspiration will enable them to discern between right and wrong and will guide them in righteous judgment.

Said Christ to His disciples: "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.]

God desires us to be a help and a blessing to our neighbors. But when we enter our neighbors' doors, let it not be to listen to gossip, but that we may sow the seeds of truth. We want that faith that works by love and purifies the soul. Let those who would present any doctrine be sure that they are sustained by a plain "Thus saith the Lord;" then let it be planted in the heart through the Holy Spirit's power.

We are to be witnesses of the Lord, to encourage, to enlighten, to make the things of God plain to minds that are beclouded. If some talebearer urges upon you some evil report of a brother or a sister, will you have the courage to say to him, "I cannot permit my mind to be filled with disagreeable reports, for this would spoil my peace of soul. I desire the Lord Jesus to dwell in my heart as an honored guest. I desire such mental food as will strengthen every good purpose of my heart. I desire to quench every evil suggestion. Let us ask the blessing of the Lord to rest upon us. He has forbidden us to speak evil of one another."

Let every one now repent of his mistakes and seek the Lord with all his heart. The converting power of God will come to every one who will seek the peace of Jesus Christ. His words of instruction are for all who will listen and follow Him.

In mercy God seeks to lead the unrighteous to repentance. The obedient will delight in the law of the Lord. He puts His laws in their minds and writes them in their hearts. Their speech will be such as is prompted by an indwelling Saviour. They have that faith that works by love and purifies the soul from all the defilement of Satan's suggestions. Their heart yearns after God. In their conversion they love to dwell upon His mercy and goodness; for to them He is altogether lovely. They learn the language of heaven, the country of their adoption.

The promise is for us: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." [Ezekiel 11:19, 20.]

I am instructed to say that it is not because of lack of opportunity to know the will and way of God, that sinners must perish, but because of their determination to carry out their own will. They refuse to become spiritually enlightened in the Word of God. Willingly they remain ignorant of the privileges of the Christian and of his duty day by day to inquire of God. The Lord desires to give to every one a deep intelligent experience in spiritual life. But many are contented with a haphazard experience.

Zedekiah was faithfully instructed through the prophet Jeremiah how he might be preserved from the calamities that would surely come upon him if he did not change his course and serve the Lord. The calamities came, because he would not, through obedience, place himself under the protection of God. With his eyes put out, he was led in chains of captivity to Babylon.

What a sad and awful warning is this to those who harden themselves under reproof, and who will not humble themselves in repentance, that God may save them!

I have written this, because God is in earnest with those who go directly against His expressed will. The Lord calls for faithfulness in service. He desires servants who will be diligent to help those in error. The day of the Lord is right upon us.

This work should not be done before all the church; for this would create disturbance, and some who are seeking for the truth would become confused and sad of heart. Let not one stumbling block be laid before those who are seeking to know the will of the Lord. Do not make public the supposed errors you see in those who profess to believe the truth. What you have to say, say to them alone, with hearts filled with pity and tenderness.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." [Matthew 18:15, 16.]

“If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” [Matthew 5:23, 24.]

The will of God is made so plain that the weakest intellect can understand it, if the heart is set to do the will of God. Those who follow on to know the Lord, will know that His going forth is prepared as the morning. Step by step the Lord will unerringly lead those who put their trust in Him.

Brother and Sister Kress, I took my pen this morning, while others were sleeping, and have written this message to be read at a meeting tonight in the church at Berkeley. Into that church have been brought difficulties that should have been settled outside of the church, and I thought you might be interested to receive the instruction the Lord has given me for them on this question. I am enclosing with this a copy of a letter just written to Elder Haskell, in which you will be interested.

May the Lord bless and strengthen you all.

In much love.

Lt 283, 1905

Wade, Brother; Hill, Brother

“Elmshaven,” St. Helena, California

October 10, 1905

Doctors Wade and Hill

Dear Brethren,—

The Lord has repeatedly instructed me to say to His people that they are not to bind up with the world in business partnerships of any kind, and especially in so important a matter as the establishment of a sanitarium. Believers and unbelievers, serving two masters, cannot properly be linked together in the Lord’s work. “How can two walk together, except they be agreed?” [Amos 3:3.] God forbids His people to unite with unbelievers in the building up of His institutions.

One of the dangers to be met, if we should link up with unbelievers, is that we cannot depend upon the opinions and judgment, regarding the sacred interests of the Lord’s work, of men who, with the Bible open before them, are living in open transgression of the law of God. We cannot depend upon them, because the enemy of Christ influences their minds. They may be

ever so favorable to our work now, but in the future there will come times of crisis; and then our people will be brought into a position of extreme trial, if they are bound up in any way with the worldlings. Our people may think that they can guard against these difficulties that would naturally arise in their union with worldlings, but in this they will be disappointed.

In connection with any combination with outside parties, there will be disappointment. It behooves us to move very guardedly, for thereby we shall save ourselves much burden and trouble; for the light given me is that to link up with them, and to lean upon them, is folly and disappointment.

My counsel to you is, Wait. Wait until the Lord shall manifest Himself in a more distinct and striking manner than He has done. Guard first against any union with unbelievers, and second against any union of men who are not under discipline to the great Head, the great Medical Missionary. No one should engage in the sacred work of conducting a sanitarium until self is hid with Christ in God.

Our health institutions are of value in the Lord's estimation only when He is allowed to preside in their management. If His plans and devisings are regarded as inferior to plans of men, He looks upon these institutions as of no more value than the institutions established and conducted by worldlings. God cannot endorse any institution, unless it teaches the living principles of His law and brings its own actions into strict conformity to these precepts. Upon those institutions that are not maintained according to His law, He pronounces the sentence, "Unaccepted. Weighed in the balances of the sanctuary, and found wanting." [See Daniel 5:27.]

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ can be a proper leader.

Christ is our model of religious life. Was there selfishness in Him? He laid aside His riches in the heavenly courts, that He might restore man from sin to righteousness. The apostle Paul sums up His character in the words: He "pleased not Himself." [Romans 15:3.] He has left us an example of humility. He has shown that it is possible to live in this world a holy and unselfish life.

The apostle admonishes us: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, which is your reasonable service." [Romans 12:1.] "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Lt 285, 1905

Wade, Brother

"Elmshaven," St. Helena, California

October 2, 1905

Dr. Wade

Dear Brother,—

I have not written to you before, regarding the sanitarium enterprise with which you are connected; for I have received no light that would lead me to write anything contrary to that which was contained in the testimony read in Denver by Elder Irwin. But I am now prepared to speak positively. Last Thursday night the matter was presented to me more fully.

I was shown that you need to receive treatment from the great Physician of soul and body. There is hope for you if you will consent to come under His saving influence; but until you feel your need of the services of the great Physician, you will never be purified by the blood of Christ.

Physicians are placed in positions of trial and temptation. But they may stand firm to their allegiance, if they will take hold of the strength that God offers them. He says, "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 will be the helper of every physician who will work together with Him in the effort to restore suffering humanity to health, not with drugs, but with nature's remedies. Christ is the great Physician, the wonderful Healer. He gives success to those who work in partnership with Him.

My brother, you need a new spiritual life. You need to strip yourself of all selfishness. You should learn to seek the glory of God and the good of your fellow men. When you are truly converted, you will understand what I am now writing to you. For the reasons that I am presenting to you, I beg of you to keep free from the burdens that would come to you in connection with a sanitarium.

It has been plainly revealed to me that you possess some very objectionable traits of character which make it unadvisable for you to unite with your brethren in such an enterprise as you contemplate. Your disposition is such that you are not prepared to exert a healthful, wholesome influence in a sanitarium.

Were a sanitarium established by you, circumstances would arise that would injure the experience of others who might be connected with the institution. The matter has been made plain to me, and I am authorized to say that the men who are united in the matter of erecting

and controlling a sanitarium in Canon City are not qualified to do the best kind of work. Should they carry out their plans there would be disappointment and continual friction. Your lack of self-discipline forbids you to take upon yourself such responsibilities as you have contemplated. It means much more than you realize for one to assume that he is fitted for the management of a sanitarium.

My brother, you need to be converted and to become as a little child. You should be fearful of following your own judgment. Should you in any way become suspicious of one who does not harmonize with you, you would make trouble. When your will and way is crossed, bitter feelings arise in your heart. You cherish a feeling of hatred toward the one whom you think has made a mistake. You forget that when a brother has made a mistake, you should "seek to restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." [Galatians 6:1.] We are out of place in cherishing bitter feelings toward any of the Lord's purchased possession.

God desires you to be sound in the faith, day by day manifesting in your words and spirit the righteousness of Christ. You may gain a valuable experience in the cultivation of that self-control which is essential for every Christian. "Blessed are the meek: for they shall inherit the earth." [Matthew 5:5.]

The Lord desires all who profess to believe in Him to cultivate the heavenly graces. An unsanctified character is the greatest evil we have to meet in our work. Every soul is to be tested and tried. If self is not hid with Christ in God, human beings will do that which will hinder the work of God. I am sorry that you do not understand the weakness of your nature. But remember that where sin abounds, grace doth much more abound.

May the Lord strengthen His people and sanctify them unto Himself. My brother, there rests upon you a solemn obligation to overcome hatred. Those who have overcome their selfishness will respond to the efforts of Christ to purify their hearts.

Lt 287, 1905

Promoters of the Canon City Sanitarium

"Elmshaven," St. Helena, California

October 2, 1905

To the Promoters of the Canon City Sanitarium,—

Last Thursday night, September 28, light was given me that the testimonies written out and sent to Elder Irwin to be read at the camp-meeting in Denver were being made of no effect by

some who are not pleased with the instruction that the Lord has given in regard to the undertaking of private sanitarium enterprises in Colorado.

I saw that in the company formed for the management of the Canon City Sanitarium enterprise, it is not alone the unbelieving elements that are objectionable. Some of those connected with this movement, who profess to believe the truth, are not qualified to carry out their ambitious purposes. It is in mercy that the Lord, who knows the end from the beginning, sends His warning to these brethren, not for their discouragement, but that they may be kept from making mistakes which would lead them away from Him.

God desires every man to know His will. He sees that often men are not of themselves sufficient to decide what should be done, and He sends cautions to save those who are in danger of making grave mistakes. Those only who heed His warnings will know of a certainty that they are walking in the way of the Lord. The heart and the life must be right if we would understand His purposes and walk in fellowship with the Holy Spirit.

Many are deceived in regard to their own experience. A deception in the heart will lead to the doing of strange things, which God has not directed. But whatever may be the pretensions, God reads the heart as we would read an open book. Warnings are sometimes given to prevent those whose past experience has been defective and who are prone to go contrary to the will and word of God from taking a course that would bring reproach upon His cause.

In the testimonies sent to the Denver meeting, the Spirit of God dictated a message that should prevent the carrying out of plans which would result in disappointment. If our brethren should persist in carrying out their plans regarding the proposed enterprise, they would be going contrary to the expressed will of the Lord. God does not at one time send a message of warning, and later another message, encouraging a movement against which He had previously given warning. His messages do not contradict one another. Cautions have been given that should cause our brethren to stop and consider their course. All the reasons for these cautions were not given, because this would not have been for the present and future good of those who were urging this matter.

But now I am instructed to say that those who contemplate the establishment of a large medical institution in Canon City are not guided in this movement by the Lord. They are endeavoring to establish a work which they are not competent to carry forward after the Lord's order.

Christ is saying to His servants today, as He said to His disciples, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." [Luke 9:23.] But men are as slow now to learn the lesson as in Christ's day. God has given His people warning after warning;

but the customs, habits, and practices of the world have had so great power on the minds of His professed people that His warnings have been disregarded.

For more than thirty years the Lord has been giving instruction to His people regarding the establishment of sanitariums and the manner of conducting them. Our sanitariums are to be founded and conducted on Bible principles, as the Lord's instrumentalities, and in His hand they are to be agencies for giving light to the world. Our sanitariums are to be schools in which people of all classes shall be taught the way of salvation.

The institutions established by God's people today are to glorify His name. They are to represent to the world the character of God, as it was revealed to Moses. In all their departments, our sanitariums should be memorials for God, His instrumentalities for sowing the seeds of truth in human hearts. This they will be if rightly conducted. But selfishness introduced into our work is a violation of the law of God.

God has committed to us a special work, a work that no other people can do. He has promised us the aid of His Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us. Let not this heavenly current be turned aside by our deviations from the straightforward path marked out by Christ.

Shall we enter into confederacy with the world because some of our brethren in their spiritual blindness are linking up with unbelievers, and because men who are known to be transgressors of God's law are given a place as counselors in regard to the working of the institutions that were established for the express purpose of proclaiming to the world the last message of mercy? God forbid. Can we not see what is coming upon the world? Shall we allow ambitious projects to take the throne? Never, never. We are not to bind up with those who have no faith in the truth for this time.

Our sanitariums are to be under the supervision of men who are controlled by the Holy Spirit, men who will carry out, not their own plans, but the plans of God.

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, and unembarrassed by confederacy with those who have not wisdom to discern the claims of God, as plainly set forth in His law.

Upon us as a people rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness.

Will our brethren now submit their will and way to God and perform joyfully the Lord's bidding? There is no bondage in such an experience; for God writes His precepts upon the heart and engraves His own principles on the mind and soul of every one who is converted to Him. "The love of Christ constraineth us." [2 Corinthians 5:14.] It is wrong for men to undertake in their ambitious zeal to carry on a work that they cannot manage after the Lord's order. Those who attempt to conduct a sanitarium should be men of God's choosing. The combination of men purposing to establish a sanitarium at Canon City is not one of the Lord's forming, nor are they the men qualified to carry forward the work in harmony with the principles laid down for the conducting of our sanitariums. They may be able to reap financial profit to themselves by such an enterprise, but they are not prepared to represent properly the work of God. Our brethren should see and understand that in undertaking a work of their own devising, they are out of line.

Our sanitariums should be controlled by those who are under the control of the Holy Spirit. Those whose minds are easily disturbed by passion are not to be selected to fill a position where they would exert a molding influence upon human minds; for they would misrepresent the character of the work. God would have in prominent places men who will take hold of His strength. They may labor under inconveniences, but this need not spoil their experience. Every manifestation of passion is sin.

If at times a man works himself up into a strong passion; if he is inclined to cherish hatred for those who do not conform to his judgment; if in his likes and dislikes he reveals the natural tendencies of the human heart, he is always in danger of making grave mistakes, which will injure the souls of others.

In the management of the Lord's institutions, genuine godliness is required. A sanitarium under the guidance of the Holy Spirit will be an honor to God and will bring glory to His name. But the fewer sanitariums we have that are not conducted after the Lord's pattern, the better off we shall be.

Let our brethren be careful not to incur the displeasure of God by hindering instead of helping in His work. Those whose religious experience is a counterfeit may do great harm by counterworking with their own ideas and their faulty judgment the work of the Holy Spirit. It is a great mistake to connect with our sanitariums men who are not fitted for such a position, though they may think that they are.

In all our sanitariums we need to lift the standard higher and still higher. The Lord would have every worker in His institutions firmly assured that he is united with Christ. The spirit of the workers in our sanitariums should be in perfect harmony with the witness of the Holy Spirit.

I would that every soul had a sanctified intelligence. The Lord God of heaven knows who will honor Him and who will dishonor Him. When He makes known His will, those who regard lightly His testimony place themselves on the side of the enemy of truth.

I must state plainly that the one who has led out in the proposed sanitarium enterprise has not the qualifications that would fit him to be a safe guardian of youth or to carry out in a sanitarium the principles of heavenly origin. The Lord would have for such positions solid, godly men who will not hold a grudge against a brother who refuses to exalt them. God calls for men who stand firmly on the platform of eternal truth, men who, as God's medical missionaries, will carry a weighty influence in their words and in their life practices.

There is to be a continual dependence upon the Lord. The sick and suffering should see in our sanitarium workers a revelation of the grace of God. Those who come to our sanitariums for treatment are to be brought in touch with the great Physician of soul and body.

We need to take a higher spiritual view of the work of God. Great care should be taken in the selection of young people to connect with our sanitariums as nurses. We cannot afford to accept every one who is ready to come. Great injury is done to our medical institutions when there are connected with them those who do not understand what it means to do service to God.

Frivolous young people are not to be chosen to act a part in the Lord's work. No one is to be accepted merely to favor relatives or acquaintances. Those who prepare the food should thoroughly understand how to prepare wholesome, appetizing food. And those who carry the trays are to realize the influence they should exert on those whom they serve. Those only should be selected for any branch of the work who will exert a sanctified influence.

To our sanitariums all classes of the sick will come, and by our physicians and nurses they are to be led to realize that they need spiritual help as well as physical restoration. They are to be given every advantage for the restoration of physical health; and they should be shown also what it means to be blessed with the light and life of Christ, what it means to be bound up with Him. They are to be led to see that the grace of Christ in the soul uplifts the whole being. And in no better way can they learn of Christ's life than by seeing it revealed in the lives of His followers.

Jesus came to our world to give to human beings a perfect example of service. In His day, there were no sanitariums for those who needed help; but He, the greatest Medical Missionary the world has ever known, went from place to place, ministering to the afflicted and teaching the way of life.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.” [Matthew 4:23-25.]

Of the work of Christ the prophet Isaiah declared: “Behold, My Servant, who I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street (in contention). A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law.” [Isaiah 42:1-4.]

Our Saviour did not seek to make a great display or undertake a work that called for a large outlay of money. He will not sanction self-exaltation. Those who seek to honor themselves will not be honored by Him. He desires men to place themselves where they may receive His precious grace and be sanctified through belief of the truth. Let every one empty Himself of the spirit of self-importance and receive the meekness of Christ.

“All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, ... but the word of our God shall stand forever.” [Isaiah 40:6, 8.]
As God Himself is true, so surely will His Word be fulfilled.

“O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah,
Behold your God!
Behold, the Lord shall come with strong hand,
And His arm shall rule for Him:

Behold, His reward is with Him,

And His work before Him.”

[Verses 9, 10.]

With the majesty of an omnipotent king, our Saviour unites the gentleness and tender care of a shepherd. His power is absolute. Only the heart of man is able to withstand His working. He can be hindered by no obstacle save the perverse, sinful hearts of those who refuse to yield to His control. The hardness of the heart of man is the only obstacle that hinders the work of grace in the soul. By a determination to carry out his own ideas, irrespective of the warnings and entreaties of God, man separates himself from the blessing that God longs to bestow.

Yet God's purposes cannot be thwarted. In regard to the way and means or the men by whom His purposes are to be carried out, His understanding is infinite. He cannot err, nor be in perplexity. He will not alter the word that He has spoken. His goodness and truth are eternal, and He will honor those who will walk humbly with Him.

Those who will study the life and the lessons of Christ will walk in humility before Him. O that men would feel the importance of seeking the Lord most earnestly, that they may be free from every selfish purpose. The Lord who knows the hearts of all will bless abundantly those who faithfully represent His life and character.

Lt 289, 1905

Brethren in the Ministry

“Sanitarium,” National City, California

September 13, 1905

To my Brethren in the Ministry,—

In your work you will hear and see much that will try your soul to the quick. The powers of darkness are constantly working to make the truth of God of no effect. Some who in times past have been honored of God have become ensnared by the deceptions of the enemy. They have been warned of their danger; but in refusing to hear the warnings sent them, they have become more and more deceived, until finally they are found fighting against the Lord and against His workers.

Those who stand upon the rock of eternal truth will sometimes meet such opposition as will call for very decided action. At such times let every word be carefully weighed, lest you injure the souls of those you desire to help. Keep your tongue as with a bridle. Remember that God has

not given to you the work of judging your brethren. Live near to the Lord and seek His grace. Do not in public or in private speak words that will arouse a spirit of retaliation.

God's messengers must vindicate the truth, whether men will hear or whether they will forbear. Present the truth in all its bearings. Proclaim and exalt the truth. From the Word of God gather all the comfort and encouragement possible, and present this to souls struggling with perplexities and difficulties. But never bring a railing accusation against those who are deceived. This would give occasion for your words to be misunderstood, and misrepresented, and exaggerated, and used in a perverted light. Thus reproach would be brought upon the Lord's work and upon the Lord's servants.

When Satan disputed with Christ about the body of Moses, Christ brought no railing accusation against him, but said, The Lord rebuke thee. If the Prince of Life when withstood by the arch deceiver was so careful in His words, shall not the followers of Christ be careful lest they give occasion for their good to be evil spoken of?

In meeting the enemy in the wilderness, Christ's response to his wicked insinuations was, "It is written." When Satan presumed to claim the ownership of the whole world, and asked Christ to worship him as God, He who with a word might have called to His assistance legions of angels merely said, "Get thee hence, Satan: For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Matthew 4:10.] The intensity of this conflict we but partly understand. It seemed as though the Saviour would die on the field of battle, but He withstood the wily foe. His words, so carefully chosen, were as sharp as a two-edged sword. Satan was thoroughly repulsed. He realized that the Prince of Life could not be deceived by any sophistry.

We are now upon the field of conflict. Battle after battle must be fought with the enemy of God and man, but let us stand firmly. When dangers arise, we must meet them, let the consequences be what they may.

I must bear a decided message to those who profess to love God and keep His commandments. Be very careful of your words. The message of truth is to be proclaimed more decidedly. Let the gospel be presented as the power of God unto salvation to souls who have been deceived and are being deceived. The Lord desires those who have erred to take their stand on the platform of eternal truth, that they may do thorough work in preparation for the future immortal life. Let no one seek to vindicate the course of those who continue to walk in opposition to a plain "Thus saith the Lord." But let our brethren refrain from words of condemnation of their brethren; for such words will only stir up a spirit of retaliation.

Let the Word of God be our study. Its truths are written for our instruction. Let us find our happiness in the joy that comes through obedience to the requirements of God. Those who live

in harmony with Bible truth will have clear discernment. Heart to heart they are united with the Father and with the Son.

To as many as believe in Him, Christ gives power to become the sons of God. Those who are thus denominated as members of the royal family will live for Him who is the propitiation for their sins. As they follow on to know the truth, their feet are planted on the sure foundation. Neither flood nor storm can sweep away their foundation.

The Lord has given to every man a message of power, and He calls upon each one to exercise that power in an effort to convert sinners from error to truth. Every Christian has some measure of usefulness and responsibility in working out the Lord's purposes. No one lives to himself. We are all the Lord's property. God has men of His appointment, whom He selects and qualifies for special service. If they will yield to Him, He will place them where His wisdom will increase their capabilities and make them to do work in His service that will be as enduring as eternity.

Lt 291, 1905

White, Julia A.

"Paradise Valley Sanitarium," National City, California

September 15, 1905

Dr. Julia A. White

Dear Sister,—

I write to urge you to connect with our sanitarium work at Loma Linda. In the providence of God, this property has passed into our hands. The securing of this sanitarium, thoroughly equipped and furnished, is one of the most wonderful providences that the Lord has opened before us. It is difficult to comprehend all that this transaction means to us.

The Lord has signified that the time has come for us to work Redlands, San Bernardino, Riverside, and the neighboring towns. I am filled with a solemn joy at the thought that these places are soon to be entered by our workers.

We need your services, my sister, just as soon as you can come. We are hoping that we may secure the services also of Dr. Holden. Sister Sarah Peck may undertake some of the lines of educational work. We are now anxious to see the work started, and we hope to see you just as soon as you can come.

I have recently spent two weeks at Loma Linda. I am sending you a booklet that will give you some idea of the property. The large main building is furnished in an expensive manner. There are also five cottages, one having nine rooms, the others four each. In some of these, the verandahs are so arranged that beds can be rolled out from the rooms. The grounds are beautifully laid out. There are concrete walks between all the buildings. These walks are bordered with flowers. There is a good orchard and ample grounds for gardens. There are many eucalyptus, pepper trees, and many other varieties of ornamental trees and shrubbery. Meetings can be held in the open air on the beautiful lawns. There is also another building that has been used as a bowling alley and billiard hall. This can be utilized as a meetinghouse.

We hope that you can see your way clear to connect with this sanitarium as lady physician. Your services will be greatly appreciated, and I hope that you may soon be on the ground.

Lt 293, 1905

White, J. E.

"Elmshaven," St. Helena, California

September 26, 1905

Dear son Edson,—

I have lighted my lamp at one o'clock and have just read your letter. I am at a loss to know what it all means. I do not remember all that I said to Brother Bollman in my interview with him at Los Angeles, but I am sure that I did not mean to deny having had any conversation with you in reference to selling the Morning Star.

Just before the visit of Elder Bollman, I had been working very hard, and I was weary. It must be that I failed to make myself understood. My thought was that whatever I said to you and to others was to be understood as in harmony with what I had written. My views were published in the special testimony placed in the hands of the delegates to the Oakland Conference.

When you were here last January, I did advise you not to sell the Morning Star. I have seen how the Lord moved upon the hearts of our brethren to provide funds to build the boat, how He guided in planning its construction, and how in its work the angels of God have preserved it and guarded your life from the perils that surrounded you. Nothing less than the loving care of the life-preserving Saviour kept you in the perils through which you have passed on the Morning Star. This boat was often an asylum of safety, enabling you to leave places where, even though you knew it not, your life was in danger, and to accomplish a work in other places where the people were not so bitterly opposed.

I have seen how this boat has been used to open up the work in many places in the South, and how in times past God has blessed the labors of those who used it both as a dwelling house and as a place of worship. Souls have been converted to the truth as a result of the meetings held on the Morning Star.

I remember the rest that I enjoyed last summer on the Morning Star. At the Berrien Springs meeting I had carried a heavy burden and for several nights had been unable to sleep. With Brethren Magan and Sutherland and W. C. White, I accepted your invitation to take a trip up the river in your boat, looking for land suitable for a school location. I remember the many precious seasons of prayer we had together while on this trip. Soon I was able to sleep at night and felt free from all symptoms of nervous prostration. This rest was a great blessing to me.

All these recollections have caused me to have great respect for the Morning Star, and when you spoke to me of selling the boat at a very low price, I did question the advisability of selling it at such a sacrifice. As I thought of the good work it had done in the past, I hoped that it might again do a similar work in other places, and in conversation I expressed to you this hope.

The disasters that have come to you are not to be understood as meaning that the Lord has forsaken you. He is working in your behalf, that He may save you. "As many as I love," He says, "I rebuke and chasten." [Revelation 3:19.] Corrections must not be to us a reason for discouragement.

When with the other disasters the boat sank, I felt that the Lord was working with you, and I had nothing to say. I could not advise you to make no effort to save it, and I said nothing to you concerning what you should do with the boat. But I find by some of my writings about that time that I entertained the thought that if you could not sell the boat to good advantage, it might be taken on to the land and put to some good use. Thus it would serve as a memorial of what it had done in the past in opening up the work in the Southern field.

An interpretation has been given to me of the sinking of the Morning Star. This boat was unsafe. There were in it unperceived defects. In His mercy the Lord permitted the boat to sink while no one was on board. If these defects had not been discovered, lives might some time have been lost. While the Lord could see and understand the unsafe condition of the boat, human agencies knew not the danger. You have great reason for rejoicing that the heavenly Watcher permitted the boat to sink without loss of life.

These things have been shown to me, that you may know that our Lord is a God of mercy and of pitying tenderness. In this disaster, He would have you see His mercy. The Lord works for our good, but we do not always perceive His workings.

One stood by your side, and said, "In His judgments the Lord has remembered mercy; and although the boat has sunk, not one life was sacrificed. In this you are to discern His loving kindness. Had one life been lost, you would well nigh have lost your reason."

I have written to you many things regarding your dangers, but you are not to look on the discouraging side. In the past you have tried to do many things which were not for your best spiritual interests. Your mind should not be occupied with inventions and financial perplexities. Time is rapidly passing; and in humility of mind, you should employ your pen and your voice in the Master's service.

The Lord would have you give attention to His work in the preparation of books. I fear that you do not value as you should the talents that the Lord has given you in the expounding of the Scriptures. The many things that have engaged your attention have consumed precious time that, with the help of those who could best assist you, should have been devoted to the work of God. You should seek to preserve all your brain-nerve power for work that will tell on the Lord's side.

Edson, solemn responsibilities rest upon you. You have expressed sympathy for those who are not walking in the light. You are not called upon either to reprove or to approve of Dr. Kellogg. You have no message to give to his associates. Dr. Kellogg needs to break from the snare of the enemy and to walk in humility before God.

Had you been walking in the footsteps of Jesus, you would have refrained from speaking many things that you have spoken unadvisedly. In the face of the testimonies that have been given, you have [been] binding up with parties in Battle Creek. Regarding the influences in Battle Creek, I bear the same message today that I have borne in the past. No change for the better has taken place in those who are not under the sanctification of the Holy Spirit. May the Lord give you a true understanding of what constitutes true religion. You are not to enter into business negotiations with those who are now in Battle Creek. You need now, without delay, to stand fully on the side of Christ.

I have commenced many letters to you, but have been obliged to leave them as other important matters arose which must be met at once, in order to prevent mistakes being made.

In one of these letters I intended to caution you against feeling distressed and thinking that because Elder Butler does not enter fully into all your plans he is therefore your enemy. Your work and his work are not the same, and it is not strange that he does not always view things in precisely the same light in which you view them. But this does not justify you in speaking to the discredit of Elder Butler. You have no right to say one word against him.

In respect to the evils that exist at Battle Creek, Elder Butler does not see all that I see. He has plainly expressed this to me. But I do not contend with Brother Butler, neither do I seek to discount his work because of this. Though he may make some mistakes, yet he is a servant of the living God, and I shall do all I possibly can to sustain him in his work in Nashville. I sincerely hope that you will do the same.

You need to accept of Christ's 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.]

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.]

"Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." [Verse 15.] We must guard carefully against placing too much confidence and trust in those who may betray our interests.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." [Verse 21.] These are the specified terms of salvation.

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened." [Verses 7, 8.]

Bring this promise right to your heavenly Father, and He will verify His Word. Those who would be rich in grace must seek earnestly. Your part is to ask of God, and the promise is that you shall receive. You need not give up to discouragement. Humility and prayer are the secret of your success.

You are to say: "This word comes to me from the lips of Christ, and I will show entire faith in His Word. What evidence have I that I shall receive the Lord's blessing? how certainly shall I find rest?—'Faithful is He that promised, who also will do it.'" [See 1 Thessalonians 5:24.]

Some will say, "I must have evidence before I can believe. I have no experience that Jesus Christ will do for me the great things He has promised." "I know," the true believer answers, "that my Redeemer liveth, and that I shall see Him for myself." [See Job 19:25, 27.]

What is the testimony of Isaiah?—"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, Counselor,

The mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6.] This is the Christ of Nazareth.

Who is He?—Let Zechariah respond: “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.” [Zechariah 13:1.]

May we not say to our Saviour? “Thou hast promised great things, and I believe Thy Word.” He says, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

Christ is one with the Father. Into His hands is given power to command the angelic host. All power in heaven and in earth is given unto Him. To His followers He has committed a work as teachers. Every teacher is to take for his authority the simple words of the Bible. “Go,” He says to His followers, “educate men and women to stand under the blood-stained banner of Prince Emmanuel. Enlist every soul who will come under the banner bearing the inscription, The commandments of God, and the faith of Jesus.”

“One in a certain place testified, saying, What is man that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

“For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth, and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren; in the midst of the church will I sing praise unto Thee.” [Hebrews 2:6-12.]

What an exaltation is brought to view for those who will receive Christ. “To them gave He power to become the sons of God, even to them that believe on His name.” [John 1:12.] It is through the man Christ Jesus that human nature is so exalted. Through His power men become partakers of the divine nature; and as He is honored, they through conformity to His character, and through the power of His grace, become one with Him as He is one with the Father.

Through conformity to the image of Christ, we are sanctified. Christ suffered, to expiate the sins of all who believe in Him. Our life is to be hid with Christ in God. Every possible advantage is

given to those who study earnestly to know His will, who believe in Him with heart, mind, and soul, and who will show their faithfulness by entire and complete obedience to His Word.

In the life of Jesus we have a perfect example. In all things we are to practice His virtues, and we are to be preachers of righteousness, to endeavor to win to Jesus Christ all within the sphere of our influence.

God has provided the means for the redemption to life and salvation of the human race appointed unto death. But this could be accomplished only by the sacrifice of His only begotten Son. Christ, He who was one with God, became the author of complete salvation to all who will receive Him. They are to be cleansed, sanctified, and ennobled through the great gift of God to our world.

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

“Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name 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.” [Philippians 2:1-11.]

“Wherefore, My beloved, as ye have always obeyed, not as in My presence only, but now much more in My absence, 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.” [Verses 12, 13.]

“Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.” [Verses 14-17.]

Paul, the great apostle, died for his faith in Christ Jesus. All who will remain under the influence of the gospel will bear the fruits of righteousness. In meekness and in humility, they will seek to

copy the virtues of Christ's character. Those who in this world represent the truth as it is in Jesus will receive a glorious reward.

Lt 295, 1905

Baldwin, J. H.

"Elmshaven," St. Helena, California

October 18, 1905

Mr. J. H. Baldwin

Dear Brother,—

I have received and read your letter. I should have answered it before, but it was mislaid. On reading it, I laid it away in a special place. At the time I was very busy answering letters that called for immediate attention. A little later when I looked for your letter, I could not find it, and supposed that I must have given it to my son. He told me that he did not have it, and yesterday a diligent search among my papers disclosed your letter.

I will now try to answer your questions. You state that you are holding yourself in readiness to unite with the Nashville Sanitarium, but that you wish to see your way clear before beginning operations. You ask if I have any counsel to offer as to the exact site on which the sanitarium should be established.

I am very much pleased, Brother Baldwin, to know that you are planning to connect with the Nashville Sanitarium. I believe that the Lord is in this matter, and I pray that He will bless you in taking up this responsibility. If you can help Dr. Hayward and those connected with him in designing and putting up the sanitarium building, we shall indeed be very grateful. I know that as soon as possible a sanitarium should be established near Nashville. Medical Missionary is indeed the helping hand of the gospel ministry and opens the way for the entrance of the truth. The importance of this line of work cannot be overestimated.

I have written several times regarding the necessity of our sanitariums being established in suitable places, where there is an abundance of land, so that the patients can spend as much time as possible out of doors. If possible, the buildings should be surrounded with pleasant grounds, beautified with flowers and shade trees, under which, in wheel-chairs, on their cots, or on comfortable seats, the patients can listen to the music of the birds. Those who are well enough should be encouraged to cultivate flowers and to engage in other outdoor exercise that will take their minds off themselves.

At one time I hoped that our brethren connected with our medical work in Nashville could see their way clear to establish a sanitarium on a part of the Madison School farm. Instruction has been given me that with our large schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as a part of the regular instruction.

The Madison School should have a small sanitarium of its own, that the students may have opportunity to learn how to give the simple treatments. This is the plan that we have been directed to follow. And if the brethren connected with the medical work in Nashville could have seen their way clear to locate the sanitarium on the school farm near enough the school for there to be co-operation between the two institutions and far enough from it to prevent one interfering with the work of the other, I should have been glad. I have thought much of these things in connection with the Nashville Sanitarium and of the advantages to be gained if the school and the sanitarium could be near enough together to blend in their work. But I have received no positive instruction regarding the exact location of the Nashville Sanitarium, and in this particular case I cannot speak in decided terms. I dare not take the responsibility of saying anything to change the present arrangements.

In order for the best results to be secured by the establishment of a sanitarium on the school farm, there would need to be perfect harmony between the workers of the institutions. But this might be difficult to secure, for Dr. Hayward is self-centered in his way of carrying things forward, and so also are brethren Magan and Sutherland. All of these men have decided ideas of their own; and were the sanitarium placed on the school farm, great annoyance might result were all determined to carry out their own plans, refusing to make concessions to one another. Both those at the head of the sanitarium and those at the head of the school will need to guard against clinging tenaciously to ideas of their own regarding things that are really nonessentials.

These thoughts came forcibly to my mind, and I knew that I dare not take the responsibility of saying that the Nashville Sanitarium should be located on the school farm. But I wish it to be clearly understood that I have by no means changed my views regarding the advisability of our schools and sanitariums being established near enough each other to harmonize in their work.

The property that has recently been purchased is regarded by the brethren as an ideal spot for a sanitarium. I have not seen it and therefore cannot speak personally in reference to it. It possesses a great advantage in having on it a fine spring. This is a treasure that cannot be too highly prized. The streetcar line that runs near the place is also of great advantage. As soon as possible, a sanitarium building should be erected on this property. I shall be so thankful to our heavenly Father if the Nashville Sanitarium can be established in a desirable place and quickly set in running order.

Let the brethren counsel together and ask the Lord for wisdom, and then follow the light He sends. We shall ask our heavenly Father, who has called you to this work, to bless you in your efforts to build up the Nashville Sanitarium; and we shall co-operate with our brethren in carrying out whatever plans are accepted by the sanitarium board and the union conference committee to be for the best good of the work.

It is now five o'clock a.m., and I have been at work since two o'clock this morning writing to different ones. There is one thing more about which I wish to speak before I close. We have no need to hesitate in regard to soliciting means for the Lord's work. And no object is of greater importance or interest than the establishment of a sanitarium. I hope that you will lay your plans before those who have money, and obtain gifts from them.

Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. Let them tell about the Huntsville School, about the orphanage that we desire to build there, and about the colored mission schools that are needed all over the southern states. Let the needs of this work be presented by men who understand how to reach the hearts of men of means. Many of these men, if approached in the right way, would make gifts to the work.

Let the plans for a sanitarium for the whites be brought to their attention also. Tell them what is needed to place this in running order. Tell them that there are many sick ones who need to be cared for, not in a hospital, but in a home.

There is aggressive work to be done. In the past too much dependence has been placed on the General Conference. There has been too much looking to it to support the work financially. The General Conference has heavy burdens to bear in sustaining foreign mission work, which must constantly be extended.

Why not ask the Gentiles for assistance? I have received instruction that there are men and women in the world who have sympathetic hearts, and who will be touched with compassion as the needs of suffering humanity are presented before them. Let men who have the ability to tell what a sanitarium should be, and the need that there is for such institutions, go to the Gentiles for financial aid. Our missionaries are fully authorized to do this in all the large cities of the South. There are men of the world who will give of their means for schools and for sanitariums.

The matter has been presented to me in this light. Our work is to be aggressive. The money is the Lord's; and if wealthy men are approached in the right way, the Lord will touch their hearts and impress them to give of their means. God's money is in the hands of these men, and some of them will heed the request for help.

Talk this over, and do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means; for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means, not a few will become interested and may hear and believe the truth for this time.

May the Lord bless you in your work is my prayer.

Lt 297, 1905

Simpson, W. W. and the San Diego Church

“Elmshaven,” St. Helena, California

October 14, 1905

To Elder Simpson and the Members of the San Diego Church

Dear Brethren and Sisters,—

I am glad to know that you have begun a work for the public in San Diego. I would be greatly pleased if circumstances would permit me to be present at your meeting, but it seems impossible for me to leave my work here at present.

To many the things that are presented in the discourses are entirely new. Elder Simpson’s charts and representations will greatly assist in attracting their attention and in making plain to them the prophecies that apply to our own time. May the God of all grace open the minds of the hearers that they may clearly comprehend the important truths of the Word of God.

I would urge upon the members of the San Diego church that you be wide-awake to act an important part in missionary efforts in connection with the public meetings. While the presentation of Bible truth in the discourses arouses the interest of those who attend from the outside, this interest should also be felt and expressed by the believers. Let there not be one word spoken that savors of unbelief. In word and action, seek to make the truth plain to those whom you meet.

Personal efforts put forth by many will do much to deepen and to make effectual the interest aroused by the public discourses. Instead of diminishing your efforts, let all put forth every God-given energy in the work of warning those who know not the perils of these times.

Let every one watch unto prayer. Seek to gain a new experience in faith and in the receiving of the truth in all its significance. Let your minds be active, that you may receive the lessons that are given in the Word of God. Then counsel together as to the best way in which you can help the ministers. This is your opportunity to unite with them in the great work of fishing for souls.

The language of each heart should be, "I am not my own. I am bought with a price, and I have an earnest work to do for God." As you improve your several abilities, and as you stir up the gift that is within you, you will increase your capabilities as laborers together with God.

There is no excuse for spiritual sloth or negligence. Let every church member seek the Lord in humility, that His grace may come to the heart and the power of the Holy Spirit be manifest in the life. Hold on by faith until you receive a demonstration of the Holy Spirit such as you have never witnessed. As you show your faith by your works, you will grow in grace and in the knowledge of the truth.

Let there be an entire surrender to God. It is your special wisdom to draw near to God. As you yield to Him, you will be surrounded with a heavenly, sanctified atmosphere. And as the light is revealed in your lives, unbelievers will be impressed with the power and truth of the gospel. Seek earnestly that there may be in the church such perfect unity as is revealed in the prayer of Christ: "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 17:21.] Put away all criticism one of another, all jealousy, all evil surmising. Let there not be among you one discordant note. Press together, press together in unity and love. A united communion with Christ will enable you to put forth efforts that will convince others of the truth.

The quick, regenerating power of Christ's grace will come to all who are thoroughly in earnest to know the truth. Teach it and live it in your homes. Let fathers and mothers make a covenant with God by sacrifice of soul, body, and mind to willing obedience to His law. Let them labor earnestly for the conversion of their children. Some of these children have not been brought under a sanctified control by their parents, and there should now be an entire consecration to God of both parents and children. Others will then take knowledge that you have new spirit, a regenerated heart. The sweet peace-giving love of Christ will come to the soul, and the testimonies borne in your meetings will be fragrant.

Let all unite in praising the name of Jesus. Exalt Him as the chiefest among ten thousand. Surrender to Him, and His strength will be made perfect in your weakness.

Lt 299, 1905

Helpers at Paradise Valley Sanitarium

"Elmshaven," St. Helena, California

October 22, 1905

To the Helpers at the Paradise Valley Sanitarium,—

It is the privilege of every one who has a part in any branch of the Lord's work to know that his sins are forgiven and to rejoice in the assurance of a higher life in the courts above. This hope is more precious than silver or gold or precious stones. Keep this hope ever bright, and seek to impart it to others. In the knowledge that God's smile rests upon you, your heart will be filled with joy and peace.

Heed the gracious invitation of Christ: "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.]

Let all seek for that rest which Christ has promised. You are to reveal to the world the truth of His words. You are to show that in wearing the yoke of Christ, there is genuine happiness.

Do not, by doubting God's words, dishonor Him. As you believe in Him, He will co-operate with you in your efforts; and in union with Him, you may perform an acceptable work. Through the righteousness that He imparts, you may escape the corruption that is in the world through lust.

"Rejoice in the Lord always, and again I say, Rejoice." [Philippians 4:4.] O that we might hear more of the praise of God proceeding from thankful hearts. We need Christians who constantly live in the sunshine, who under all circumstances can praise the Lord. With the hope and assurance that Christ has promised, how can we be unhappy?

There is no excuse or justification for any Christian to be discontented. Never give the impression that you are disappointed with the way that Christ has marked out for you to follow.

Our characters are to be conformed to the image of Christ. In deed and in truth we are to be amenable to the law of God. Then He can demonstrate through us the blessings that come through obedience to the principles of His Word. The King of heaven stands ready to acknowledge the humblest soul that serves Him.

I pray that the rich blessing of God may rest upon all who are in any way connected with the work of the Paradise Valley Sanitarium. Put your whole soul into the performance of the work that is essential. True service involves a faithful discharge of the daily duties. Even as you engage in your daily tasks, you may reflect the divine image. Those who will faithfully cultivate a spirit of self-denial and self-sacrifice, learning from the Saviour the lessons of meekness and lowliness of heart, will be in a position where God can use them in His work of reflecting to the world the glory of the divine image.

I hope that the work on the building will soon be completed. As yet I have been unable to secure any gifts and offerings to aid in carrying forward the work, but I shall continue to put

forth every effort, that the work may not be delayed because of a dearth of means. The work on the elevator may have to wait, but we trust that the building will soon be ready for the accommodation of patients.

I would say to the workmen: God will strengthen and encourage you, if you will look constantly to Him. If He smiles upon you, it is worth more to you than silver or gold. Let all recognize their dependence upon the guidance of God. Let the heart be hopeful and peaceful. Do not permit yourselves to cherish any feelings of discontent. It is the duty of each to endeavor to impart courage and good cheer to those who are connected with Him.

In your morning worship, consider the thought that our Saviour was a carpenter and worked with His father Joseph. The Prince of heaven worked as you are working with the hands. He had been the exalted commander in heaven, but He laid aside His kingly crown and came to our world, living a life of toil and hardship, that He might enter into full sympathy with the human race. By receiving Him, you are given power to become the sons of God.

Those who are engaged in the operation of building have each their respective work. In order to secure perfect co-operation and harmony, there must be thorough organization. There must be an architect to plan and to see that the plans are carried out. Some one must do the work of carrying the brick and mortar to those who shall lay the brick. And there must be competent, interested workers in all the various lines. But though your tasks are varied, yet you may blend together in perfect harmony.

The work inside the building may also be made pleasant if all will be cheerful, happy, and uncomplaining. The nurses, the matron, the cook, the bookkeeper—all may cultivate a cheerful disposition in the discharge of their respective duties. Remember that the Lord observes your every movement and hears every word that you speak.

Those working on the land and those who care for the stock may also realize that they are an essential part of the great whole. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Each is to respect every other worker and to cultivate the graces of patience and of speaking kind, encouraging words to those with whom he is connected.

Do not dwell on the imperfections or the mistakes of the past. Press forward, looking to the glorious things that are before. Let your conversation be in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." [Philippians 3:20.] Put away all discontent, all murmuring, all disagreeable words. We do not honor Christ when we dispute and quarrel one with another. No one will enter heaven with a spirit of faultfinding, and we desire to have a foretaste of the principles of heaven manifested here below.

Let every professed believer advance. We are to have sanctified, refined aspirations, worthy ambitions. Ever press onward, seeking for a character that will represent that of the Lord Jesus. We are to recognize the perfection of His character and demonstrate in our lives the principles of that character.

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.” [1 John 3:1-7.]

Lt 301, 1905

Belden, F. E.

“Elmshaven,” St. Helena, California

October 20, 1905

Frank Belden

My Dear Nephew,—

You may think that I have lost all interest in you, but I have not. And I shall not so long as I remember your dying mother’s charge to have a care for you, lest you become careless and forget that you have a heaven to win and a hell to shun. She said, “Keep it before Frank and Ella and Lillie and Charlie and Byron that I want them to love the Lord Jesus and at last meet me in heaven.” I have often thought of this charge. If I can, I will find it as it was written then and send it to you.

I want to tell you, Frank, that the very first thing you must do is to follow the following scriptures:

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” [1 Corinthians 5:6-8.]

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more the things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?” [1 Corinthians 6:1-9.]

Will you consider, Frank, that you have known what it means to feel the moving of the Holy Spirit upon your heart, before you had educated yourself to criticize, to find fault, to accuse, to rail against your brethren. When I consider what you might have been, had you improved your God-given powers, had you striven to be kind and pure and unselfish, exerting a spiritual influence and increasing in stability and good works, my heart aches! Had you set a Christlike example, many souls would have been helped in following it. Who can estimate what a good work you might have done had you followed without deviation the instruction given in the teachings of Christ? You have left off to be wise and to do good. But I have hope that you will see yourself as you are and make diligent efforts to counterwork your past influence. I have hope that you will enter the narrow way and pass through the gate that leads unto eternal life.

You may blame me for not reading your package of writings. I did not read them, neither did I read the letters that Dr. Kellogg sent. I had a message of stern rebuke for the publishing house, and I knew that if I read the communications sent to me, later on, when the testimony came out, you and Dr. Kellogg would be tempted to say, “I gave her that inspiration.”

I am sorry that men whom God has honored have separated themselves so far from the Saviour that [they] see Him not by faith. A false faith is very talkative. Those who have such a faith, when a warning is given them, say, “Somebody has told Sister White.” After working for such ones for a certain length of time, I am instructed to avoid connection with them. The warning is given me, “Your letters are not safe in their hands.”

Men say, “Someone has told Sister White.” Yes, someone has told me—One who never makes a mistake. He has opened before me the perils threatening souls.

I send the testimonies to those for whom they are given. There are those who turn away their ears from hearing the truth, making statements which show that they have no faith in the

message sent them to save them from becoming the sport of Satan's temptations. They refuse to change their wrong course of action and follow steadily on in the wrong path.

If you have a desire for the salvation of your soul, you should now seek to know the Lord. The only remedy for sin is to come to the cross of Calvary in genuine repentance and humiliation. I call upon you to repent while pardon can still be secured. A little longer, and it will be forever too late. A little longer, and unrepentant sinners will look upon Him whom they have pierced, but they will look hopelessly, mourning because they refused to accept Him as their Redeemer.

This, says Christ, is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent. This is the thing that will decide the question with every soul. Is he a partaker of the divine nature? Has he the spirit of Christ? Does he indeed know that his sins are forgiven, that he is reconciled to God? Christ is the sinner's only hope. To those who sincerely repent, God will give an understanding of His will. He hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

If you are saved from sin you must have an experience altogether different from that which you now have. God hath shined in our hearts to give what? A knowledge higher, greater, and infinitely more ennobling than the knowledge that this world gives. When church members have this knowledge, their practice will be of a character to recommend their faith. By a well-ordered life and godly conversation, they will reveal Christ. There will be no lawsuits between neighbors or brothers.

I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonor His name. You have had great light and many opportunities, and you cannot afford to unite with worldlings and follow their methods. Remember that the Lord will treat you according to the stand that you take in this life.

I plead with you to turn to the Lord before it is too late. "Then shall we know, if we follow on to know the Lord, that His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of My mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." "But they like men have transgressed the covenant: there have they dealt treacherously against Me." [Hosea 6:3-7.]

These words apply to those who today have placed themselves in opposition to God to work contrary to His will and His purpose. Our works are going before us into judgment, and we shall stand or fall for our individual selves.

My dear nephew, I tell you solemnly that if you take the action which you now purpose to take, you will never recover from the result of it. If you open before the world the wrongs that you suppose your brethren have done you, there will be some things that will have to be said on the other side. I have a caution to give you. In regard to the case of those who shared large responsibilities with you in the Review and Herald, and who have turned to be enemies of the work, you will not wish to hear the verdict that shall be passed upon them when the judgment shall sit and the books shall be opened and every man shall be judged according to the things written in the books. I want to save you from following a course that would link you up with those who have linked themselves up with fallen angels, to do all the harm they possibly can to those who love God, and who, under great difficulty, are striving to proclaim present truth to the world.

Those against whom you bring your charges know that I have not approved of their manner of dealing with you, and that I have reproved them for their unfeeling management of your case. There are those who have not acted honorably. They have not done as they would be done by. But because of this, should you, in the face of the warnings given, move so manifestly against the instruction given? I beg of you not to cut yourself off from the confidence of your brethren and from taking a part in the publishing work.

I would rather share your loss than to have you push this matter through to the injury of your soul, giving Satan an opportunity to present your case before unbelievers in a most ridiculous light and to hold up the office of publication in a disparaging light.

Do you not remember, Frank, how well your mother loved the truth that we now hold so dear? At the beginning of our experience, she worked as a hired girl for a dollar and a half a week and gave her earnings to Brother Bates to enable him to make his first visit into Vermont to proclaim the first, second, and third angels' messages. In order to get the truth before others, she was willing to make any and every sacrifice. She accompanied me in all my first labors in the cause and was as true to her work as the needle to the pole. Shall she be deprived of the joy of meeting you in the world to come?

For your mother's sake, Frank, take this case out of the lawyers' hands. It seems awful to me to think that you will go directly contrary to the plain word of God and will open to the world your cruel work against God's commandment-keeping people. If this action of yours were to tell only against those who have done injustice, the harm would not be so far reaching; but can you not see that it will arouse prejudice against God's people as a body? Thus you will bruise and wound Christ in the person of His saints and cause Satan to exult because through you he could work against God's people and against His institutions, doing them great harm.

Act your part as a man, as a true Christian. Remember that in the books of heaven a record is kept of every act. Do not allow Satan and his angels to hold a jubilee because Frank Belden, my nephew, who has composed many gospel songs, has so backslidden as to bring into worldly courts a case against God's people.

That God may help you to live henceforth in such a way as to honor Him, and give to the world an evidence of true conversion, is my prayer in your behalf.

Your Aunt.

Lt 303, 1905

Merrill, I. L.

"Elmshaven," St. Helena, California

October 26, 1905

I. L. Merrill

998 South Second St.

San Jose, California

Dear Brother Merrill,—

Since the San Jose camp-meeting I have been very busy. There have been many letters for me to write to our brethren in the East and the West, in Europe and in Australia, regarding the work to be done and the earnestness which the Lord would have us manifest in these days of perplexity and peril.

Some marked victories have been gained where the enemy had planned to undermine our institutions by causing division. When a crisis came, the Lord fulfilled His promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Isaiah 59:19.]

I am now preparing to bring out some books that are much needed; and when this is done, I desire to spend the latter part of the winter in Southern California. I have written to Elder Haskell and his wife, asking them to join me at Loma Linda about the middle of the winter. It is represented to me that there is a great educational work to be done in that place, and I desire that these old pioneers, who helped us to establish the work in Australia, shall help us to give a right mold to the work in Loma Linda and shall also help in Los Angeles.

You will remember that when I was at your home I told you about a beautiful property at Loma Linda, which we had purchased for a sanitarium. There has been expended on this property by the former owners over \$150,000. We purchased it for forty thousand. It is the most nearly perfect site for a sanitarium that I have ever looked upon. Our brethren have paid \$15,000 of the purchase price. Five thousand more is due the last of December, and the remainder can stand for several years at moderate interest.

Recently I learned from Brother Burden that the officers of the old company, from whom we purchased the place, desire to close up their business, and they will give us \$350 off the interest if we will pay them \$5,000 soon.

Our brethren in Southern California are very hearty in their support of this sanitarium enterprise, but they have just raised a considerable sum for the Glendale Sanitarium and are lifting heavily to clear the indebtedness from their school. On account of so many things coming at once, Brother Burden is looking for some one outside of Southern California, who could lend him the \$5,000 needed for the next payment on Loma Linda. Can you help them in this good work? If so, let me hear from you soon. For full particulars, write to Mr. J. A. Burden, Loma Linda, California.

With this we are sending you a little pamphlet describing the property, a forty-eight-page tract containing much information regarding our work in Southern California and a smaller tract, No. 2, which has an article from Brother Burden on pages 20-24, relating to the same matter.

Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body.

Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best. Institutions for the care of the sick are to be established where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses and be treated without drugs.

Hoping to hear from you soon, I am

Your sister in Christ.

Lt 305, 1905

Harper, Walter

“Elmshaven,” St. Helena, California

October 27, 1905

Mr. Walter Harper

My dear brother,—

I have recently received two letters from you, but I have been so thoroughly occupied that I have not been able to answer them. While I was travelling in Southern California, there were many meetings for me to attend, and I was obliged to neglect my writing. During the first part of my stay there Willie was not with me, and at the Los Angeles camp-meeting I was obliged to take a prominent part in some of the business meetings. The camp-meeting was a large one, and the tax upon my strength was severe; but I think that much good was accomplished.

After the camp-meeting I had an attack of influenza, and we went to Loma Linda. I had to take treatment all the time we were there. I needed entire rest, but there was a great deal of important writing that I had to attend to.

From Loma Linda we went to San Diego. I was still sick with influenza, yet on Sabbath I stood before a large congregation and spoke to them from the fifty-eighth chapter of Isaiah. I talked for an hour and a half on the restaurant work and the danger of this line of work's becoming so enlarged, that those who should be engaged in giving the gospel to souls starving for the bread of life would be occupied in serving tables. This was my message, and the Lord strengthened me in a most remarkable manner.

The brethren in Southern California are very desirous that I shall attend the camp-meeting that is to be held in San Diego sometime in November. I do not think that I can do this. But I will go if the Lord so directs. We should be glad to attend all the meetings which our brethren wish us to attend, but our work here requires us to stand at our post of duty here, preparing the books that are so greatly needed in the field.

Just now we are in great need of money to advance the different lines of work. Many urgent necessities are presented before me. The Paradise Valley Sanitarium is in pressing need of financial aid. The building is beautifully situated and is well adapted for sanitarium work. But it has never been provided with suitable treatment rooms, and until these are provided, it will be impossible for the institution to do the most successful work.

During our last visit to this sanitarium, we looked over a plan for an addition to the building, which would provide bathrooms for the ladies and for the gentlemen, a helpers' dining room, physicians' offices, and eleven bedrooms for patients. This addition will cost about ten

thousand dollars, and I wish, Brother Harper, that you could help us to obtain this means, either in loans or gifts. If you can help us in this, I shall be very grateful.

Since the plan was made, it has been decided to make the addition three stories high instead of two, so as to provide bedrooms for the helpers. This, of course, will call for a larger outlay of means, but the extra story seemed essential.

Were I able, I would send the brethren in the San Diego sanitarium the money they need; but just at present I am very short of funds. A few days ago I borrowed one thousand dollars from the bank to use in getting out books.

I am intensely desirous to see the Paradise Valley Sanitarium making a success. Thus far the workers have done all in their power to carry forward the work of the institution. But the addition that is now being erected will add much to the success of their efforts.

There is some talk of having electric cars run from National City past the sanitarium property. If this plan is carried out, it will be a wonderful blessing to the institution. At present horses and carriages are the only means of conveyance between the sanitarium and National City. This, of course, is expensive.

I have now stated the case as it is, and I ask those who are interested in the advancement of the Lord's work to do all in their power to supply the means needed to prepare the Paradise Valley Sanitarium fully for work. This sanitarium has already done a good work. There have been several conversions among the patients, and one soul saved is of more value than the whole world.

Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body.

Christ is no longer in this world in person to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best. Institutions for the care of the sick are to be established where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses and be treated without drugs.

Hoping to hear from you soon, I am,

Your sister in Christ.

Lt 307, 1905

Harper, Walter

“Elmshaven,” St. Helena, California

October 27, 1905

Dear Brother Harper,—

I have just received and read your very interesting letter. Thank you for writing. We are indeed glad to hear that you have such encouraging success. I think that this is the Lord’s way of bringing the truth to many, and I praise His name for the success that attends your efforts. I know that people will be blessed in reading the books you mention in your letter. I think that Mount of Blessing and Steps to Christ are excellent books. They are small, but both are full of instruction.

I am sending you a copy of a letter which I recently received from Brother F. R. Rogers, who for some years has been laboring in the southern field in connection with the mission schools for colored children. I send you his letter that you may see what requests come to me. I will send Brother Rogers the books he asks for. This shall be my donation to the Vicksburg school. I will also send some books to the Huntsville school. I am glad that I can do this much to help them.

I sent you a letter a day or two ago, asking you to help us to obtain means for the Paradise Valley Sanitarium. The brethren there are pleading with me to solicit means, for unless they receive financial assistance they will be unable to advance in their work. I wrote them that I would endeavor to obtain means for them. I know that you are laboring in a place where it would be difficult to ask for means. But as I thought of the success which the Lord is giving you, I thought that perhaps you could make a donation to the Paradise Valley Sanitarium in its great need. The work is in charge of prudent, intelligent men, who will make a wise use of the means sent them. Will you not do something to help them without delay? If you could not make a gift, perhaps you could make a loan.

I will now leave this matter with you. I hope and pray that you may have success in the dark parts of the earth, where others might fail. Be of good courage in the Lord.

The tithe money you recently sent me was sent on to Elder Haskell, to be used in paying the colored ministers.

May the Lord continue to give you success, is my prayer.

Lt 309, 1905

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

November 1, 1905

Dear Brother and Sister Burden,—

We were deeply interested in your letter in regard to the prospect of having patients almost as soon as you are ready for them. I am very much pleased with your report. I have been trying to interest in Loma Linda the gentleman with whom we found rooms while attending the San Jose camp-meeting. His name is Merrill. He has not been long in the truth, but he welcomed us to his house, furnishing us with two rooms. I sent him a booklet describing the situation at Loma Linda, a pamphlet containing something in regard to our work there, and Ministry of Healing and asked him if he could not donate and loan some means at once and help us to secure the advantage now presented. I ought to hear from him soon. We gave him your address, asking him to correspond with you if he could do us this great favor in helping us out.

I also wrote to Walter Harper, asking him if he could not help the San Diego sanitarium to complete the building they are trying to finish.

I am so thankful to our heavenly Father that for a long time He has kept before me that there were buildings that we could obtain at a greatly reduced price. This instruction kept me from trying to purchase land on which to erect buildings at large cost. The Lord has certainly prepared the way for us, and He wants us to work interestedly in securing sanitariums.

I feel thankful for the school property at Fernando. And I do thank the Lord for the property at Paradise Valley. And now you can see that the Lord designs that these places should be worked. It may be that there will have to be another building secured at a distance from Los Angeles; for thus it has been presented to me. But we cannot yet reach out for more, unless the Lord should make it known that the time has come. If we consecrate our individual selves to the Lord, we shall have that wisdom which will enable us to move intelligently.

I feel thankful that Elder Decker and his wife are thinking of making Loma Linda their home. He can, if he will, be a blessing. We shall each feel an individual responsibility to do our very best.

You will notice what a recent number of the San Francisco Chronicle says about the crowds coming into Los Angeles. Let us move intelligently and keep up the religious life and service in our institutions. We shall prosper if we walk humbly with God.

In Jesus is our life derived. In Him is life that is original, unborrowed, underived life. In us there is a streamlet from the fountain of life. In Him is the fountain of life. Our life is something that

we receive, something that the Giver takes back again to Himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with Him in glory. And while in this world, we will give to God, in sanctified service, all the capabilities He has given us.

I thank the Lord with heart and soul and voice that He has brought Loma Linda to our notice, that we might obtain it. I thank the Lord that He has sent you to help me carry out in determined effort that which He designed should be a great blessing to us. Redlands will be a center, and so also will Loma Linda. A school will be established as soon as possible, and the Lord will open the way. I could not but think, as I read the notice of the people flocking into Los Angeles, if Loma Linda had not been sold to us, there would now be a ready sale for it. With all the buildings in connection with the main building, we have large advantages. If we will walk humbly with God, and do according to that [with] which He has prospered us, we will have Christ as our friend and our helper. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] These are the terms of our discipleship. Will we comply with them?

Christ was the Prince of heaven, but He made an infinite sacrifice and came to a world all marred with the curse brought upon it by the fallen foe. He lays hold of the fallen race. He 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.] The offer is ours, and every advantage is ours if we will accept the terms. I am trying to do this most earnestly. We can be an example to others by our cheerful obedience to the will of God. Let us comply with the conditions, and in complying we shall find the rest we crave.

In regard to the proposition made by Brother Holden, I look at the matter as you do. We cannot afford to start out on the high-wage plan. This was the misfortune of the people in Battle Creek, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ who made Himself a donation to our world. Nothing that we can possibly do should be left undone. There is to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of people there. Many would seek that climate.

We must stand in the counsel of God, every one of us prepared to follow the example of Jesus Christ. We cannot consent to pay extravagant wages. God requires of His underphysicians a compliance with the invitation, "Take My yoke upon you, and learn of Me; for I am meek and

lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light." [Verses 29, 30.]

We see so much help to be given to our ministers laboring in the gospel in every country where messengers are sent. In every place there needs to be a school, and in very many places a sanitarium. In Jesus Christ is our help and our sufficiency to carry the work forward intelligently. God has looked upon the great display made by some who have labored in New York; but He does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impression that is not in harmony with our work. The good news of saving grace is to be carried to every place; the warning must be given to the world, but economy must be practiced if we move in the spirit of which Christ has given us an example in His life-service. He would have nothing of such outlay to represent health reform in any place.

The gospel is associated with light and life. If there were no sunlight, all vegetation would perish, and human life could not exist. All animal life would die. We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future, immortal life in the kingdom of heaven. We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part. Every one of us is to learn of Christ. "Learn of Me," He says, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Verse 29.]

All the grand displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment are contrary to the will of God. Our work is to be carefully studied and is to be in accordance with our Saviour's plan. He might have had armies of angels to display His true, princely character; but He laid all that aside and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that He might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. 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 believed on His name.

God calls upon Seventh-day Adventists to reveal to the world that we are preparing for those mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ deny himself, and take up his cross, and follow Him. Thus saith the great Teacher.

Love to all the family.

Lt 311, 1905

Daniells, A. G.; Prescott, W. W. and associates

“Elmshaven,” St. Helena, California

October 30, 1905

To Brethren Daniells and Prescott and their associates,—

I have light from the Lord that at this time we must act with great caution; for the enemy is watching our every movement. At times I have been ready to take steps that would be called aggressive. I would commence to write the history of the experience that we had in Europe. I would read over the letters containing warning and caution that I have had from the Lord for several in Battle Creek. At times I have felt that I must print all the warnings given me for Dr. Kellogg, especially some that were given me while in Europe. But I have not yet done this because I have been impressed to wait. If I should make a strong move in this direction, the battle would be on. Those who are opposing the light God has given would feel that they had been attacked and would claim that they were compelled to make moves that otherwise they would not have made. And it would take much of our time to meet the issue.

Let us hold on patiently for a little while, and let the elements break forth that are struggling into life. Let not too many articles be published in the Review and Herald that are of a character to stir up strife.

The words that Christ spoke just before His crucifixion are clear and plain: “Though He had done so many miracles before them, yet they believed not on Him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” [John 12:37-40.]

“Though He had done so many miracles before them, yet they believed not on Him.” [Verse 37.]

So it will be in the experience of those who are united with Christ in the accomplishment of the work He has given us to do. We have seen the great power of God. The Lord has wrought in behalf of His people. But Satan is not dead or palsied, and he prepares minds by degrees to become imbued with his spirit and to work after the same manner as he works against those who bear responsibilities in the work of God for these last days. In the future Satan’s last exploits will be carried out with more power than ever before. He has learned much, and he is full of scientific scheming to make of no effect the work that is under the supervision of the One

who came to the Isle of Patmos to educate John and to give him instruction to be given to the churches.

The miracles that Christ wrought gave to the world evidence of the divinity of His mission. This powerful evidence the Jews would not receive, because Christ's teachings did not harmonize with their preconceived ideas or exalt the human agencies who continually exalted themselves.

The Lord has been giving me instruction that we are meeting the same unbelief today, and that we shall continue to meet it as we bear the last message of mercy to the world. Every ingenious device will be used, every possible method taken advantage of, to lead men to live a lie, that the truth shall not stand as God designed it to stand, to prepare a people, through the sanctification of the Holy Spirit, to stand firm as a rock to principle.

All who believe and practice the Word of God will answer the prayer of Christ as given in the seventeenth chapter of John. Read this chapter from the first verse to the last. In it you have the plan of redemption. God's angels are preserving the world from destruction because there are some who have never yet heard the message of truth.

The course of false science led the Jews to strong unbelief. We are filled with grief when we meet the same unbelief in the world today. Christ came to this world and received at the hands of the unbelieving Jews that which prophecy declared He would receive. The Jews who were fulfilling the prophecies in the Old Testament Scriptures did not realize what they were doing. They professed to believe these prophecies, and they did not know that they were working out the plan foretold.

"Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath clothed your eyes; the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed. And the book is delivered unto him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.

"Wherefore the Lord saith, Forasmuch as this people draw near Me with their mouths, and with their lips do honor Me, but have removed their hearts far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that

made it, He made me not, or shall the thing framed say of him that framed it, He had no understanding?" [Isaiah 29:9-16.]

Every word of this will be fulfilled. There are those who do not humble their hearts before God and who will not walk uprightly. They hide their true purposes and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts his spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood. Jesus Christ is to them a fable. At this stage of the earth's history, many act like drunken men. "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath He covered." [Verses 9, 10.] A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this scripture. Under its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived and are sustaining an evil work.

The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are—the secret workings of evil spirits—those who have acted a part in them will become as men who have lost their minds.

"Wherefore the Lord saith, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?" [Verses 13-16.]

It is presented to me that in our experience we have been and are meeting this very condition of things. Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of

God's truth into a lie. These men will be deceived by fallen angels, when they should have stood as faithful guardians, watching for souls, as they that must give an account. They have laid down the weapons of their warfare and have given heed to seducing spirits. They make of no effect the counsel of God and set aside His warnings and reproofs and are positively on Satan's side, giving heed to seducing spirits and doctrines of devils.

Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

History is to be repeated. I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. I warn our people that right among us some will turn away from the faith and give heed to seducing spirits and doctrines of devils, and by them the truth will be evil spoken of.

A marvelous work shall take place. Ministers, lawyers, doctors, who have permitted these falsehoods to overmaster their spirit of discernment, will be themselves deceivers, united with the deceived. A spiritual drunkenness will take possession of them. To the unfaithful stewards the Lord says, Take your pleasure and walk in blindness as drunken men; for after having many opportunities, and refusing to improve them, you will act at last as the drunkard acts, throwing away your hope of eternal life. Seeking deep to hide their counsel from the Lord, and making lies their refuge, they will misinterpret the warnings and messages God has set, placing on these warnings their false statements to make God's Word of no effect. Reports and suggestions are gathered up and kept in the memory, to be used when it is thought they can be used with the best effect. This has been going on for some time. Those who do this work seek deep to hide their counsel from those whom they would injure. But the Lord is acquainted with every movement, every performance. All the secret workings of men are open to the One who knows the heart.

Some who have been deceived by men in responsible places will repent and be converted. And in all our dealings with them, we must remember that none of those who are in the depth of Satan's snare know that they are there.

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible One is brought to nought, and the scorner is consumed, and all that watch for

iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

“Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” Verses 17-24.

“The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.” [Isaiah 35:1, 2.]

I was instructed to speak to you these words of cheer which were spoken to me. I am to call for every soul to be glad, as my heart has been made glad, and to speak this gladness in the congregation of the saints, and to tell of the goodness and power of God in every place where they shall carry the precious gospel of Jesus Christ to those who know not the truth for this time.

Now, just now, we are to proclaim present truth, with assurance and with power. Do not strike one dolorous note; do not sing funeral hymns. The message to be proclaimed for this time is, “Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong; fear not. Behold your God will come with vengeance, even God with a recompense; He will come and save you.

“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

“And the highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereupon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” [Verses 3-10.]

O what a promise is this for those who will separate themselves from all cunning and scientific scheming and will follow on to know the Lord, identifying themselves with those who have

received the truth and are sanctified through the truth. Every promise is for those who will learn the only true science, which is found in the prayer of Jesus Christ.

“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.” [John 17:1-3.]

In this scripture God and Christ are spoken of separately. They are two distinct persons, but one in mind, one in heart, one in holiness and justice and purify, and one in the work of seeking to save the sinful race. To those who believe in Christ, God will give power to become His sons, even to them that believe on His name. This is the science of the life that now is, and of the life which is to come. This is the true science that our medical men need to study—the science of the saving grace of the gospel. This is the science that students must study in order to become genuine medical missionaries.

Unless the heart, mind, soul, and strength are completely conformed to the will of Christ, the science studied will not give entrance into the narrow way and the straight gate that lead to eternal life. “Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. Because broad is the way, and wide is the gate that leadeth to destruction, and many there be that go in thereat.” [Matthew 7:14, 13.] Those who regard it as a valuable science to be sharp, to take advantage of and cheat their neighbors, are cheating their own soul; and unless they change, they can never enter the holy city. No crooked dealing, no deceptive science will find a place in the heavenly courts.

We are God’s little children, and we are to learn of Him. His Spirit is too pure to dwell in the mind and heart of one that is lifted up unto vanity. In His prayer Christ said, “I have glorified Thee on the earth.” This is the science of heaven. “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.” [John 17:4, 5.]

These are the words of Him who was one in mind, in heart, and purpose with God in the work of saving a fallen world. God and Christ had oneness of purpose, oneness of aim, and they made one eternal never-ending effort to work for the salvation of the fallen race. The prayer of Christ lays open before the intelligent, understanding mind that not one taint of the science of Satan’s practice can enter the holy city.

Satan worked in every possible way to come out victorious in standing in the highest place in the heavenly courts. How artful were his contrivances to win the game! He employed every artful intrigue and device to carry his science against God and His Son Jesus Christ.

As I am shown these special things of Satan's science, and how he deceived the holy angels, I am afraid of the men who have entered into the study of the science that Satan carried into the warfare in heaven. O how I have longed to be where I should not be compelled to see the same science practiced on this earth by medical practitioners. How my heart has been agonized as I have seen souls accepting the inducements held out to them to unite with those who were warring against God. When they once accept the bait it seems impossible to break the spell that Satan casts over them, because the enemy works out the science of deception as he worked it out in the heavenly courts. He uses human agencies to carry on his work with other human beings. He has worked so diligently with men in our day, that he has won the game again and again.

What, I ask, can be the end? Again and again have I asked this, and I have always received the same instruction, Never leave a soul unwarned. Those who are bound in Satan's toils are the most confident and the most boastful. They will protest at the thought that they are ensnared, and yet it is the truth.

Lt 313, 1905

White, Mabel

"Elmshaven," St. Helena, California

November 2, 1905

My dear granddaughter Mabel,—

We are all usually well, and all are hard at work, preparing manuscript for the papers and for books we intend to publish. We should be glad, very glad, to be with you in your meetings. But we have decided, after much deliberation, that we can serve the cause of the Lord more successfully by remaining close at the work of hunting up matter and putting in print many things that should come to the people just now. I should be much pleased to visit you, and yet we must prepare matter that should come to the people at this time.

I am very much pleased that Brother Simpson is having good success, and I thank the Lord that some have decided to accept the truth. We are praying for you, for we have the fullest confidence that the Lord would have the truth presented to the people who have not had the privilege of hearing it. We will pray that Elder Simpson may be greatly blessed of the Lord, and that the work which so much needs to be done will be done in San Diego. One soul is worth more than the whole world, and I pray that the people will hear and receive the message of salvation. We will all have our faith increased by having the truth accepted by many. This will result in a great blessing, and the Lord will come nigh unto His people who are trying to find

Jesus. We hope that every soul will draw nigh unto God, and that many souls will receive the light and rejoice in the work that is being done. We want to see souls converted and the light of truth come to many. We pray that the Lord will manifest His great mercy and love to those who are in darkness. Let every one now consecrate himself to God, soul, body, and spirit, and this personal consecration will bring peace and restfulness in the Lord. This is finding the treasure which Christ mentioned as being hid, and sought for, and found. We need very much the peace of mind that Christ alone can give us. We need individually to exercise our minds, that we may be a blessing to those with whom we associate.

Christ is the Life and the Light of the world. It is Satan's special effort to quench that Light, which is shining amidst the moral darkness. But to "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.] Children of God! What a privilege to have grace to overcome! What joy will come to all who will believe that Christ is their personal Redeemer, that He has redeemed them through His own suffering and death! And we who are thus favored, should we not consider it a great privilege to confess Christ through a well-ordered life and godly conversation?

We have but one life to live; and through our daily connection with God, we have in and through the merits of the Lord Jesus Christ a constant sustenance in doing the things that will represent Christ to the world. We may not have all the conveniences that some have in ease and comfort and in earthly goods, but we have the blessed assurance which Christ gave to His believing disciples. He saw that they were very sad at the thought that they were to be deprived of His personal presence, and that He must suffer and die to save every soul who would receive and believe on Him. He had explained the matter to them again and again. And now He was giving them the last lessons they would receive from Him—lessons of His own humiliation and of the sorrow He must suffer because of their rejecting and turning from the One who would give them light and eternal life in His kingdom.

As He saw their sorrow, He pitied them. He tried to enlighten their understanding. He had no words of grief to express to them in regard to the future ignominy and sorrow that was before Him. His only effort was to strengthen His disciples for the terrible test and trial that was before them. His heart was filled with sorrow for them. To them He said, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." [John 14:1-6.]

Blessed words! We may receive Him into our hearts, and He will be unto us hope and courage and sustaining grace. The Lord would have us trust fully and entirely in Him. Then we will, in the simplicity of our faith, believe that Christ will do for us all that He has promised. Let all come to the Saviour in the full assurance that He will do all that He has promised.

We cannot please our Saviour more than by having faith in His promises. His mercies can come to you, and your prayers can come to Him. Nothing can break this line of communication. We must learn to bring all perplexities to Jesus Christ, for He will help us. He will listen to our requests. We may come to Him in full assurance of faith, nothing doubting, for He is the living Way. He has consecrated this way with His own blood. We are His purchased possession. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.]

The more we press our petitions to His throne, the more sure we are of constantly receiving the great grace of our Lord Jesus Christ. You do not give strength to the road you are travelling by faith. But you increase in strength and in assurance because you have a guide right by your side, and you can ask Him with perfect faith to guide your steps aright.

Then trust in the Lord Jesus to lead you step by step into the right path. You can derive assurance and strength at every step you advance, for you can be assured that your hand is in His hand. You can "run and not be weary;" you can "walk, and not faint," for you can realize by faith that you have your hand in the hand of Christ. [Isaiah 40:31.] You will not sink under discouragement, for as you follow on to know the Lord, trusting in Him, you will have the assurance that the One who never forsakes those who fully trust Him is your constant Helper.

Then be of good courage in the Lord.

Your Grandmother.

Lt 315, 1905

Burden, J. A.

"Elmshaven," St. Helena, California

November 3, 1905

Dear Brother Burden,—

When I was last in Washington, I met Sister Walter Harper's mother and sister. Mrs. Harper was then at the Battle Creek Sanitarium, and her mother and sister felt very anxious for her, knowing that every effort would be made to hold her there. They talked with me about the

matter, and I told them to be sure to have Mrs. Harper, as soon as she had finished her course, unite with her mother in Kansas, where she had been making her home.

Mrs. Harper has finished her course and is now with her mother. She wishes to take up nursing and at the same time be near her mother, who is not well. As the case now stands, she is the only one of the children who is free to care for the mother. I had thought that if her mother's sickness is an ordinary invalidism, some arrangements might be made so that Mrs. Harper could have work at Loma Linda and have her mother near her. But if the mother has consumption, I could not advise her to come to Loma Linda.

I should be glad to have Mrs. Harper connect with one of our sanitariums in Southern California. I have received two letters from her regarding her coming, but I do not wish to reply before laying the matter before you. Please tell me what I ought to advise her about her coming to Loma Linda. You are acquainted with Mrs. Harper, and therefore I write you thus. I do not want to encourage anything that would be a burden. I want to do what is best.

Today I received an excellent letter from Dr. Winegar-Simpson. She writes very encouragingly regarding the work of the Glendale Sanitarium, saying that there are souls accepting the truth in the institution.

I also received a letter from Hannah Sawyer-Hopkins, who is at the Paradise Valley Sanitarium. She says that there was an automobile accident at National City, and that some of the injured were brought to the Sanitarium. This necessitated the calling in of two outside nurses, both of whom have decided to keep the Sabbath and are attending the meetings that Elder Simpson is holding in San Diego.

The Lord is doing the very work that He presented to me could be done were medical missionary work and the proclamation of present truth blended.

Dr. Kellogg is sending out letters everywhere, urging young men and young women to take a nurses' training course at the Battle Creek Sanitarium. A young lady in Los Angeles, Miss Leta Hinton, who has been working in the Tract Society there, has written to me about her going to Battle Creek. Please see this sister if you can, and talk with her. Get her to open her mind to you, and advise her. Tell her that the statements made regarding the work of the Battle Creek Sanitarium are not in harmony with the way in which the matter has been presented to me.

I wish you could give Dr. Gibbs a place somewhere for trial; for this might be the means of saving his soul. Is he not worth a trial. Has he been given a trial since he was so misused by Dr. Burke?

May the Lord bless and strengthen all who are engaged in the work of the Loma Linda Sanitarium. Be of good courage in the Lord. I am determined to be cheerful and grateful and to praise the Lord with heart and soul and voice.

In much love.

Lt 317, 1905

Brethren in the Ministry and Medical Missionary Work

“Elmshaven,” St. Helena, California

April 10, 1905

Dear brethren in the ministry and the medical missionary work,—

I have a message to bear to you. God calls upon you to come into line. The deceiving power of the enemy has long been at work to tear away the foundations of our faith. Some of Satan’s agencies work in one way and some in another. I am directed to speak to all our people high and afar off the words that have been given me. God has a controversy with those who have been walking in the light of the sparks of their own kindling.

“Is it not because there is not a god in Israel, that ye go to inquire of Baal-zebub the god of Ekron?” [2 Kings 1:3.] “Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more things that pertain to this life? If ye then have judgments of things that pertain to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. ... Thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” [1 Corinthians 6:1-10.]

This is the message borne by the apostle Paul, who was oft instructed by revelations from God. Those who for years have been leaning on the arm of the law have done many things that an honorable worldling would not do. For years unbelievers have been their stay and their support.

Such ones should long ago have been relieved of responsibilities in connection with the work of God. Had this been done, the cause of the Lord would have made greater advancement, and the message of warning for this time would have been carried to a greater number of people. God tested many in the General Conference held at Battle Creek in 1901. There are many whose eyes are now blinded, who, had they repented and heeded the warnings given, might not only have saved those who have never heard the truth, but those also who have been led astray by the enemy.

But wrongs have been left uncorrected and sins unconfessed and unrepented of. Men have passed along, to become more and more the subjects of Satan's temptations, and have been duped by those who were not practicing the virtues of Christ. How does the Saviour look upon the perversity of the men who are in high positions of responsibility in connection with His cause, and yet are uncontrolled by the Word of God, unchanged by the warnings that He has sent? They press on in their own way, manufacturing their own burdens instead of bearing the burden of the work that God has given them. They do not keep their hearts and lives free from the least taint of oppression, from the slightest exhibition of selfishness or dishonesty. They do not shun the first approach to underhand dealing.

Had they done this, they would have heard when the Lord spoke to them. When in mercy He sent messages to them, they would have heeded the warning. They would have recognized their danger and would have striven to represent the Lord in every business transaction. But they were out of their proper place. They were assuming responsibilities that God never meant them to carry. And in entering the paths of human ambition, filling their minds with thoughts of buying and selling and getting gain, they lost their Christian experience. They had beside them the teacher who is near to every man who does not do his appointed work, and who does not strive day by day to preserve the sacredness of that work, and in humility to improve the talents lent him. It has not been their highest aim to follow the divine pattern, that they might bring to God all their talents doubled.

My brethren, read as for your lives the instruction contained in the thirteenth chapter of Matthew, and take heed to yourselves. Let no man blind you by his human sophistries or his mocking burlesque of sacred things, which is as blasphemy. In (Mark 13:1, 2), we read, "And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down." Study this whole chapter. It is a warning. Let us prayerfully ask ourselves, Who shall stand before the judgment seat of Christ acquitted, without spot or stain upon his character?

Christ in His teaching contemplates the future destiny of the beings for whom He gave His life. Those who are saved must form characters that are without fault in the sight of a pure and holy

God. God has given to every man his work, and Christ will co-operate with every human being who will co-operate with Him, wearing His yoke, not a yoke of human manufacture, and learning of Him His meekness and lowliness. Such ones angels will love, and to such they will minister in every phase of the life history. Christ will teach those who will follow Him, giving them daily an experience in the meaning of the divine beatitudes.

At the great day of judgment every man will be judged according to the deeds done in this life. John the Revelator writes, "I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." [Revelation 20:12.]

It was with a voice filled with tears of regret that Christ uttered His woes against the oppression, the dishonesty in trade that He saw on every hand. By word and deed He strove to relieve the oppression caused by injustice. His heart was filled with compassion for the suffering ones. He saw the misery brought about by unsanctified actions, and with wonderful clearness He showed the consequence of the least injustice. With stern denunciation He condemned all oppression and all unfair dealing. He urged that compassion be ever shown. He identified Himself with those who suffer through wrongdoing, placing Himself in the position of the victim of injustice, and declaring that He suffers as those for whom He gave His life are injured, wronged, insulted. He who purchased the human family with His own blood charges as done to Himself any insult offered to a child of His. His law extends the shield of divine protection over every soul.

Christ died that human beings might have the life that measures with the life of God. But He will not save those who practice the arts of the great deceiver, unless they repent and become kind, compassionate, and Christlike, putting away all proud striving for the supremacy. He sees every act of injustice that is done, and as the Redeemer of mankind, He becomes partaker in the suffering thus caused.

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye; therefore when thine eye is single, thine whole body is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." [Luke 11:33-36.]

Christ's denunciations, the woes that He pronounced, were followed by exclamations of the deepest sorrow. He wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy

children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; for verily, I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." [Luke 13:34, 35.] He wept over those whom He knew were deserving of His rebuke.

Christ was approaching the end of His mission, and He knew that when that time should come, Jerusalem's day of probation would have ended. But He was reluctant to pronounce the words of doom. For three years He had been seeking for fruit, but had found none. During these three years, one object was ever upon His soul—to present before His thankless, disobedient people the solemn warnings and gracious invitations of heaven. He greatly desired that the Jewish people should receive His words. How graciously He had invited them. How anxiously He labored to awaken in their hearts the comprehension that He was the promised Messiah, the only hope of Israel. In their behalf He has clothed His divinity with humanity. The Prince of heaven, He had humbled Himself to take the form of a servant. His lifework was to convince His disobedient people that He was their only hope. He carried them on His heart. He did all that He could to save them. But at the close of His work in this world He was forced to say of them, "Ye would not come unto Me that ye might have life." [See John 5:40.]

The cloud of divine wrath was gathering over Jerusalem. Christ saw the city beleaguered. He saw it lost. In a voice full of tears He exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [Luke 19:42.]

I present this feeble representation of a terrible picture to those who today are going over the same ground, refusing the messages of the grace of God, rejecting the warnings against a course of wickedness. The ground trodden by the Jewish leaders is being trodden today by those who have made light of warnings from heaven, with looks, with words, with gesticulations. I have heard the ridicule of the warnings sent them and refused by them, and I know that the same spirit that existed in the days of Christ exists today. The blessings that the Saviour longs to bestow He is forced to withhold, because of the contempt manifested by the men who give proof in their lives that they reject all warnings, all entreaties, all efforts for their salvation. They know not the day of their visitation. They despise the evidence of God's working, and history is being repeated.

At the feet of Christ, Satan laid all the kingdoms of the world, promising to give them to Christ if He would acknowledge Satan as supreme. Christ turned from him with the words, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Matthew 4:10.] Christ could have opened before the tempter mysteries of past, present, and future, which would have made of no effect the power and boasting of Satan. But no; His work was to teach the highest of all science—the knowledge of how to gain salvation.

Christ always hears the voice of penitence, imploring forgiveness and pardon. Salvation through the merits of the Saviour—this is the only hope of those who have been dishonest and wicked. God’s power is always on the side of justice and mercy and the strictest honesty. One more grand move in the path of transgression, and the future of more than one soul will be decided. Christ will give the world distinct proof of the power of truth, but for some it will be forever too late.

I plead with those who for years have stood in the way, retarding the work of God, now to clear the King’s highway, while there is still opportunity for wrongs to be righted. Let those who have not confessed their sins now humble their souls before God and with prayer and humiliation show their true colors. Let them lift the cross, and go forward, bearing the banner of Christ’s triumph. There is hope still, but God will not be trifled with.

Lt 317a, 1905

Brethren in the Ministry and Medical Missionary Work

“Elmshaven,” St. Helena, California

April 10, 1905

Dear Brethren in the Ministry and the Medical Missionary Work,—

I have a message to bear to you. God calls upon you to come into line. The deceiving power of the enemy has long been at work to tear away the foundations of our faith. Some of Satan’s agencies work in one way and some in another. I am directed to speak to all our people nigh and afar off the words that have been given me. God has a controversy with those who have been walking in the light of the sparks that have been kindled, but not by the Lord.

“Is it because there is not a God in Israel that ye go to inquire of Baal-zebub, the God of Ekron?” [2 Kings 1:3.] “Dare any of you, having a matter against another go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the saints shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? how much more the things that pertain to this life? If then ye have judgments of things that pertain to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit

the kingdom of God? Be not deceived. ... Thieves, nor covetous, nor drunkards, nor extortioners, shall inherit the kingdom of God." [1 Corinthians 6:1-10.]

This is the message borne by the apostle Paul, who was oft instructed by revelations from God. Those who for years have been leaning on the arm of the law have done much that a worldling would never do. For years unbelievers have been their stay and support. Such ones should long ago have been relieved of responsibilities in connection with the work of God. Had this been done, the cause of the Lord would have made greater advancement, and the message of warning for this time would have been carried to a greater number of people. There are many whose eyes are now blinded, who might, had they heeded the warnings given, not only saved those who have never heard the truth, but those who have been led astray by the enemy.

But wrongs have been left uncorrected and sins unconfessed and unrepented of. Men have passed along, to become the subjects of Satan's temptations, and have been duped by those who were not practicing the virtues of Christ. How does the Saviour look upon the perversity of the men who are in high positions of responsibility in connection with His cause, and yet are uncontrolled by the Word of God, unchanged by the warnings that He has sent? They press on in their own way, manufacturing their own burdens instead of bearing the burden of the work that God has given them. They do not keep their minds free from the perplexing matters of commercial enterprises. They do not keep their hearts and lives free from the least taint of oppression, the slightest exhibition of selfishness or dishonesty. They do not shun the first approach to underhand dealing.

Had they done this, God could have spoken to them when they were in danger, and they would properly have represented Him in every business transaction. But out of their place, assuming responsibilities that God never meant them to carry, entering the paths of human ambition, filling the mind with thoughts of buying and selling and getting gain, they lost their Christian experience. They had beside them the teacher who is by the side of every man who does not do his appointed work, who does not strive day by day to preserve the sacredness of that work, and to improve the talents lent them, that they might bring them back to God doubled, because their highest aim had been to follow the divine pattern.

My brethren, read as for your lives the instruction contained in the thirteenth chapter of Matthew, and take heed to yourselves. Let no man blind you by his human sophistries or his mocking burlesque, which is as blasphemy against the Holy Spirit.

And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stone and buildings are these. And Jesus answering saith unto them, Seest thou these buildings? There shall not be left one stone upon another that shall not be thrown down.

The whole chapter is a warning. Who shall stand before the judgment seat of Christ acquitted, without spot or stain upon his character?

Christ in His teaching contemplates the future destiny of the beings for whom He gave His life. Those who are saved must form characters that are without fault in the sight of God and of Christ. God has given to every man his work, and Christ will co-operate with every human being who will co-operate with Him, wearing His yoke, not a yoke of human manufacture, and learning of Him His meekness and lowliness. Such ones will angels welcome, and to such will they minister in every phase of the life history. Christ will teach those who will follow Him, giving them daily an experience in the meaning of the divine beatitudes. When the judgment shall sit and the books are opened, every man will be judged according to the things written in the books. All will receive sentence according to their deeds.

It was with a voice filled with tears of regret that Christ uttered His woes against the oppression, the dishonesty in trade that He saw on every hand. By word and deed He strove to relieve the oppression caused by injustice. His heart was filled with compassion for the suffering ones. He saw the misery brought about by the unsanctified course, and with wonderful clearness He showed the consequence of the least injustice. With stern denunciations He condemned all oppression and all unfair dealing. He urged that compassion be ever shown. He identified Himself with those who suffer through wrongdoing, placing Himself as the victim of injustice. He declared that He suffered in the person of every one who was wronged. He declared that He Himself was injured, robbed, insulted, as those for whom He gave His life were made to suffer these things.

Christ died that human beings might have the life that measures with the life of God. But He will not save those who practice the arts of the great deceiver, unless they repent, and are kind, compassionate, and Christlike, putting away all proud striving for the supremacy. He sees every act of injustice that is done, and as the Redeemer of mankind, He becomes partaker in the suffering thus caused.

“No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thine whole body is full of light; but when thine eye is evil, thy body is full of darkness.” [Luke 11:33, 34.]

“Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give light.” Luke 11:35, 36.

He who purchased the human family with His own blood charges as done to Himself any insult offered to a child of His. His law is to extend the shield of divine protection over every soul.

Christ's denunciations, the woes that He pronounced, were followed by exclamations of the deepest sorrow. He wept over Jerusalem, saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate. Verily, I say unto you, Ye shall not see Me until the time come when ye shall say, Blessed is He which cometh in the name of the Lord." [Luke 13:34, 35.] He wept over those whom He knew were deserving of His rebuke.

Just before His crucifixion, He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace"—then He paused. [Luke 19:42.] They had come to the crest of Olivet, and the disciples, catching sight of Jerusalem, were about to burst forth unto exclamations of praise. But they saw that their Teacher, in the place of being joyful, was in an agony of tears.

Christ was approaching the end of His mission, and He knew that when that time should come, Jerusalem's day of probation would have ended. But He was reluctant to pronounce the words of doom. For three years He had come, seeking fruit and finding none. During these years one object was ever upon His soul—to present before His thankless, disobedient people the solemn warnings and gracious invitations of heaven. He greatly desired that the people should receive His words. How graciously He had invited them. How anxiously He had labored to awaken in their hearts the comprehension that He was the only hope of Israel, the promised Messiah. In their behalf He had clothed His divinity with humanity. The Prince of heaven, He had humbled Himself to take the form of a servant. His lifework was to convince His disobedient people that He was their only hope. He carried them on His heart. He did all that He could do to save them. But at the end of His work in this world He was forced to say, "Ye would not come unto Me that ye might have life." [John 5:40.]

The cloud of divine wrath was gathering over Jerusalem. Christ saw the city beleaguered. He saw it lost. In a voice full of tears He exclaimed, "If thou hadst known, even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes." [Luke 19:42.]

I present this feeble representation of this picture to those who are today going over the same ground, refusing the messages of the grace of God. The ground trodden by the Jewish leaders is being trodden today by those who have made light of warnings with looks, with words, with gesticulations. I have heard the ridicule of the words of God, and I know that the same spirit that existed in the days of Christ exists today. The blessings that the Saviour longs to bestow He is forced to withhold because of the contempt manifested by the men who give proof in their lives that they reject all warnings, all entreaties, all efforts for their salvation. They know not

the day of their visitation. They despise the evidence of God's working, and history is being repeated.

At the feet of Christ Satan laid all the kingdoms of the world, promising to give them to Him if He would acknowledge him as supreme. Christ turned from him with the words, "Get thee hence, Satan. It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Matthew 4:10.] Christ could have opened before the tempter mysteries of past, present, and future, which would have destroyed the power of Satan; but no, His work was to teach the highest of all science—the knowledge of how to gain the salvation of the soul.

Christ always hears the voice of penitence, imploring forgiveness and pardon. Salvation through the merits of the Saviour—this is the only hope of those who have despised light and hated knowledge, the only hope of those whose transactions have been dishonest and wicked. God's power is always on the side of justice and the strictest honesty. One more move in the path of transgression, and the future of more than one soul will be decided. Christ will give to the world distinct proof of the power of truth, but for some it will be forever too late.

I plead with those who have stood in the way, retarding the work of God, to clear the King's highway while there is still opportunity for wrongs to be righted. Let those who have not confessed their sins now humble their souls before God and with prayer and humiliation show their true colors. Let them lift the cross and go forward, bearing the banner of Christ's triumph.

Lt 319, 1905

Kellogg, J. H.

Takoma Park, Maryland

June 2, 1905

Dr. J. H. Kellogg

Dear Brother,—

A scene has been presented before me of actions performed by you, similar to the actions of Satan in the heavenly courts. From time to time I have given warnings to different ones who were being blinded by your sophistries and misrepresentations. Your power of misrepresentation is so continuously exerted that many have been deceived.

In some things you act like a man bereft of his reason. It is a marvel to me how one who has had the light in so many ways, who has received so many warnings and reproofs, can yet go on blindfolding himself and others.

You wrote me that you had surrendered. But wherein have you surrendered? When I received this word from you, I forbore to open before you some things that I shall now have to tell you. I hoped that you would seek to reform. Many times you have been entreated to change your course. You certainly need to do so; for you have been the greatest hindrance to the work that God would have advance in straight lines. Other men have acted a part in some respects similar to the part that you have been acting, but they have not been so regardless of justice, honesty, and truth.

You have not been given occasion to do the things that you have done. For years I have striven to give you every word of encouragement that I dared give you, hoping that you might take hold of the encouragement and make thorough work for eternity. At the General Conference held in Battle Creek in 1901, I treated you as a man who would make every effort to set things right. When your long, drawn-out documents were presented to me to commend and approve, I was shown clearly by the heavenly agencies the sure results of receiving such documents. I was shown the oppression that would be exercised by you and by others linked up with you, who were spiritually blind.

You have made persistent efforts to try to center everything in Battle Creek, after clear light had been given that this should not be done. For years messages have been coming to you, distinctly pointing out the fact that plants should be made in many places, and that so much should not be gathered into Battle Creek. I was surprised that you took so little heed to messages regarding this that the Lord has repeatedly sent you. You were professedly believing the testimonies, and yet walking and working contrary to them, following your own impulses, turning from the plain, Thus saith the Lord, to carry out your own plans and devisings. You have had little use for those whom you thought would obstruct your way. You would not harmonize with them and refuse to recognize in them any virtue or righteousness.

In the long history presented before me, I can see the dangerous path that you have been traveling. You have boasted of your study of science. But from the light that God has given me, I know that you might better, far better, have become a fool in the eyes of the world than to accept such science as you cherish and use it as you have done to blind the mind and the judgment of those who were connected with you. Your scientific knowledge has been used by you to help you in acting a part similar to the part that Satan acted in the heavenly courts. Step by step you have been wandering away from God, working out plans instigated by the archdeceiver.

The results of your devising regarding the bonds has been presented to me. I was shown at the time that the plan was so made that many who would be led to take these bonds would be disappointed and would feel that they had made a mistake. The position that you took at Oakland led you to do that which a Christian would be afraid to do. You have leaned on the arm

of lawyers for so long, to make your own ways and works a strength, that the Lord regards you as a man liable to make any presumptuous movement that might come to his mind. You have made movements that have been directly opposed to the holy law of God.

The words have been spoken of you, "Is it because there is not a God in Israel that ye go to the god of Ekron to inquire?" [2 Kings 1:3.] You have turned from and despised the law of God, given in awful grandeur from Sinai, until you now follow the way of transgression of these laws, whenever your will and way is opposed, without realizing the seriousness of your course. Truly truth and righteousness have fallen in the street, and equity cannot enter. You have become linked up with the tempter, and your mind has been led by the one who tried in the wilderness of temptation to gain control of the mind of Christ. The Saviour would not enter into controversy with the tempter, but quoted His Father's words, "It is written." Not one word did He speak of which Satan could take the least advantage.

Men have linked up with you to do a work, the consequences of which they did not understand. You have been the spokesman repeating the words of accusation and condemnation of the archdeceiver. Your science has been used to benumb the sensibilities and confuse the judgment of others. In long night talks you have presented your misrepresentations to your associates until your mind and plans and works have become their mind and plans and works. In listening to your words, these men have imbibed the very science of the tempter. You have twisted and manipulated and misstated and misrepresented the testimonies that God has given, making them of no effect.

This whole matter has been presented to me. You have worked as Lucifer worked in the heavenly courts to persuade his associates to unite with him. The enemy has used his arts upon your mind. Your boasted study of science and your assertion that you had obtained something excellent have deceived the men connected with you, and they have refused to listen to the warnings sent to keep them from listening to your false representations.

The Lord now calls upon me to make plain to others that which has been made plain to me. If men refuse to receive the words of warning, the guilt will be upon their own souls. I am bidden to say, Your soul is in an unsaved state. You are not in harmony with truth and righteousness. What remains for you at the end of your commercial enterprises? What at the end of your strife for supremacy? Can you institute a war against God and His angels to get the supreme place in the heavenly courts? Would you succeed in this effort? And if you should succeed, would heaven be a place in which you would want to live? What kind of a character would you have formed amid your commercial enterprises and your ambition for the highest place? Would you be happy if you could gain even that? No. No.

It is appointed unto men once to die, and after that the judgment. There is no exemption from this. All the reputation gained in this life, all the wealth that can be secured by undercurrent working will not purchase one moment's peace, one ray of joy. All the medical skill you have obtained from the hand of God, you could not use to cure yourself. Unless you repent, the moment must come when the word will be spoken, He is joined to his idols, let him alone. The advantages that Satan holds before you, he held before Christ. But the word, "It is written," turned back the tempter.

Why did the apostle Paul reason with Felix upon this all-important subject—the judgment to come? In order to turn him from his evil ways to repentance, to conversion. He would arouse his slumbering senses to the danger of his losing the life to come, that he might lay hold on the hope set before him.

I am instructed to bring these things before you, pressing them upon your attention, that, if possible, you may be led to lay hold upon the hope set before you in the gospel. By your schemes and your consultations with lawyers, you are divorcing yourself from your only hope. What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Heaven and earth shall pass away, but God's Word will never pass away. Not one jot or tittle of His holy law will ever pass away. Not all the power on earth, of men in the highest positions, or of devils, can make void the words of our Lord Jesus Christ.

"What shall I do," asked the lawyer, "that I may have eternal life?" Said Christ, "What saith the Scripture? 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.]

Two things are set before us—the conversion here in this life of body, soul, and spirit, or the eternal loss of the soul hereafter. When you come to understand that as you are today, there is not the slightest hope for you to secure that life that measures with the life of God, will you then dare to say, I do not confess, I do not repent?—No; you do not, you have not repented. Neither did Satan repent of all the evil that he had done. But it is for your present and eternal interest to fall on the Rock and be broken. If you do not do this, the Rock will fall on you and grind you to powder. In the invitation that Christ Himself gives you He declares, Him that cometh to Me, I will in no wise cast out. [John 6:37.] Those who have helped to hold you in your blindness and exalted infatuation are guilty with you. To the lawyers who have encouraged you in your purpose to do the unrighteous work that you have been inspired to do, the word is spoken, Woe unto you lawyers.

“Then answered one of the lawyers, and said unto Him, Master, thus saying, Thou reproachest us also. And He said, Woe unto you, lawyers; for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.” [Luke 11:45, 46.]

I have no liberty to withhold any longer the matters that I have written. There is much that must be brought out. And yet I say to you, as I have said many times before, I have an intense desire that you shall show by your words of confession and by your actions that you will now make thorough work for repentance. Let the plowshare of truth go deep and thorough into your heart. Do no surface work; for God will not accept superficial promises. The Lord Jesus reaches out His hand once more to you, and He will not be trifled with. You have a work to do. Cease your underhand work, which shows that you would spoil the work of God. If you will repent, and be converted, the Lord will have mercy upon you.

Lt 320, 1905

Kellogg, J. H.

“Elmshaven,” St. Helena, California

November 21, 1903

Dr. J. H. Kellogg,—

It is not possible for me to describe the intense burden I have for your soul. I have written you many letters, setting before you the messages God has given me for you and the sadness of my heart in your behalf. I now beseech you, for your soul’s sake, to “seek the Lord while He may be found, to call 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, and He will abundantly pardon.” [Isaiah 55:6, 7.]

Last night I could not sleep for more than three hours. Your case was pressing upon my soul. I have an intense desire that you shall be saved. I pray the Lord to help you to come to Him as one of His little children. You do not understand the situation. The Lord sends you reproofs and entreaties, that you may change your way for His way. But you have followed your own way. Sometimes you have been full of good purposes, and again, you have had many schemes and an exalted view of what J. H. Kellogg can do. You have tried to exercise the powers of a king.

You have tried to set before me, in the way you view it, the work done in College View. But God does not see as man sees. The work that was done at that time and place has ever been before me as an example of the work you could and would do if you had opportunity. I tell you that all such work is of satanic invention. It is condemned of God, with all work done in the same spirit. You need not refer to it again. God will not sanction any such work, but will condemn it

decidedly. You have carried yourself proudly, oppressively. The example you have set others in a variety of ways has placed you under the disapproval of a holy God—weighed in the balance and found wanting.

I have written so much on this subject that I do not think there is need of my tracing another line. How will you do now? Will you change square about? I know that you will not unless you see that the Lord is much displeased with you. I know that you have lost the truth out of your soul. You do not know what is truth. I have been distinctly shown evil angels making a desperate, intensified effort to stir up the powers from beneath.

Had you come into line at the General Conference held in Battle Creek in 1901, or even at the conference held later in Oakland, had you believed the warnings given, and laid off the coat of J. H. Kellogg, putting on the armor of God, there would now be a united company in our ranks. I have seen again and again that when ministers saw things as you viewed them, you thought them just the men for the place they occupied, but just as soon as they could not conscientiously accept your propositions, then in your estimation they were entirely wrong. There was hatred in your heart toward every one who did not accept your propositions, which the Lord did not desire them to accept. Your exhibition at the Oakland conference was a shame to the Christian profession and dishonored the great Medical Missionary.

I shall not attempt to specify, but for years the working of your mind has been such as God condemns. Not every action is wrong, but your perverted religious ideas have been mingled with the good, till your whole soul is diseased. You can no longer be trusted to carry on the education of the youth. The things that you are now doing are a part of your policy to gain minds to sustain you. The Lord does not accept your mixture of actions in the courts of law.

As for the testimonies sent you by the Lord, you do not believe them; for they stand in the way of your self-serving, your exaltation of J. H. Kellogg. No one will urge you to believe them. You have treated more unbelief in them and in the truth than any other man who has ever had the light. I do not care to have you claim to believe the testimonies, because you deny them in your practice. But they are the words of truth that by and by you will have to meet.

When the testimonies do not vindicate your course of action, you say, "Somebody has told her." This idea you have talked to others for hours. Do you suppose that while you feel thus, the testimonies could do you the least bit of good? No, no. You have destroyed your own faith in the testimonies. The erroneous faith that you have is in reality the most injurious unbelief. Therefore I do not place the least confidence in your faith in the testimonies. I hope that you will not admit that you believe them; for it cannot be the truth.

These things make my work tenfold harder than if you openly took your stand against the testimonies. It is not right for you to suppose that I am striving to be first, striving for

leadership. I never supposed that my position was misunderstood, and people would not misunderstand it were it not for the erroneous position that you have taken. You are all out of the way. I want it to be understood that I have no ambition to have the name of leader, or any other name that may be given me, except that of a messenger of God. I claim no other name of position. My life and works speak for themselves.

Sara told me how you had assured her of your faith in my work and the message that God had given me. I told her that I understood all these things, that your actions were constantly speaking louder than your words, and that therefore she need not say anything more to me about the matter. When for a time the tempter was not in close association with you, you would say that you believed. But when the tempter was in close converse with you, you would say the most ridiculous things for a Christian medical missionary to say.

I was instructed that there should be no conversation between you and me. The Lord has spoken in regard to this matter before I left my home for Oakland.

Now I wish to make a statement. I was saying to one or two, How can Dr. Kellogg do all in his power to unsettle the faith of the people in the work God has given me? One said, "I asked Dr. Kellogg, 'How could you help but believe that the testimonies borne during the three first meetings held in Battle Creek at the Conference of 1901 were given by the inspiration of the Spirit of God?' Dr. Kellogg answered, 'I gave her that inspiration.'"

These meetings were held in the school building. We had had no talk together, so that no one could say that you had told me anything or that I had told you anything. I am not referring to the talks given in the Tabernacle, but to the talks given before a select company of responsible men.

Your saying this was no more than I expected; for the enemy was throwing his spell upon you. Evil angels have taken possession of you. The enemy is a liar, and he can put his lies into your mind.

I have not the slightest evidence that it is my duty to go through again the experience that I have gone through in the past concerning your mistakes and your wrong course. If you show a desire to show yourself a true man, a man as true as steel to principle, I will rejoice. A man having the influence that you have, a man whose name has become so popular can do us as a people great injury, if you are permitted by God. But the Lord He is God, and it will be shown that He has spoken, saying, "Thus far shall you, J. H. Kellogg, go, and no further."

If you have decided to help the enemy to play the game of life for your soul, then the sooner I understand this, the better it will be all around.

I have no light whatever that it is my duty to go to Battle Creek. I could not for a moment think of going there to pass through again the experience I had first in Battle Creek in 1901 and afterward in Oakland. You will never know how near I came to losing my life during the Oakland Conference. It was opened before me day and night what you were doing in secret schemes, which have been growing since the Conference of 1901. I followed your course, and I know that which has been opened to me.

At the Conference of 1901 I did all I conscientiously could to set you right before the people, fully believing that you would take your stand on solid ground. And then by your course of action you place me in such a position before unbelievers as to make it necessary for me to contradict you. That I would have to bear a message to you such as I have borne has appeared contradictory, and I cannot explain the matter, or make it appear straight, unless the whole thing is laid out clearly.

These things cost me agony of mind. I cannot vindicate your course of action, for I know it to be wrong. I do not want to hurt your influence; but when I see the flock of God being charmed with the kind of deception that ruined sinless Adam and Eve, I have a firm, decided testimony to bear, and this testimony I must bear, though it cuts and pains my heart. I have felt as deep an interest in you as if you were my own son. These severe trials are so taxing that I must avoid them; for I must preserve my strength for future action. I shall hope to see unity perfected in the whole body; but in order for this to be, there must be the working of the Holy Spirit. If we must face the difficulties and make known the things I wanted to keep secret, it will be only because the flock of God must not be spoiled by your presenting Satan's seducing heresies.

I was instructed last night that I must say these things to you. I do not want to go over this ground again. If you are willing to humble your soul before God, and become a converted man, I shall not be compelled to crucify my soul over these matters. I have suffered keenly over your case. I cannot praise you; for I see that unless the Holy Spirit of God shall come to you, and break your heart, molding and fashioning you after an entirely different similitude, you will clasp hands with the deceiver. I will go further; you have already clasped hands with the artful foe. Unless you change, I shall have this battle to fight over and over again.

The Lord does not desire you to exercise over the medical missionary workers the molding, fashioning influence that you have exerted. Let them alone. Leave them to look to Jesus Christ as their leader. The Lord will teach them in all things. You have exercised a power of influence, as if you were appointed to be judge and king of mind and soul and body. You have tried to sanctify sin and make it righteous. Through deceiving, deceptive theories, you would lead medical missionaries in a raid against God, His ministers, and His truth. You would lead them to change leaders. By your specious errors you would break up the past experience, which I know

to be the truth as surely as I know that Christ is my Saviour. What confidence can we ever inspire in giving the last message of mercy for a perishing world.

It is now time that we came into harmony regarding what is truth. What is the third angel's message? Just that which we have ever represented it to be, and those who proclaim it are to bear the banner on which is inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.]

"Come out from among them, and be ye separate, and touch not the unclean thing, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] The course you have taken in making worldly lawyers your right arm testifies that you have not made the Lord your leader. You have forsaken the true God. How can you expect to prosper in carrying out schemes instigated by Satan. You have made a very bad showing before the world.

The whole of the sixth chapter of First Corinthians is a lesson that ministers and medical missionaries should study. Wake up the watchmen. They are to give the warning message for this time. Is it not time for gospel ministers and medical missionaries to take in the situation and understand that they need to be healed of the maladies of sin and unbelief? Is it not time for them to realize that they are to refuse to accept the teachings of the prince of darkness? You need to have Satan cast out of your heart. Let no one be astonished at these words; for they are the truth. All who will come right to the Lord, humbling their poor, defective hearts before Him, will receive help.

The fourth chapter of Hebrews was explained in a most clear, positive manner. Let all gospel ministers and all who claim to be medical missionaries study this chapter, if they would be recognized in the heavenly courts as children of the heavenly covenant.

"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." [Ephesians 6:10-12.] Here are the foes whom we have to meet, and we are to realize that satanic agencies are constantly at work. The enemy will insinuate himself at every point where he is given the least chance. He has been presenting his fascinating, delusive theories, clothed in the garments of heaven, to Dr. Kellogg and his associate physicians, who have accepted them. They have been watchmen who have been altogether too much at ease, eating of the fruit of the forbidden tree. All must watch now as never before, else these spiritualistic ideas will steal a march upon us. I am instructed to bear a decided message, to wake up the watchmen, that they may be on guard. Let those who know the truth keep their Bibles in their hands, declaring as did Christ, "It is written." The men

who stand as God's messengers in these last days are to be minute men. With unceasing vigilance they are to guard the fort. It is dangerous to sleep on guard; for thus the whole work and cause of God will be imperilled. There is no time now to sleep, lest Satan steal a march upon us. We cannot afford to lean upon a broken staff.

"Wherefore take unto you the whole armor of God, that ye may be able to stand against the wiles of the devil." "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." [Verses 11, 13-20.]

My brethren and sisters, ministers, medical missionaries, and people, take your Bibles, and most earnestly search the Scriptures together. Never was there a time when there was so much need of watching for souls as they that must give an account. Let ministers and teachers and medical missionaries, and all our leading men, seek to be bound together with the golden cords of love.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. ... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Colossians 3:1-4, 12-15.]

"What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." [Romans 6:1-5.] This is something that we may strive for.

“Yea, doubtless,” Paul writes, “and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” [Philippians 3:8-14.]

How much precious light is contained in the Word for our admonition and instruction! The Lord Jesus must in no case be dishonored by our course of action. Individually we are to be weighed in the balances of the sanctuary. To every soul I would say, What if you are found wanting? Too, the motives of men and women are measured by the Lord. Said Hannah, “The Lord is a God of judgment, and by Him actions are weighed.” [1 Samuel 2:3.] Said Isaiah, “Thou most upright dost weigh the path of the just.” [Isaiah 26:7.] Solomon traces the words, “All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit.” [Proverbs 16:2.]

The Word of the Lord is our instructor and contains lessons for all. The great evil that all will have to meet is found in their individual selves. We have light, clear and distinct, from the Word of God, with which we ought to be thoroughly acquainted, searching the Word as for hidden treasure. It is not more light that many who claim to be followers of Christ need, but an increase of genuine faith in the Word of God. An increase of power will come when human agents co-operate with God, walking in the light given, and bringing into the daily practice the directions and counsels given in the Word. The light given in the Bible becomes life to the receiver if he walks and works in accordance with that light. By the example of such ones, light is reflected to others. The heart of the receiver is filled with joy, and he improves every opportunity to let his light shine forth in good works. The world is not left with imperfect witnesses of Christ, who are on the losing side and who mislead others.

God knows the secret of every motive in our hearts. He sees the outcome of every course of action. When a man influences others to follow in a wrong course, God holds that man as a tempter, who helps Satan in his work. He sees the wrong appropriation of means or the wrong influence exerted over the mind of another. Unless repentance comes and restitution is made, there are written against the name of the wrongdoer the words, “Thou art weighed in the balance, and found wanting.” [Daniel 5:27.] Every man will be judged according to his deeds.

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

November 27, 1905

Dear Children, Edson and Emma,—

I had entirely forgotten that yesterday was my birthday until I had returned from my ride just before dinner. Then I found that Sister King, my matron, had as a surprise to me invited to dinner May White and her children and Ella May and Dores Robinson. I had been so busy that I had not thought of its being my birthday, and I was, as Brother Starr used to say, "plumb surprised" to find such a large gathering and two tables set in our dining room.

We partook of a nicely prepared meal, after which we went into the parlor and engaged in a season of prayer and sang a few hymns. The Lord came graciously near to us as we offered up hearty thanksgiving to God for His goodness and mercy to us all.

Our little gathering was very pleasant. Sister Ings sent down a beautiful bouquet from the sanitarium, and some one else sent flowers from St. Helena. Sister King presented me with a small silver-plated water pitcher, just such a one as I had been thinking of purchasing. I was glad that there were not more presents; for when I receive so many things I feel that I must do something in return.

All our family were not present. W. C. White is in College View, Mabel White is in the sanitarium at Paradise Valley, Sara McEnterfer, Maggie Hare, and Helen Graham are in Oakland for a little change. They expect to be absent about one week longer. We have staying with us Elder Behrens' little girl, ten years old, a niece of Sister King's. Her mother is taking treatment at the sanitarium.

Last night after I had gotten to sleep, a wind storm arose. The bed-screen was blown over, and the shutters hanged. Sister Peck came and rearranged everything, and I soon fell asleep again. I awoke once or twice in the night, but did not get up till four o'clock. This was another victory gained in sleeping; for the previous night I had slept nearly eight hours. For this I feel very grateful to my heavenly Father. I offered up a prayer of thanksgiving to God, took a cold sponge bath, lit my lamp, and wrote eight pages before breakfast.

I am very thankful that I can relish my food. My diet is simple, but nourishing. Cooked onions is quite a common dish for me now. I am taking time to ride out more than I have done. The last week, I have been out for an hour or more each day, except one. I desire to keep my mind clear, that the Lord may impress me with the precious truths for this important time.

I am certainly in excellent health for me, notwithstanding the fact that I am handling many important matters. I am endeavoring to repeat those portions of our early experience that will strengthen the faith of God's people. I shall try also to get out soon the history of the work done in the southern field.

The last work of Moses was to recount to the children of Israel the history of their experiences. He laid before them the blessings they had received and also reminded them of the mistakes they had made and the dealings of God with them because of these mistakes.

O that all might realize the rich promises of Christ and keep their faith strong, cherishing the tenderness and compassion of our blessed Saviour. I am pained as I see how many are losing the rich blessings of God, because of their narrow ideas as to His great goodness and mercy and loving-kindness. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.]

It is our privilege individually to lay hold of the advantages that Christ has provided for us. By our thoughts and words and actions we make or mar our own happiness. No one is able to intercept one ray of light from our soul if we will comply with the necessary conditions. Our heavenly Father is not hard to propitiate. In the gift of His only begotten Son, He has expressed for the human race a love whose greatness can never be estimated. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "He that spared not His own Son, but delivereth Him up for us all, how shall He not with Him also freely give us all things?" [Romans 5:8; 8:32.]

One loses much by allowing his mind to dwell upon his sorrows and trials. He is spiritually weakened by the contemplation of the mistakes of his brethren and by speaking to others of their disagreeable, objectionable traits of character. In this way one may make for himself a dark and disagreeable experience.

It is not a sin to be happy—to be able to say from the heart, "Praise the Lord, O my soul." [Psalm 146:1.] Much is to be gained by keeping ourselves in a cheerful frame of mind. The contemplation of the love of Christ should lead every soul to express praise and thanksgiving for His great and wonderful gift. Would that every one might look away from that which is dark and forbidding and open his heart to the impressions of the love and generosity of our heavenly Father!

We need to educate our minds to understand what Christ is to us, what contradiction of sinners He has endured for our redemption. Why did He come to this world? He might have kept His place in glory and left man to perish in his sins. But for our sakes He left the royal courts, laid aside His kingly crown, and clothed His divinity with humanity, that in human form He might meet and conquer the wily foe. By partaking of His divine nature men may escape the

corruptions of sin. Christ in His life worked out the sum in addition that is found in the first chapter of Second Peter:

“And besides 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.” [Verses 5-9.]

Edson, you need to do a work with your own individual self. Refrain from every word of blame or of complaint against your brethren. Take yourself to task, and in humility seek to gain that strength that comes by beholding Christ. Hear His gracious invitation: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] Why should you wait? Why not come to Him now?

“Take My yoke upon you,” He continues, “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.” [Verses 29, 30.]

Will you take these words of Christ, and will you go to work as the apostle has advised? No longer brood over your supposed injuries. Cease to surmise evil; for evil surmising will lead you into a path in which you will find neither peace nor rest, a path where you will have a checkered experience that you will regard as unexplainable.

It is time to change the past order of things. Take yourself in hand. Repent, repent of your sins, “and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” [Acts 3:19.] Humble yourself before God. Pray simply and earnestly for a new heart, and believe that God will hear you.

Peter continues: “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.” [2 Peter 1:10, 11.]

You are not appointed to the work of confessing the sins of your brethren. Search your own heart thoroughly. Let your heart break before God. It means much to you to take God at His word, and hold on with an unflinching grip. Your Lord is of tender pity and compassion. This assurance of making your calling and election sure is worth everything to you and to every one who will seek to fulfil the conditions. In these words of Peter you may find your life insurance policy.

“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.” [Verse 12.]

There are many who have a knowledge of the truth, but who need to set their hearts in order before God. Work intelligently for your immortal inheritance. Do not depend on others to pick you up and place you on vantage ground. You can do more to free your own soul from its burdens than any one else can do for you.

Sing with heart and voice, “There are angels hovering round.” These holy, loving beings are commissioned to minister to all who seek, that they may find; to those who knock, that it may be opened unto them. Angels are hovering round, and they will assist you, if you will give them an opportunity.

“There is more joy in heaven over one sinner that repenteth than over ninety and nine just ones that need no repentance,” who are not willing to bestir themselves to come to Christ. [Luke 15:7.]

It is now bed time, and I must close. I praise and glorify my heavenly Father; for He is the true friend that never faileth.

Lt 322, 1905

Belden, Brother and Sister [S. T.]

“Elmshaven,” St. Helena, California

November 26, 1905

Dear Brother and Sister Belden,—

The past night I have slept better than I have for years. I have no pain. My mind is clear, and I can do much work if I have a chance. I am now seventy-eight years old. I am grateful to my heavenly Father that I am able to do my writing. My appetite is excellent. We have been favored with Brother and Sister King to be our helpers. Both are very useful workers. Sister King is my cook, and the food comes on to the table in an appetizing shape for my workers. This is what we need: simple food prepared in a simple, wholesome, and relishable manner. We have no butter and no meat on our table. We do not think fried potatoes are healthful, for there is more or less grease or butter used in preparing them. Good baked or boiled potatoes served up with cream and a sprinkling of salt are the most healthful. The remnants of Irish and sweet potatoes are prepared with a little cream and salt and rebaked, and not fried; they are excellent. I have had a good appetite and relish my food and am perfectly satisfied with the portion which I select, which I know does not injure my digestive organs. Others can eat food

which I cannot, such as lentils and beans. We are favored with the services of Brother and Sister King; they are a blessing to us, and we are thankful for their help. Sister Nelson was highly prized as our housekeeper and cook, and we would have kept her if she would have remained. She wished to perfect her education as a nurse, which position she will fill and do good service. This was understood when she came to us. We were troubled at the thought of her leaving us, as she had done good service and was an excellent caretaker both indoors and out-of-doors. We thought it would be difficult to supply her place, but it would not be doing Sister Nelson justice to keep her here when she desired a change and we considered that she ought to have it. So I let her go. I am glad and thankful that we secured Sister King, as the matron of our home, and her husband to be a caretaker outside the home and inside when needed. They served one year at Healdsburg College and gave good satisfaction. So we are doing well notwithstanding our fears.

I am grateful to my heavenly Father for the preservation of my health, for the close application to prepare a repetition of the experiences we have had in the past, as we have prepared testimonies in regard to our first labors and the matter is in print. We have a large amount of matter which the Lord has given me, which light and instruction should not be hid under a bushel or under a bed. The warnings and the messages that the Lord has graciously given me to correct the errors that would come in, and to set things in order, the people should have, for the enemy will continue to work to bring in false theories and to mingle with the truth strange suppositions. These appear as light to those who receive them, but they are deceptive theories that will be brought in as tares sown among the wheat. The Lord has for the last fifty years been instructing me that when the seducing theories would arise, they were not to be received, and I must do as did Moses and Joshua: Repeat the errors of the past and the gracious working out of the Lord's will. I praise His holy name.

The sadness of my heart is beyond expression because I must show directly to all the medical missionaries that they are not fulfilling their calling. The Lord has been speaking to Dr. Kellogg through His word, but he would not understand that word. He would not change his course of action, and for the last thirty years especially, my message has been given to him, which message he has in strongest assertions professed to believe. But when the plain reproofs came to him through the messenger God has chosen, just prior to the time of the Conference at South Lancaster, he decidedly stated that I was no longer his friend because I stated that facts as they had been presented to me by the Lord. But he had set his mind upon a course of action that the Lord would not sustain him in pursuing. His mistakes were presented before him; likewise the dangers growing out of these mistakes. Our ministers were tempted. They must be on guard, and not in any way be seduced from the straight line of the work God had given them to do, but stand like men. Be strong, yea, be strong. Then the Doctor became set and determined, and for a time he had been losing the balance of his mind. He went to Europe and

we urged him to come to Australia; to throw off care for a time and have nothing to do to weary and depress his mind. But although he received the message sent him, he did not accept the invitation. At that time his financial outlook was anything but favorable.

Warnings had been given me for twenty years that Doctor Kellogg was embracing too much. He could not have a well-balanced mind, and he lost patience and brotherly kindness if interrupted in carrying out his purposes and intentions. The Lord sent him warnings that he was endangering himself. Warnings had come to him that unless he guarded his mind, he would become overwrought and make mistakes in speech and mistakes in selecting his men to be his helpers, and he would not take kindly to any one that questioned his course.

Dr. Kellogg had been represented to me as chosen for a physician. My husband and myself united in taking three promising young men from their humble labors and placing in the hands of each one thousand dollars to obtain an education in medical lines. This had been the selection that the Lord put into the mind of my husband. The Lord had given light and preference to these three youth, and they were to give themselves to the work of physicians.

Urgent invitations are sent me to visit Washington, to attend an important meeting. Several are urging my presence. I would gladly attend these meetings, but a great work is before me, and I must keep at this work; for it is of great importance. This work is the bringing out of the warnings that have been given me for Dr. Kellogg. As he will present anything and everything possible to make of no effect the testimonies that the Lord has given me, I must do my part to meet the situation just now.

I thought I would take this matter up before, but light came that Dr. Kellogg, united with his associates, was doing a special work. Their plans were being laid, and I was to allow them to make the first move; for then there would be a necessity to "Meet it," and I would be saved from much blame.

After this light came, I said to my son, "I will heed this warning. I can see the force of it."

In the visions of the night, I was in an assembly of physicians, and I saw the work that was being planned. Then I said to my son, "I must get everything in readiness; for soon we shall see the necessity of having the armor on, ready for action. In that meeting many things were said which I can and must meet. I must work now." And we did work.

Letters copied from my diary were sent to Elders Daniells and Irwin, and they were prepared for the issue. You will see by the copies enclosed what took place in Battle Creek. I need not go over the same ground.

Lt 323, 1905

Daniells, A. G.; Irwin, G. A.; Butler, G. I.; Haskell, S. N.

“Elmshaven,” St. Helena, California

November 27, 1905

Dear Brethren Daniells, Irwin, Butler, and Haskell,—

I have words to say to you in regard to the work in the South. If it were possible, I would attend the meeting at Nashville, but I cannot be there if I am to fill my other appointments; therefore I write this letter to you.

I am burdened in regard to the situation of J. E. White. I know that in some things he has made mistakes. The Lord has taken his case in hand, and He says, “I will have compassion for the tempted, for them that are out of the way. 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.” [Revelation 3:19-21.]

I wish now to caution my brethren against doing anything that will place Edson White in a position where his usefulness will be impaired. He has made mistakes in the past. He has acted unwisely in borrowing large sums of money and in engaging in so many speculations. But all your ideas in regard to his motives and actions are not correct.

And who has not made mistakes. Others made mistakes in some of their plans for the publishing work in Nashville. In the past Brother Bollman has acted unwisely, and he has made it very hard for Edson. And I have feared that Brother Bollman and other brethren may take a course that will not help Edson at this time, but will leave him in despair. If our brethren now take a course that would make it appear that they had no confidence in him, and he is discouraged, Satan will use their attitude to bring bitterness to his soul.

I have beheld scenes in times past in Nashville, where great injustice was done to J. E. White by some who have acted as a brake to hinder the work that should have been done. When he was set back, and others pushed to the front, an angel of God took him by the hand and strengthened and encouraged him. I have written testimonies concerning these matters.

I do not know what you purpose to do, but unless you move cautiously, you may take a course that will unbalance the mind of J. E. White. He needs now sympathy rather than blame. He cannot now bear blame. He needs compassion and tenderness.

The Lord has given me instruction for him, and I have plainly pointed out his dangers and mistakes. I have urged him to refrain from a work that consumes but does not produce. I have corrected him, and he has borne this correction without rebellion. He has acknowledged the mistakes that have been pointed out, and I have reason to believe that he is seeking to correct them. God forbid that his brethren should assume an attitude that would arouse in him a spirit of rebellion.

It has often been presented to me that Edson's work is to minister in word and doctrine. The Lord has given him an active mind, a clear understanding of Scripture, and he is able to write books that are of special interest. By gathering to himself such heavy burdens, that his mind is in constant perplexity and trial, he has placed a yoke upon his own neck that the Lord did not place upon him.

The Lord Jesus is now saying unto him, "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.]

I know that the Lord Jesus looks with tenderness upon Edson White, and I beg of you not to take a course that will estrange him from the work in the southern field. Warnings have been given me for my brethren not to bind upon him burdens that he is unable to bear. Will you not seek to help him by showing appreciation for what he has done that has been a blessing to the cause of God in many ways. No one has acted a more unselfish part in helping from his own means those who are in distress, than has Edson White. An ounce of commendation for the good that he has done and consideration for his misfortunes will be worth more to him now than great exactitude.

The self-denial boxes were made and set out in harmony with the light that God has given me. These boxes have proved a blessing to the families who have faithfully used them, and also to the colored people. Let no one seek to demerit the plan of work with the self-denial boxes. Little enough has been done for the southern field, and it is high time for an awakening in the cities of the South.

Brother Bollman is not a man who has a tender spirit. He is not pitiful and compassionate. Let not his words of criticism and censure make a deep impression upon your minds. Brother Bollman should not be placed in a prominent position; for he would be in danger of doing a work that would need to be undone.

There are some who do not wish to believe in the testimonies that God has given to His people. They would rejoice could they see Edson White crushed and in despair. Will you now, by harsh judgment, give cause for triumph to those who have in the past hindered the work in the

South? If the leaders of the opposition at Battle Creek can so work upon one who is wounded and bruised as to lead him on to a false track; if they can make him feel that they understand his case and that they also have been misjudged by their brethren, this would be a victory for the enemy. What a triumph it would be for the leaders in Battle Creek if they could get Sister White's son, in his present troubled condition, to unite with them.

I know that Edson can be helped at this time. But it will not be by withdrawing confidence in him. He is not a villain, but he has been unfortunate. If there is anything you can do to give him encouragement in this his hour of need, I request you to do this. He might be surprised at any manifestation of tenderness and sympathy coming from you, but it would remove from his mind the impression that you are seeking to injure him.

The destiny of a soul is in the balance. If his brethren take a course that will humiliate him, I greatly fear for the consequences. Our brethren need to have clear eyesight, quick discernment, and the compassion of Christ. May the Lord give you wisdom to deal prudently and righteously with my son. May you work under the guidance of the Holy Spirit.

I will not write more at this time. I desire to write something to Edson that will help him, but my heart is so grieved that I scarcely know what to write. It has been some time since I received a letter from him or since I have written to him.

But I would say to you that by showing a spirit of tender compassion, you may save a soul from death. Let not the mind of J. E. White be so weighed down that his reason will be imperilled.

Lt 325, 1905

Burden, Brother and Sister [J. A.]

"Elmshaven," St. Helena, California

December 10, 1905

Dear Brother and Sister Burden,—

I have received a letter from each of you. I was glad to hear the good news of \$5,000 being raised and the interest amounting to \$300 being cut out. This is very favorable. I am so much pleased to hear that Sister Burden is in the very place that will be beneficial to her healthwise. I am continually thankful to our heavenly Father that in His providence we have been favored to secure this beautiful location for a health resort. It answers perfectly to the representation that was given me—a main building and cottages so well fitted with windows. The surroundings are very attractive. Praise the Lord for His goodness and mercy expressed to us amidst the difficulties we have to meet. The Lord is our Helper, our Keeper, and our constant Guide. We

may expect that everything will not move as encouragingly as we could wish in our connection with the work of God, but we will praise the Lord with heart and soul and voice. I say to you, my brother and sister, Jesus will be to us a present help in every time of need.

In regard to Brother Hansen as your breadmaker, we do not think that you could find his equal. In regard to the investment of means in a food factory, if you can obtain the money, it is the very thing needful, and I have had this in mind. I was so afraid that you would let Brother Hansen connect with the sanitarium in Los Angeles, and we would be left in the lurch at Loma Linda. I know that he is a man of good sense, and he has a faculty of experimenting on health foods, which will be a blessing to the food factory and to the table fare. I would say, Improve your present opportunity, and have a select man go in with him who can be educated in uniting with him to perfect the work. I would not delay this essential development; for it will be a great blessing to the sanitarium, and not only to it, but to other sanitariums.

I think Elder Haskell is on his way to Loma Linda. I have received a letter from Sister Haskell, stating that they would leave South Lancaster December 7. They are precious help in Bible lines. Loma Linda is just the climate for them, and the whole place will be a delight to their senses.

Do not be disappointed if we do not come just now. I do not know of a place where I should be more pleased to be for a time than in Loma Linda. I could enjoy every bit of the scenery and all the advantages. The reason my coming may be doubtful is that I do not wish to leave my workers just at this stage of my work. I am in good health for me, better than I have been in for years; and while my mind is clear, I want nothing to interpose as an extra burden. I want every jot and tittle of my strength to reproduce the representations the Lord has given me and to make them as vivid as possible while I can do so. This is the only reason I plead not to leave my workers. We have all the multitudinous productions of the pen placed in the best order to handle, and I am more than pleased with the care that is manifested in arranging everything so that it may be well prepared for me to use.

In regard to the school, I would say, Make it all you possibly can in the education of nurses and physicians. What about Dr. Holden? Will he not become an educating force in the sanitarium? Brother and Sister Haskell are versed in the Scriptures, and after a few weeks I may meet my son at Loma Linda. But at present I wish to advance a little more decidedly in the writings I am preparing.

We are having beautiful weather. It is almost like summer.

With much love to you both.

Lt 326, 1905

White, W. C.

“Elmshaven,” St. Helena, California

December 4, 1905

W. C. White

My dear Son,—

Yesterday I received a very interesting letter from you, which I read to the family at dinner time. I have been very much interested in all the postal cards and short letters that have come to us from you. Not one doleful note has been struck. All have been hopeful and filled with grateful acknowledgement of the Lord’s special working. We should at all times acknowledge Him who is our Redeemer, and upon whom our eternal destiny depends.

One thing it is certain is soon to be realized—the great apostasy, which is developing and increasing and waxing stronger and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit’s power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now. If ever there was a period of time when we needed the Holy Spirit’s power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning. Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are—Seventh-day Adventists.

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. And many of the ministers of the gospel and the Lord’s physicians will have their languishing souls quickened according to the Word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of

truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

Have not the hearts of Christ's disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures and presented to us things kept from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to His commandments, and have felt their characters to be in such contrast to the requirements that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing; but after listening to three or four pages, he cut it with a penknife and cast it into the fire. But this could not destroy the message; for the Word of God will never return unto Him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God who caused the first to be written in the roll and repeated the very message that had been rejected, caused the latter to be written, and added a great deal more to it.

Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to and confirmation of the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means. All the transaction is recorded, and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves.

When God sends a message to any person, minister or doctor; if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy sent His message; but they, through Satan's devising, took it upon themselves to justify and vindicate the one whom God had corrected, and he took it upon himself to refuse the message given and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who should have realized his sin and corrected his evil was presumptuous and turned from the messages of God to follow his own course, until sin, in deception, in falsehood, in unprincipled working, in underhand dealing, became current. Whether there is any hope of a change, we know not. But every soul who has built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall humble themselves before God and show that repentance that needeth not to be repented of.

Thus saith the Lord, I am the high and holy One who inhabiteth eternity. The Lord God will be vindicated in the interest He has taken to bring men to repentance, that they should see their crooked ways and turn and be converted. But ministers and doctors have stepped in between God and men reprov'd and have made of no effect the reproofs He has sent, notwithstanding that the warning was to save erring men and turn them from their wrong course of action, that their usefulness should not be destroyed, that they should repent and be converted, and their sins, which are now registered in the books of heaven, be blotted out.

The Spirit who asked Zechariah, "What seest thou," to which he answered, "I see a flying roll," also caused an angel to fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God and give glory to Him; (let no glory be given to erring, sinful men) for the hour of His judgment is come." [Zechariah 5:2; Revelation 14:6, 7.] Many indeed will not understand, but will stumble at the words contained in the roll.

Lt 327, 1905

White, W. C.

"Elmshaven," St. Helena, California

December 10, 1905

My dear Son,—

I have just written a short letter to Brother and Sister Burden and will send you a copy. I am much pleased that the money was raised to pay the \$5,000 at once, so that the \$300 interest will be saved. They write me that just at the time they thought it impossible to raise the money, it was secured, and therefore the \$300 interest is in their favor.

Since I wrote you last I have been favored with a loan of \$850 from Sister Bartlett. She was much relieved to have the burden of it off her mind. With this money we took up the note at the bank and are now paying five per cent interest instead of eight per cent.

We are usually well and are seeking to put our entire dependence in the Lord. I have been looking over a large amount of matter. My head was tired on Sabbath, and I had to keep quiet.

We are having most beautiful weather. It is almost like summer. The light of the moon makes the nights almost as light as day.

I have received a letter from Elder Haskell. They are on their way to Loma Linda, and they expect to meet me there. But I do not really see it to be my duty to leave my workers and break up just at this critical time. We need every jot of ability we have.

I have to work carefully and not feel too deeply over the known position of our brethren who are not disentangling themselves from erroneous science and making sure that they are on the firm foundation. I carry a burden continually because of the souls who know the truth, but have not manifested its sanctifying power in their lives and characters. I should suffer much if I could not lay my burden upon the great Burden-bearer.

We must keep before the people a veracity, justice, love, goodness, and every virtue that comes to us through the Lord Jesus Christ. In all the lowliness, meekness, and gentleness of Christ, His love is expressed to us. His spiritual life-energy we must have if we are daily overcomers. All our power is derived from Him. Of His fulness we have all received and grace for grace. The prayer of Christ to His Father is a representation of what we must be if we are working to be overcomers; and if we meet this representation we shall certainly bring forth good fruits.

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

As Christ came to the world to seek and to save perishing souls, that they should have the light of truth, so also hath He committed the same work to all who receive Him as their Saviour. “And for their sakes I sanctify Myself, that they also might be sanctified through the truth.” [Verse 19.]

How important that we should be rooted and grounded in the truth! No falsehood is of the truth. The Lord Jesus has promised that if we receive Him by faith and believe in Him as our pattern, He will give us “power to become the sons of God.” The gospel of Jesus Christ contains the grand principles of all truth, expressed in a life of purity. In love and true righteousness these principles are to be proclaimed to the world. In all our dealings with one another we are to obey the precepts of the law of God. “I sanctify Myself, that they also might be sanctified

through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word." [Verses 19, 20.]

From these words we see how much is dependent on the character of all those who claim to believe the gospel of Jesus Christ. By the lives of Christ's followers the world will judge the Saviour. If anyone, in word or deed, departs from the living principles of the truth, he dishonors his Saviour and puts Christ to open shame. Let every soul believe in Christ and receive the power that Christ has promised, that he may be a child of God, holding the truth conscientiously, its principles interwoven with his words, his spirit, and all his works. Thus Christians may become a refining, purifying influence, working against false religion and infidelity. Their presence brings with it the grand influence of heavenly principles, making them, through Christ, an honor to the gospel. They increase in power to communicate the sanctifying grace of heaven, gaining continually in influence through their increasing reverence for the truth. Their hearts are filled with the peace of Christ.

A true Christian feels daily that his lifework should be to represent the untiring earnestness that was shown in the life of Christ. Every soul should feel under sacred obligation to represent Christ to the world. All are to remember that they are in the presence of Christ, and in no case are they to utter a word that will grieve the Holy Spirit. They must show to the world that they are sons of God, that because they have chosen and believed on Christ, He has given them power to become the sons of God. In every business deal, in every act, they must honor Him who has given them this power.

I am instructed to present these principles, the message to which I have listened in the night season. I am to present the underlying principles of the Christian warfare. All who truly love the Lord Jesus will accept His yoke and learn of Him. "Learn of Me," said the holy, sanctified Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

The Christian life is a warfare, not against believing brethren, but against the seducing spirit of the enemy, against the subtle, deceiving influence of the serpent, which creeps into our thoughts and minds. "Resist the devil, and he will flee from you." [James 4:7.] Make no provision for the flesh, to deceive, to falsify, to work just as Satan worked in Eden. He is watching his chance to develop if he can only have an opportunity. Give him no foothold. There is something we are charged to do: "Resist the devil," and the promise is, "he will flee from you." Why? Because the angel of God lifts up for you a standard against the enemy, and he flees.

Lt 329, 1905

Burden, J. A.

“Elmshaven,” St. Helena, California

December 11, 1905

Dear Brother Burden,—

I have been conversing with you in the night season in regard to some matters that I will write you about. We were conversing in reference to Brother Hansen and his manufacturing health foods. In regard to the family, you understand that Sister Hansen must be carefully cared for, because she has had lung trouble. It would be well for them to be provided with a home by themselves. They can be so located that burdens shall not come upon Sister Hansen too heavily and where she can care for their own family. She may entirely recover from her lung difficulty, but it will be well to take every precaution. Matters can be managed so that those who need to be connected with the institution may not in any way be exposed. You and your wife may be wise on this subject, and a word to the wise is sufficient.

Brother Hansen is fully as severe in his family as is required. He needs the softening, subduing influence of the Spirit of God. He is not hard-hearted, but he needs more of the softening grace of Christ. You will help him on these points. It will be well for those of his children who are old enough to be in school.

We were conversing in regard to erecting a store; and One of authority who was in our midst, speaking to several present, suggested the propriety of erecting such a building at a distance from the main building and all other buildings that are now standing there so that there will be no danger to them from fire. He suggested that changes would need to be made after thorough study, and that the building should be placed where the wind would not carry the smoke or sparks to the main building. Great care is to be exercised in regard to this matter, and intelligence is to be shown in the movements made.

Although Brother Hansen is an outspoken man, his children and all who associate with him can be so managed that there will be no need of roughness. All can be educators of themselves, placing themselves under God's discipline. Let their criticizing propensities be exercised upon themselves; then no one will suppose that he must place himself on the judgment seat to condemn others.

The Speaker said, You can all be a blessing to one another, if you open your hearts to receive the precious love of Christ. Let all keep diligent guard over their own disposition, and then pleasant words will be spoken. Let not those who are connected with the sanitarium as helpers think that they have liberty to exercise authority over others. God will help the ones who are chosen to act a part in the duties connected with the sanitarium, to labor as workers together with God. Let them be sure to take charge of their own individual selves. Those who come to

the sanitarium as patients are to see that Christian love and kindness are shown to all who are connected with the institution. Let every one stand in his lot and place, refusing to go out of his way to assume authority as a dictator. The Lord calls upon every man to be courteous and to discipline himself. He is not to exercise authority that is not given him. Let every one learn daily his lesson of preparing his own heart for the heavenly inspection, for the record is written in the books of heaven. Let souls be emptied of self. Then invite Christ to come in, and open the door of the heart to His knock. He says, "If any man hear My voice, ... I will come in and will sup with him, and he with Me." [Revelation 3:20.] This divine companionship is what is needed in every home, in every church, in every sanitarium. There is need of strong, spirited men, men who will be sure to do special honor to the Lord Jesus Christ. We must be preparing to become members of the royal family in the heavenly mansions Christ is preparing for every one who through the grace received will wear His yoke.

Christ invites us, "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.] In our character building, give encouragement to every divine, sacred influence. The blessing from Jesus makes everything good and profitable. Have His praise in your heart and in your voice and in your words, and your hearts will become fit temples for the Holy Spirit of God. Your success depends upon constant watchfulness and earnest prayer. "Ye are my friends, if ye do whatsoever I have commanded you." [John 15:14.] Depending upon the Lord, you can do the very things that are to be done, without murmuring and without disputing.

Satan is watching to secure every soul possible to do him service by careless work and careless words. He desires to impress the minds of the converted and the unconverted, that those connected with the sanitarium are lacking in piety and the meekness of Christ, that they are not Christians. Jesus will help you to prevent this impression's being made.

Christ would have every one possess in abundance the grace of heaven. He desires that His joy may be in you, and that your joy may be full. Every soul is to discipline himself in strict, faithful service just as verily out of meeting as in meeting. You are in full view of the heavenly angels, and every faithful disciple may be, if he will, as was Ezra before the king. The hand of God is upon all those for good who seek Him, but His power and His wrath are against those who forsake Him and who trust in the help and friendship of the world, going to the god of Ekron to inquire and heeding not the counsel of the living God.

The children of God will know who is their helper. They will know in whom they can trust implicitly; and with Christ's help, they may, without presumption, have a holy confidence. Yes, His servants may safely trust in Him alone, without fear, looking unto Jesus, pressing on in obedience to His requirements, leaving everything that is joined to the world, whether the world opposes or favors. Their success comes from God, and they will not fail because they

have not the wealth and influence of wicked men. If they fail, it will be because they do not obey the Lord's requirements, and the Holy Spirit is not with them.

I am instructed that our only safety is in being joined to the Lord Jesus Christ. We can afford to lose the friendship of worldly men. Those who join themselves to worldly men, that they may carry out their unsanctified purposes, make a fearful mistake; for they forfeit the favor and blessing of God. I am to urge upon the attention of our people that the Lord Himself has placed a wall of separation between the world and that which He has established on the earth. God's people are to serve Him; for Christ has called them out of the world, and sanctified and refined them, that they may do His service. He has been given all power in heaven and in earth.

There is no such thing as maintaining concord between the profane and the holy. There can be no concord between Christ and Belial. But "the Lord hath set apart him that is godly for Himself." [Psalm 4:3.] And this consecration to the Lord, this separation from the world, is plainly declared and positively enjoined in both the Old and the New Testaments.

Brother Burden, before closing my letter, I will finish what I intended to say about the building of the food factory. This work requires much wisdom and genuine good sense. If you can bring it about, do so. Make the best possible use of Ministry of Healing to aid you in your work. I believe that you can accomplish that which seems to be a necessity. I think that if we all walk humbly with God, we shall always have grateful hearts.

There will be those who will invest their means in our sanitariums, with the understanding that they shall be given a home there as long as they shall live. These should receive kind, Christian treatment. I have in mind a Brother Merrill, with whom we stayed while attending the San Jose camp-meeting. He has no family and lives alone. While I was at his house, he questioned me in regard to our sanitariums. Not long ago I sent him a copy of Ministry of Healing and asked him to communicate with you if he had means that he could lend to the sanitarium. Have you received any word from him? I asked him for a loan of five thousand dollars.

If such a man could invest his means in the sanitarium, and make the institution his home, I think it would be a wise move. He is a businessman and I think is pretty careful as to how he invests his means. I thought that if I asked him to lend me some money, he might respond, but as yet I have received no word from him.

Later. This morning, Dec. 14, I could not sleep after one o'clock, so I rose and dressed and have come to my office to complete the letter that I began writing to you two or three days ago. We are interested in every movement made at Loma Linda.

Did not the Lord have oversight, I should not care to live another day. But this is a question settled in my mind—that we are under a power which is beyond human control, and in that

power we can trust. The Lord is good to us; and if we will walk carefully before Him, He will ever reveal His power in our behalf. He will save to the uttermost all who love and obey Him.

I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message. After the passing of the time in 1844, they received the light and walked in the light; and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder A. F. Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions contrary to the light God has given are to be entertained.

Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives, the experience through which they passed, even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.

Elder Ballenger's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject; for the points that he is trying to prove by Scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary

question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part.

God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise, and bring in supposedly great light, and make their assertions. But we stand by the old landmarks.

“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, and declare unto you, that God is light, and in Him is no darkness at all.

“If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.” [1 John 1:1-10.]

I am instructed to say that these words we may use as appropriate for this time; for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present, claiming that they are truth. But if these theories are received, they will lead to a denial of the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.

Let all men beware what is the character of their work. They would better be falling into line; for their own souls' sake and for the sake of the souls of others. “If we walk in the light as He is in the light, the blood of Jesus Christ His Son cleanseth us from all sin.” [Verse 7.] It is nothing to the credit of any man to start on a new track, using Scripture to substantiate theories of error, leading minds into confusion, away from the truths that are to be indelibly impressed on the minds of God's people, that they may hold fast to the faith.

Lt 329a, 1905

White, Mabel

“Elmshaven,” St. Helena, California

November 16, 1905

My dear granddaughter Mabel,—

I have just read your nice, welcome letter, which is so full of interesting news. I have been reading my letters from Australia. They bring excellent reports of the school and the sanitarium. We spent so many years in Australia that every jot and tittle of good news is interesting.

I have been up since a little after three o'clock. As my first work, I unburied the coals in the fireplace and laid on small and large sticks of wood, and now I have a nice fire. I am very grateful to my heavenly Father for the freedom from sickness and pain that I enjoy. At my age it is more than I have reason to expect. My head is clear, my mind is active, and I have reason for heartfelt gratitude. On the twenty-sixth of November I shall be seventy-eight years old. I am as active as ever, going up and down stairs to and from my office more than ten times each day. I praise the Lord for His lovingkindness to me.

I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe, before you were born. I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive past history, that they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith.

I am very much pleased with the report that you are enjoying good health. You will soon be twenty years old, and I shall expect to hear that you are enjoying much of the Lord's goodness. I hope and pray that as you increase in years, you may also grow in the knowledge of God and of Jesus Christ. The Saviour gave His life, that we might have eternal life in the kingdom that He is preparing for all who love Him. I am desirous that you shall have increasing faith. Faith is not the ground of our salvation, but it is the great blessing—the eye that sees, the ear that hears, the feet that run, the hand that grasps. It is the means not the end. If Christ gave His life to save sinners, why shall I not take that blessing? My faith grasps it, and thus my faith is the substance of things hoped for, the evidence of things unseen. Thus resting and believing, I have peace with God through the Lord Jesus Christ.

When we remember that the Prince of heaven laid aside His royal robe and kingly crown and stepped down from His throne to take human nature upon Him, and to stand as one with us to meet the temptations of the wily foe who first introduced sin into the world, what cause for thanksgiving we have! Christ was tempted in all points like as we are tempted. In the work of

redeeming man by the great sacrifice He was making, He stood beside the human race to help them in every emergency; for divinity and humanity were united.

The faith that is so effectual will, if exercised, make the one who believes a partaker of the divine nature, having escaped the corruption that is in the world through lust.

This work of overcoming is to be understood and worked out through receiving Christ. "That was the true Light, which lighteth every man that cometh into the world. 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; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 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, ... and of His fulness have we all received, and grace for grace." [John 1:9-14, 16.]

We have every encouragement, that if we daily surrender our wills to God, the promise will be fulfilled: "And of His fulness have we all received, and grace for grace." [Verse 16.] Every revealing of the grace of Christ in our behalf is for us. We are to reveal His grace in our lives, in thought, word, and deed. Let us not lose our opportunity to speak and act Christ Jesus. We are to represent the mercy, the love, and the power of Christ—the power that He has given us. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." [Psalm 46:1, 2.]

Were it not for the power received through Christ, we would have no strength. But Christ has all power. "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.] Here is our power, our comfort. Of ourselves, we have no strength. But He says, "I am with you alway," helping you to perform your duty, guiding, comforting, sanctifying, and sustaining you, giving you success in speaking words that will draw the attention of others to Christ and awaken in their minds the desire to understand the hope and meaning of the truth, turning them from darkness to light and from the power of sin to God.

It is a wonderful thought that human beings can speak the word of God in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown

needed help—a kind thought, a kind word, made effective by the One who has said, “Lo, I am with you always, even unto the end of the world.” [Verse 20.]

Let us consider a most important scene. Day was breaking over the Sea of Galilee. The disciples, weary with a night of fruitless toil, were still in their fishing boats on the lake. Jesus had come to spend a quiet hour by the waterside. In the early morning He hoped for a little season of rest from the multitude that followed Him day after day. But soon the people began to gather about Him. Their numbers rapidly increased so that He was pressed upon all sides. Meanwhile the disciples had come to land. In order to escape the pressure of the multitude, Jesus stepped into Peter’s boat and bade him pull out a little from the shore. Here Jesus could be better seen and heard by all, and from the boat He taught the multitude on the beach.

What a scene was this for angels to contemplate—their glorious Commander, sitting in a fisherman’s boat, swayed to and fro by the restless waves, and proclaiming the good news of salvation to the listening throng that were pressing down to the water’s edge! The word of life is proclaimed in a clear, distinct voice to those who are listening with intense interest to hear the truths which the Saviour came from heaven to impart, and which, if received, would change human nature from darkness to light. The great Teacher knew that many were hungering and thirsting for the water of life, longing for their hearts to be changed from pollution to purity. O what precious words fell from His lips—words more valuable than gold.

“The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up.” [Matthew 4:15, 16.]

Yes, the divine light was shining through the words spoken, which were indeed to many who heard on that morning the Light of life, dawning upon their darkened understanding. As the sun was climbing up into the heavens, the Sun of righteousness was pouring into their darkened minds, enlightening their souls with its healing beams. Christ was lifting the standard to which the people would flock, and among those who listened were fishermen who were to become the prime ministers of His kingdom. For time and for eternity the foundation of His spiritual enterprise was being laid. The truths there uttered would go to the farthest part of the earth.

After the discourse was finished, Christ turned to Simon and directed him to launch out into deeper water. Then He said, Cast out your net for a draught. Simon answered, Master, we have toiled all night, and have taken nothing. Nevertheless, at Thy word I will let down the net.

This was the first trial of their faith and obedience. The night was the time for successful fishing, and to the disciples who had toiled all night without success it seemed useless to cast the net during the daytime. But they promptly obeyed and with complete success; for they drew in a

great number of fishes, so many that the net broke. The boat was filled to the point of sinking, and the fishermen were obliged to call their brethren to help them.

The disciples could hardly contain themselves, they were so joyful, so surprised. They were perfectly familiar with the waters of the lake and with the time and way of securing fish. To them, the large draught of fish was a miracle of the most wonderful character. Simon was filled with amazement at what he saw. He knew that he was in the presence of a divine Being, and such a sense of his own unworthiness came upon him, that he cried out, Depart from me; for I am a sinful man, O Lord. He had no desire for Christ to depart; he was clinging to His feet with devout earnestness. But the consciousness of the miracle wrought was too much for him. O Lord, he pleaded, permit me to kiss Thy feet.

By this experience Christ desired to teach the disciples the lesson that they were to go forth into the world to catch souls. After receiving the light from the lips of Christ, they were to become His faithful disciples, fishers of men. When on another occasion He said, Follow Me, and I will make you fishers of men, they did not hesitate a moment, but left their nets and followed Him. They united with Him to receive instruction from Him. And many miracles they performed in and through the name of Jesus. They united with Christ, heart and mind and soul.

The Lord Jesus was thus inspiring these unlearned men with faith. Apparently they were unfitted for His service; for they did not possess the learning obtained in the schools of the rabbis. But Christ saw that they were men to whom He could give power and efficiency, that the glory of their moral acquirements would bring spiritual conquests that would redound to the glory of God, showing that Christianity is divine.

“It shall be to the Lord for a name and an everlasting sign that shall not be cut off.” [Isaiah 55:13.] This is what our people need today in all our churches. In the blessed results of the gospel presented in its purity, infidels and rationalists will see evidence that can not be controverted.

We can see monuments of the working of Christ in the Paradise Valley Sanitarium. In the working of Christ through the presentation of truth, atheists and infidels may see what the Word of God can accomplish for the saving of the souls of sinners, who stand as monuments of the co-operation of Christ with His believing people. A divine power will be back of every effort that is made by God’s true followers. Heavenly messengers are to work with human agencies in such a way that great things will be accomplished. The truth, Bible truth, can do marvels if believed. It will be seen that it is not a falsehood or a delusion; for it takes right hold of the character of the man to refine and purify and ennoble, and its miracle-working power overcomes satanic agencies and causes the soul to triumph in the grace of the Holy Spirit. The

tree is judged by the fruit that it bears. The blessedness of true obedience to Christ in trying circumstances will be revealed.

With love from Grandma.

Lt 331, 1905

Brethren and Sisters in Nashville

“Elmshaven,” St. Helena, California

December 14, 1905

To my brethren and sisters in Nashville,—

I am instructed to say to those who profess to believe the truth as it is presented in the Word of God, that they are to take special heed to the last recorded prayer of Christ with His disciples. These words rest heavily upon my soul:

“I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” [John 17:14-21.]

Christ desires to perfect this grand work of uniting His earthly followers in Him, even as He is united with the Father. In such a union His people are sanctified through the truth; for Christ is the truth. In this union there is strength. In this union there is a power to convince the world of truth.

Christ and the Father are represented as two distinct personalities, but they are one in purpose. They are united in an effort to save fallen human beings and to restore them to union with themselves.

The Lord Jesus is grieved to see among His people so much diversity in mind and purpose. When they will unite in a determination that Christ’s prayer for unity shall be answered, a holier, purer atmosphere will pervade our churches.

“And the glory which Thou hast given Me, I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [Verses 22, 23.]

The attainment of correct principles, the holiness of life received through unity with Christ will show to the world that we place a high value upon the life of Christ as our pattern.

A scene was presented before me. Christ stood as the perfection of holiness, but His professed followers were in contention. Scales were brought, and in one side was written in living characters the holy law of God. Human characters were being weighed with that law as the standard. One after another were found wanting and pronounced unworthy to have a place among the perfect ones. The words were spoken, “The law of the Lord is perfect, converting the soul. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” [Psalm 19:7; James 2:10.] In great anguish of spirit I awoke.

Who will be found wanting, when weighed in the balance, by the Judge of all the earth?

Again I seemed to be in a solemn assembly. One of authority spoke. “The carnal mind is enmity against God.” [Romans 8:7.] The words of Christ are plain and distinct. His prayer in behalf of all those who should believe on Him is, “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [John 17:21-23.]

There are many who have passed through the ordinance of baptism, but they are not transformed in character. By their misrepresentation of Christ, they have made His work difficult, and by hatred and jealousy and evil surmisings they have tried the souls of His servants. When they are new creatures in Christ, a change will be seen in their lives.

Those who have been cherishing hatred against their brethren who are trying to do the work of God need to be cleansed and purified. They may have professed godliness, but their hearts are not right with God. They have been stumbling blocks in the way of others. The love of Christ has not been revealed in the life. There has been an appearance of religion, but O how little have they honored and glorified Christ!

Men and women in important positions of trust have been led by satanic agencies to reveal to the world manifestations of pride, selfishness, robbery, and dishonesty in various lines.

The converting power of Christ must come into all our churches. The time has now come when a decided answer must be given to the question, Who is on the Lord's side? No longer is the church of God to be a mixed multitude. Who by thorough conversion will answer the expectations of Christ as expressed in His prayer?

This is only a portion of what I desire to say, and if the Lord gives me strength I hope to write more soon.

Lt 333, 1905

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

"Elmshaven," St. Helena, California

December 16, 1905

Dear Brethren Prescott and Daniells,—

I received your letter this noon, but I do not wish to telegraph.

The men who sustain Dr. Kellogg are in a half-mesmerized condition and do not understand the condition of the man. They honestly believe that he is to be trusted. But the spirit of satanic deception is upon him, and he will work any deception possible. He has been presented to me as exulting that he could hoodwink our people and get possession of all the property in Battle Creek. But what can we do with any of that property? What can we do in holding property in Battle Creek? We cannot utilize it without keeping men employed to counterwork Dr. Kellogg; and will this pay? But I have no advice to give in the matter.

I have lost all hope of Dr. Kellogg. He is, I fully believe, past the day of his reprieve. I have not written him a line for about one year. I am instructed not to write to him.

I have been reading over the matter given me for him, and the light is that we must call our people to a decision. God calls for every jot and tittle of influence to be placed on the side of truth and righteousness. We are to be as wise as serpents and as harmless as doves.

Let us now as never before humble our hearts before God. Let us work in faith, bearing a testimony under the power of the Holy Spirit of God. Let us devote more time to prayer.

I have put in print most decided testimonies. A volume of lies will be circulated to counteract the very work God would have me do. But guard the outposts. Let every precaution be taken. Let us watch and pray. "Ask, and ye shall receive." [John 16:24.] We must have increased faith. We must watch unto prayer. I know that our God is a strong defense and that He will lift up for us a standard against the enemy.

My brethren, you and I must not lose our faith in God. Every man is being tested and tried. Will we bear a clean-cut testimony and in the spirit of the great Teacher be determined to seek the Lord? Let us cultivate faith. We are not meeting men, but satanic agencies; and we must lay hold upon the power that is mighty to save to the uttermost all who come unto Him. Work, and watch, and pray. Our work is to bring sound doctrine into actual contact with men's souls, that it may produce sound practice. The form of sound words is to be prized above every earthly thing, but unless these words are carried on in pure principles, what is the value of them? We must now look for battles, but we must not be disheartened, afraid, or ashamed. The heart-searcher knows that men are perpetrating sin, regardless of their souls. We have talked of the time of trouble. Well, it is hastening on. Watch unto prayer.

Lt 334, 1905

White, W. C.

"Elmshaven," St. Helena, California

December 28, 1905

My dear son,—

I do not know where to send letters to you, but perhaps Brother Crisler will know.

Elder Haskell and his wife came yesterday. We have given much time to them. They have nothing to tell of a discouraging character.

I am quite well, and I can see very much to be done. As I read the daily papers, I can see that the world is fast becoming as it was in the days of Noah. People are becoming utterly reckless of life. Men and women and even little children are increasing in wickedness day by day. If man had always obeyed the law of God, how different the earth would be from what it now is. "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 can plainly see that everything is being stirred. Saith the Lord, I will turn and overturn. We see that nothing is sure and steadfast. The world is in complete agitation. The movements made by the people of God are to be made on a sure and certain basis. At no time are we to be reckless. We are to keep strictly to a firm belief in the Word of God.

The condition of things foretold by Christ has come. We read that in Noah's day the earth was filled with violence. Is there not violence in the world today? Is there not cruel bloodshed by those who are workers of iniquity? We are surely living in the last days of this earth's history. Never have I been so deeply impressed of this as for several nights in the past. I am stirred, deeply stirred, with the conviction that we should now be truly converted every day as vessels

unto honor. We must study the words in Deuteronomy, where the children of Israel renewed their covenant with the Lord. Our covenant with Him is to be renewed and all stubbornness of heart taken away. The Lord is in earnest with us.

We must arouse the people. We must be true and obedient; for the world is to see in us the working of the Spirit of God. We must draw near to God, that He may draw near to us. We must make a perfect surrender. We cannot venture to run any risks.

We must begin to labor on the subject of Temperance. We must take this matter up in the way that the Lord has often presented to me should be done. I will write you more fully on this later on.

Lt 335, 1905

White, W. C.

“Elmshaven,” St. Helena, California

December 19, 1905

My dear son Willie,—

I am resting better at night. I am careful in regard to my eating and am not using my pen so constantly. If I could see a change in the spiritual atmosphere of the cause of God in its various branches, I should be greatly relieved. The enemy would be pleased to crush out my life with burdens.

We are now to live by the faith that works by love and purifies the soul. My waking hours are spent in prayer. I feel that if ever there was a time when we ought to be occupied in earnest, determined prayer, it is now. Let the appeals be made to our people: Wake up, wake up to the situation; for we have no time to lose.

Love for God and love for one another is to be cultivated; for it is as precious as gold. We need now to make the very best representation of the character of pure and undefiled religion, which both in its nature and its requirements is the opposite of selfishness. Love like that which Christ exemplified is incomparable; it is above gold or silver or precious stones in value. The love that Christ possessed is to be prayed for and sought for. The Christian who possesses it bears a character above all human infirmities.

At this stage of our history, I shall not talk of the discouraging features. I want my life to be hid with Christ in God. I know He loves every one who is striving for the mastery over the powers of evil. I give our people all the encouragement I possibly can. There are souls to save right among us. They are on the very brink of ruin. We need to do just as is expressed in Jude. We need to

be wide-awake; and if we help any that are in peril, as we know many are, we must learn to approach them, if we gain the least influence over them.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.

“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 ever. Amen.” [Jude 14-25.]

We are certainly living amidst the perils of the last days. We need now that grace which God shall give to the ones striving lawfully for every victory possible. If we rescue souls that have been helping Dr. Kellogg to stand where he now stands, we will need the power of a living Christ to go with us in our work. One must say with John, “Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” [1 John 4:1-3.]

What definite light God has given us in this chapter. It becomes every soul to be sure that Christ is formed within, the hope of glory. O let us constantly walk humbly with God. We need now that living faith which takes God at His word. We are not to allow any discouraging features of opposition to depress our souls. It would not be for the glory of God for us to become discouraged. We are living amidst the closing scenes of this earth’s history, and we must now like Jacob cling to Jesus with all our power, exclaiming, “I will not let Thee go except Thou bless me, even me.” [Genesis 32:26.] Hold fast to the promises of God.

Oh, what manner of persons we ought to be—we who have had the truth for the past fifty years. Will those who have had line upon line, precept upon precept, from the testimonies God has given His people now seek to be satisfied with drinking from broken cisterns, which can hold no water? Will they not drink from the heavenly fountain prepared at an immense cost to satisfy the thirst of men and women for the water of life? Human ambition, human invention cannot satisfy the soul. While the earth is still our habitation, let us humble our hearts in prayer, as did Daniel. Daniel's prayer was heard because it was offered from unfeigned lips. And those who seek with sincerity and earnestness for the traits of character that will enable them to honor God in this world, and to work the works of Christ, will have a part in the earth made new.

Lt 337, 1905

Christiansen, Jessie

"Elmshaven," St. Helena, California

December 19, 1905

Mrs. Jessie Christiansen

Sebastopol, California

My dear sister,—

I have expected to visit Healdsburg and then to visit you in Sebastopol. I am sending you my last book Ministry of Healing. I have much precious matter to put into print, but we need more means. I am trying to prepare a book on our earlier experience in proclaiming the third angel's message. If you could lend me some money, I should be very glad and would pay you interest on it. When the books which we are now planning to get out are in the field, I shall have something coming in.

I am able to do considerable writing, and my health is good. I thank the Lord for this.

I am trying to do all I possibly can to urge the work forward in new places. The Lord has signified that in different places there are buildings which would be offered to us at a very low price, which we could use in our work. His word to us regarding this has been verified in our experience in opening up medical missionary work in Southern California. Recently the Lord has placed a great blessing within our reach by enabling us to obtain a beautiful sanitarium property known as Loma Linda. This property is sixty miles from Los Angeles, and it is a wonderful place in which to work for the sick, and in which to begin work for Redlands and Riverside.

Its name—Loma Linda, “beautiful hill”—describes the place. Of the sixty acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated.

The main building is a well-planned structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted by electricity. It is surrounded with larger pepper trees and other shade trees.

About ten rods away and on the highest part of the hill there is a group of fine cottages. The central cottage has nine beautiful living rooms and two bathrooms. In the basement is the heating plant for the five cottages.

Prettily grouped around this larger cottage are four smaller ones, having four rooms each, with bath and toilet. In all there are ninety rooms. The buildings are furnished throughout and are ready for use.

The seventy-six acres of hill and valley land are well cultivated and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land are in alfalfa hay. Eight acres of the hill are in apricots, plums, and almonds. Ten acres are in good-bearing orchard. Many acres of land round the cottages and main building are laid out in lawns, drives, and walks.

This property cost the company, from whom we purchased it, about one hundred and forty thousand dollars. They erected the buildings and ran the place for a while as a sanitarium. Then they tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for forty thousand dollars, and for this amount our people purchased it.

This property came into our possession in such a way that we knew the hand of the Lord was in the matter. Loma Linda is one of the most perfect places for a sanitarium that I have ever seen, and I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward on right lines by faithful physicians and managers.

Not far away are the cities of Redlands and Riverside and San Bernardino. These places are to be thoroughly worked. Something has already been done in Redlands and Riverside, and a neat house of worship has been erected in each place. But as soon as possible a thorough evangelistic effort must be made.

The work in Washington is progressing. The buildings will be completed as soon as possible.

In closing I will ask you again whether you can lend me some money, for how long, and at what interest.

Your sister in Christ.

Lt 338, 1905

Kellogg, J. H.

“Elmshaven,” St. Helena, California

December 22, 1905

Dr. J. H. Kellogg,—

You have written me that you have surrendered. I have waited to hear what you have surrendered. I have an intense interest in your soul. So long have you deceived yourself and those connected with you that it has become second nature for you to do this. The enemy is playing the game of life for your soul. You do not understand your own bearings. You will say anything that the enemy puts into your mind. Will you stop for a moment and ask yourself whether the Lord would have His people accept your conclusions and your deceptive suppositions? You are not a man whom it is safe for people to follow in every respect. If you were allowed to follow your own plans, you would spoil the flock of God. When you yield to the authority of God, you will pursue a course very different from that which for years you have been following. You are pursuing a course of falsehood, and many are receiving your statements as truth. All these things have been laid open before me. How long will the Lord bear with you in your effort to spoil the flock of God with your scientific sophistries?

All through our experience we have had to meet these deceptions of the enemy. Ever since the beginning of my work, I have had to meet the working of Satan through those who opened their minds to the enemy's suggestions. In my earlier experience I withheld the plain “Thus saith the Lord,” but God revealed to me the sure results. At one time I thought my soul was lost, but through the mercy of God I was pardoned. It was a terrible experience, but I was enabled to look to my Lord for help. His hand was stretched out to me. I grasped it, and held it fast, and He drew me to His side. Satan could not hold me. But Satan is surely holding you, because you do not renounce the things that God has condemned.

I have hoped and prayed that you would understand your danger. He who reads the heart says, “Draw nigh to Me, and I will draw nigh to you.” [James 4:8.] He will draw near you and will do for you that which no other power can do. He will lift up for you a standard against the enemy. Will you not surrender your will to the will of God? This is your only hope. Thus only can you obtain the victory over the enemy. Your repentance must be genuine, else it will not be acceptable to the Lord. Unless your heart is radically changed, you can never be a conqueror. The Lord has sought to convict and convert you, that you may serve Him without pretense. He

reads every impulse of the heart, and He knows that your only hope is in changing leaders. This you have not yet done. You cannot build on the Rock until you see and understand yourself in the light that shines from the cross of Calvary. The Lord bids me say to you that the light shineth in darkness, and the darkness comprehendeth it not.

I have no argument with you. I have only to say, "Seek the Lord while He may be found; call ye upon Him while He is near." [Isaiah 55:6.] For years you have been giving others a dangerous education. You have worked in co-partnership with the enemy, yet the Lord of life has not ceased to warn you. He is still inviting you to take His yoke upon you and learn of Him.

The Lord is constantly working for His people, that He may present unto Himself a church without spot or wrinkle or any such thing. As you are now, you are certainly unready to appear in the presence of the King of kings. You need to be cleansed, refined, purified, else you will be unable to discern spiritual things. I have seen your dangers, but I have not been able to reach you with that which the Lord has presented to me. I have given you many messages from heaven, but they have not been received. Notwithstanding all the warnings and cautions given, you have made no decided change, but have become self-exalted. I have seen Satan working on your mind. You have traced on paper the suggestions of the enemy and have presented them in such a way as to leaven the minds of your brethren. The seducing theories were only partially produced in Living Temple.

Dr. Kellogg has no idea of the seducing leaven that he has mingled with his theories. Those who have not been wide-awake to the leadings of his scientific researches have been taken unawares. The matter was presented to Dr. Kellogg in the way in which God regarded it, but he would not yield his theories. He has no full faith in the light God has given regarding his danger. He has refused to change his sentiments, which were of a character to undermine the truth that God has given for these last days.

Christ came to John on the Isle of Patmos to bring him a wonderful revelation regarding what was to take place on this earth. He charged him to write in a book that which was told him and send it to the churches. At this time John was in exile for his faithful witness to Christ. The Saviour, whom he knew and loved, came to him in his banishment to comfort and encourage him. John had sometimes erred in judgment, as he did when he desired fire to be brought from heaven to consume the Samaritans who refused to receive Christ. The Saviour reproved him, saying that the Son of man had come to preserve men's lives, not to destroy them. John accepted the Saviour's admonition and profited by the lesson given. If another John would be as teachable, and would accept the message that Christ sends him, what a change would take place in him. Instead of becoming offended, how earnestly he would seek to understand and carry out every word of instruction given him. If the John of today, whom God has so tenderly taught and encouraged, would only give heed to His words, there would be no such

representation as is today revealed. The Lord has worked with him and has given him a knowledge of how to treat the afflicted. But he has refused to listen to the words of instruction spoken through God's messenger and has regarded himself as the one who knew best. He has been counter working the purposes of God and arraying himself against the Lord's plans.

Dr. Kellogg, for years you have been following a wrong course of action. Had you obeyed the Lord's instruction, thousands more would have been intelligently enlightened in regard to the healing of soul and body. But John, you have not done this grand work. You brought in devisings, the purpose of which was to concentrate power in Battle Creek. The head of this power, the master of the situation was to be J. H. K. The Lord saw various defects in this one-man power, and He sent messages to set matters right. He saw that too many minds were being molded by one man.

I had a painful duty to perform in this matter. I was bidden to bear the message the Lord sent.

Our own people were receiving erroneous ideas through a power back of the one man. Deceptive theories were acting as leaven. When Christ was upon this earth He lifted up His voice in warning, "Beware of the leaven of the Pharisees." [Luke 12:1.] I am bidden to say, "Beware of the leaven of J. H. K.; for the enemy will work through him to make void the truths that God would have proclaimed through all the world by agencies of His own appointment."

The time is drawing near when the work must receive a different mold. Men of capability and intelligence must not continue to act out the purposes of Dr. Kellogg; for he is not worked by the Holy Spirit. Had the theories contained in Living Temple been received by our people, had not a message been sent by the Lord to counteract these theories, the third angel's message would no longer have been given to the world, but pleasing fables would have been proclaimed everywhere. Men would have been led to believe a lie instead of the truth of the Word of God. An army of those who take pleasure in unrighteousness would have sprung into action.

The roll was spread before me. The presentation was as though that against which the Lord was warning His people had actually taken place. I shall not attempt to describe the presentation, but to me it was a living reality. I saw that if the erroneous sentiments contained in Living Temple were received, souls would be bound up in fallacies. Men would be so completely controlled by the mind of one man that they would act as if they were subjects of his will. Working through men, Satan was trying to turn into fables the truths that have made us what we are.

Christ declares these sentiments to be false, prepared by the enemy to unsettle the faith of Seventh-day Adventists. In a short time the wonderworking power of Satan will be seen, and many souls will be turned from the truth to fables. For this cause God shall send them strong delusions. Those who have not built upon the true foundation will be swept away in the great

tempest that is soon to burst upon the world. Those who turn from the truth will strive to control the minds of those who believe not the truth.

Letters have come to me, asking, Why should we not pray for the healing of the sick, instead of establishing so many sanitariums? In answer to this I would say, The time is coming when Satan is to work with all deceivableness of unrighteousness. He will work miracles, and thousands will flock to him. I am instructed that we are to establish sanitariums in various places, that the work that God has marked out may be done. In these institutions people are to be taught the principles of healthful living and are to be given an intelligent knowledge of Bible truth, that they may be braced and barricaded by the principles of God's law. Our sanitariums are to give people a knowledge of Jesus Christ, the great Medical Missionary. Satan's sophistries are to be made to stand out clear and distinct as that which should be regarded as a trap to catch souls.

Our sanitariums are to be established in rural places far away from the sights and sounds of the cities. Those who come are to be taught how to live in harmony with the laws of nature. They should be shown how to prepare food in such a way that it is both wholesome and palatable. It is to be shown that wholesome food is within the reach of the poor as well as the rich. Those in the highways and byways are to be given the privilege of learning how to prepare food in the simplest and most wholesome manner.

The Lord has warned me that there will come a great apostasy. There will come a falling away in spirituality. Many will turn away their ears from hearing the truth and will accept fables. Our sanitariums are to be conducted by wise, God-fearing men who will teach sound doctrines and show why we believe the truth and why we should practice strict temperance in all things, studying how to avoid all harmful practices and influences.

In view of what the word warns us is coming upon the earth, I have felt that I must urge upon our people the necessity of establishing sanitariums. We cannot pray for the miraculous healing of those who know not the truth. They have prostituted their powers; and were they thus healed, they would not return to God the glory, but would continue to dishonor Him by following wrong practices. We are to educate those who come to our sanitariums, teaching them how to bring themselves into right relation with God by following right habits of eating, drinking, and dressing.

In our sanitariums we shall meet with antichrist in many forms. We shall meet with those who have never had the light. We are to watch for opportunities to speak a word in season, asking God to help us to present the truth in such an acceptable way that those we are trying to help will not take offense, but will say, "Lord, evermore give us this bread." [John 6:34.] Hold up Jesus, and be sure that your words and deeds correspond with the principles found in the Word

of God. By Christlike beauty of character we are to show to the world the power of the principles of God's Word.

God will come into our sanitariums if they are conducted upon right principles. All that is done must be done with courtesy and cheerfulness. Let the workers ask God to co-operate with their efforts. The mystery of iniquity is working with power and ingenuity to hinder the work of the gospel. How earnestly and devotedly we should labor to point sinners to the Lamb of God, which taketh away the sin of the world. Let every one connected with a sanitarium prepare himself by earnest effort to bear witness for the Master. We dare not say, We must not pray for the sick. Let the voice of prayer be heard in our institutions in behalf of the sick, that they may place themselves where they can co-operate with Him who can save both soul and body. Many of those who have been Satan's willing subjects will turn to Christ, the great Healer. All need Bible teaching, line upon line, precept upon precept. Prejudice will give way, and even those who have been seducers of souls will turn to God and be saved. Educate, educate, educate, showing men and women how much relief a change in diet will bring to them. Be always kind and courteous, cheerful and hopeful. Keep praying and working for souls. Remember that you are living epistles, known and read of all men.

Lt 339, 1905

White, Mabel

"Elmshaven," St. Helena, California

December 1, 1905

My dear granddaughter Mabel,—

I sit here on my couch this morning, very thankful to my heavenly Father for a good night's rest. I slept well until three o'clock, and now after building my fire, I am ready to take up my writing.

I would be very much pleased to see you, but we are too far separated to meet often. If the Lord directs, we may go to Southern California at the end of this month. The arrangements for this have not yet been made finally.

We have only a few items of news from your father. His letters are generally short, sometimes only a page of notepaper, and sometimes only a postal card, but I know that his whole soul is in the work, and that at this time he is working specially hard to bring before the people the light that has come to help them in this their time of trial and perplexity. He anticipates visiting many places, unless I write to him that I need his help, and that he should return. I shall tell him to follow the leadings of the Holy Spirit. He intends visiting Nashville, and that means Washington also, I suppose.

We have plenty to keep us constantly employed while he is away. My great perplexity is, What line of work can we take up now that will do most to strengthen the things that remain that are ready to die. Our past experience in the message seems to be impressed on my mind. I think it should be reprinted. I am sure that it is needed by those who have not had an experience in the special working of Providence and the power of the Holy Spirit.

We must try to bring the people back to the messages God has given us. This will help all around. We must try to bring our people into unity and enlighten many who need enlightenment. O how I long to see that love and tenderness for one another that we used to see in the first years of our experience! We must have the simplicity of genuine faith in the Word of God, and we must have the sanctification of the Holy Spirit. "Report, and we will report it," men say today. [Jeremiah 20:10.] Very little of this kind of work was done in our early history. Heart blended with heart. On the countenances of those who were converted to the truth there was an expression of great cheerfulness and thanksgiving to our Lord and Saviour Jesus Christ.

Well, all this will be repeated as we advance in the love of God, enlarging our conception of the great love wherewith Christ has loved us. In His words of instruction, so simple, yet so elevating, so sacred, so ennobling, Christ has given us that which is a light to our feet and a lamp to our path. We are to advance step by step, upward and onward, reaching a higher and still higher conception of the love that is to be constantly contemplated, and more than this, brought into our experience. The Lord Jesus has purchased us with His blood, giving His spotless life for sinful human beings, that they may repent of their sins and be converted and saved.

We have very much to be thankful for. Let our hearts be continually filled with thanksgiving to our heavenly Father and to our Saviour.

It is now growing daylight. We are having the first cold weather, but it is not very severe. The days have been very pleasant and the nights clear—the full moon making them almost as bright as day. We have had a few gentle rains, but up till within a few days, the weather has not been cold. I have taken a ride daily, unless the showers threatened.

The girls came home from Oakland last night. I was much surprised this morning when Sara came in to speak with me.

On Thanksgiving Day Our family and Ella and Dores took dinner with your mother. I was not feeling well and chose to remain in my room.

It seemed nice to have the three girls back again, seated at the breakfast table. Sara is looking well; her eyesight is improving, and we are thankful that she did not lose her sight entirely.

I hope you will take special care of your eyes; for they are a great treasure. We can lose a limb, but if we have our eyesight, we can still find something with which to employ our time. But to lose the sight is a dreadful loss.

The Lord is good to me, very good. He has preserved my health and strength; and even though I am seventy-eight years of age, I can still rise before day and write for hours before breakfast. My eyes trouble me somewhat if I take cold, but if I am careful, I can do a great deal of work.

“The Lord is my light and my salvation; whom shall I fear. The Lord is the strength of my life; of whom shall I be afraid?” [Psalm 27:1.] “He giveth power to the faint; and to them that have no might He increaseth strength.” [Isaiah 40:29.]

Mabel, do not devote the precious talent of sight to reading which you cannot use and which will not benefit you. The life of the soul cannot be sustained unless right food is given it. The mind must be properly fed. Christ said, “Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.” [John 6:54.] You need to understand the true state of the soul. Your dependence should be wholly upon the Lord. The soul’s highborn faculties are to be controlled by the Spirit of God. Its necessities are not to be trifled with, but sacredly regarded, that it may be worked by the Holy Spirit.

The powers of mind and soul and body are to be sanctified to the Lord Jesus, who has bought you with His blood, which was shed for you that you might become a child of God. You are to be obedient to the law of God; for it is the law of the angels and the law of saints. There is no condemnation to those who are obedient to this law.

The life of the soul cannot be sustained unless it is brought into subject to the will of God. Every energy is to be exercised in doing the divine will. Our thoughts, if stayed upon God, will be guided by divine love and power. Then, my dear child, live on the words that proceed from the lips of Christ. May the Lord strengthen and bless and guide you. Press forward, and believe that if you ask, you will receive.

Your grandmother.

Lt 341, 1905

White, W. C.

“Elmshaven,” St. Helena, California

December 27, 1905

My dear Son Willie,—

I have not been able to accomplish much today. Lately my sleep has been more satisfactory. For a long time I have not been able to sleep past three o'clock, but for a few nights I have slept until four.

This morning I learned that Elder Haskell and his wife came last night. Elder Haskell has been and still is suffering from boils, and this cripples him somewhat; but what a change there is in his complexion. His skin is clear, and his appetite excellent. He has gone to the sanitarium this morning for treatment. Both he and his wife seem to be in good spirits.

I am sending you a letter that I received from Dr. Kress. I took the liberty of opening and reading your letters from Australia, and will send them on to you. They contain much that is of interest.

In the next mail I hope to send you something that I shall have copied from my diary. We miss you very much and will all be so pleased to have you with us again.

I feel relieved of a great load since I have written out some things. These must be printed as soon as possible. I refuse any longer to excuse the defects in the character of Dr. Kellogg. His life has been so unchristlike as to put the Saviour, whom he professes to serve, to open shame. We are guilty in keeping him in his position and acknowledging him as a representative man. Truth, Bible truth, is to be exalted. But Dr. Kellogg's actions show that he cannot be trusted. He is sowing seeds that will spring up and bear a harvest of tares.

Soon after we returned to this country the word came to me, "Go to Battle Creek. Dr. Kellogg is my physician. You can help him." I said, "Yes, Lord." I was directed to tell him that he was loading himself down with responsibilities that the Lord had not laid upon him. The word that came to me was, "Tell him the truth; his mind is unbalanced, and his business is to unload, to throw off the burdens he has gathered."

I did this, but Dr. Kellogg would not heed the message given. I see no more that I can do. His associates will have a serious account to settle with the Lord, who has given them a rich experience, which they might have added to if they had taken heed to the light given them. They have chosen a very objectionable character to unite with. The Lord will judge them for permitting their influence to strengthen and uphold a man whose course of action is that of an unbeliever. The Lord will judge them for sustaining him in his deceptive influence against the truth and against righteousness.

I am now to lay this burden off, if possible. There have been a few times when I have felt that the responsibility of the case was killing me. The words spoken to me are:

“J. H. Kellogg could have done an excellent work as a physician. I have given him adaptability. I have given him skill and understanding to do a work as My physician. He needed the purity of Christ’s character to keep him from all evil practices. Had he kept his work free from his ingenuities and devisings, and plans, and schemings, had he refused to load himself down with responsibilities that God had not placed on him, had he not exercised subtlety under the guise of goodness, the Lord could have used him. But he has spoiled minds by his devisings and schemes, to profit himself withal. The artifice of Satan has become mingled with all his experiences. His counsel, his plans are not honest and just. He is not a true worker in any line, because his mind is spoiled.”

He has sown seed that has sprung up to bear the fruit of selfishness, and this has disqualified and unfitted him to be trusted with the sacred work of God. The root of bitterness, springing up with a wonderfully luxuriant growth, has caused many to be defiled. And it is cherished as if it were a golden treasure.

Dr. Kellogg goes one, continuing to aid the artful foe by communicating unbelief, bitterness, hatred, evil surmising, jealousy. The time has come when we must come out from this evil work and separate from every jot and tittle of it; for he is carrying out the devisings of the enemy, and his work he will do, resisting every effort made in his behalf. If there are those who have been converted to his way of thinking and to his unjust proceedings, unless they repent, we cannot be in unity with them. We would be guilty in sustaining them. They are not in darkness; they have had the light. The Lord will accept none of their excuses for pursuing the course they have pursued, linking up with one whose methods are similar to those of worldlings, who care nothing for God or His truth.

I now call upon our people no longer to show fellowship with the man who refuses every effort made to reform him. If he will come to the light now and seek the Lord with all his heart, repenting sincerely for his transgression of the law of God, truth would again triumph in his life. But unless he seeks the Lord with all humility of mind, it would be the greatest folly to entrust him with stewardship. Let him now make it his business to save his soul; for the day of God is right upon us.

Lt 343, 1905

Brethren in Nashville

August 5, 1905 [typed]

Dear brethren in Nashville,—

There is a decided work before you. In your meetings, let care be shown to have the singing as good as possible. Choose singers with clear, musical voices, and in connection with the singing, let there be several different kinds of instruments.

In the Bible readings that are held, choose interesting subjects, which are full of encouragement and lead the minds of your hearers on step by step. In giving instruction regarding the things of God, let your language be so simple, that a child can understand it. Your own heart should be full of the Spirit of God as you strive to follow the instruction, "Teaching them to observe all things whatsoever I have commanded you." [Matthew 28:20.] In your teaching, you must realize that your hearers know little about the Word of God, that their understanding in regard to heavenly things is limited. You must make the main points plain and clear, repeating them again and again.

Teaching the truth calls for great simplicity and for much painstaking effort. Learning to play on an instrument requires patient, painstaking effort. The notes must be learned and the scales practiced. Time must be spent on the exercises.

How much more necessary that time should be spent on learning to be a teacher of truth. Tact and intelligence are needed in order to play, as it were, on the human mind with such skill as to produce the best results.

The teacher of the truth should know how to speak plainly and distinctly. He should know how to deal with different minds. He should remember that those whom he is teaching know little of Bible truth, and that in order for his words to be effectual, Christ must impress their hearts. God would have the teacher of truth prepared to impart the knowledge of the love of Christ. Constantly he is to acknowledge the divine presence. His one desire should be to offer to God service that will make others wise unto salvation. Ever he is to remember that he himself is to be a learner in the school of Christ.

A sense that the great Teacher is with the one doing service, even unto the end of the world, brings strength and courage. The teacher needs to have fresh manna to present every day. In order to present ideas that are forcible and uplifting, he must daily renew his acquaintance with Bible truth. He should resolutely discard novels and all other reading that is of no help to him in his work. He should refuse to feed on chaff, the worthless things that are found in the newspapers and magazines of today, and should fill his mind with the precious principles of truth found in God's Word. He should caution those whom he teaches against leaving the door of the mind unguarded. Foolish reading unfits the mind for a comprehension of the truth for this time, which is to sanctify the soul.

He who gives his mind as food, weak, trashy reading, will find that when he desires to comprehend a point of truth, he has not the power to do so. The perceptions have been abused

and the memory clogged by the reading of that which has no power to uplift the mind or quicken the understanding.

Advanced intelligence must have a clear track. All rubbish should be kept out of the mind, that the Holy Spirit may have room to work. The Lord is calling for missionary workers, and we as a people are to be wide-awake; for Satan is bringing in all his agencies to carry out his purpose of evil. As a people we are to refuse to give place in our homes to the mass of fiction that is flooding our world. We are to close the door of the mind against unprofitable reading and fix our attention on the Book of books, God's holy Word. We are to be thoroughly conversant with the truth for this time. Never was there a time when we needed to guard our thoughts so carefully as now. Our youth are to be taught to let alone the cheap, worthless literature that is flooding the world. I entreat our people not to spend their money for that which is not bread by buying worthless books and magazines. I entreat them not to allow worthless reading to occupy their minds, to the exclusion of the great, grand, sublime truths in the Word of God.

I hope that these few suggestions may help older persons as well as younger ones to become acquainted with the Word in accordance with the directions that Christ has given in the sixth chapter of John. My brethren and sisters, this chapter contains lessons that all need to learn. Read and study it. Meditate upon the truths that it contains. Eat the bread of life. Commit this chapter to memory, and keep the magazines off your tables. Save for the cause of God the dimes and dollars that are worse than thrown away when spent for unprofitable reading matter. Put this money in the self-denial boxes to help the work in the southern field.

Heart-work alone will stand the test of God. Let us do all in our power to gain an understanding of the Word, that we may communicate it to others. We are to give plain, direct expositions of the Scriptures, that those whom we teach may take in the real meaning and may be led out to ask for more truth.

In order to teach others, we must first be taught ourselves in the school of Christ. May God help us to realize that there is marrow and fatness for us in the Word of God, and may He give us an appetite for the bread of heaven. Daily we are to eat this bread, making the principles of truth a part of our lives. As we do this, at the same time sharing with others the blessings we receive, teaching all things that Christ has commanded, the promise will be fulfilled, "Lo I am with you always, even unto the end of the world." [Matthew 28:20.]

We are to make constant advancement toward perfection in speech and in deportment. We are to make steady progress heavenward, leading others in the path of self-denial and sacrifice. The cleansing power of the blood of Christ is to become more and more our hope and crown of rejoicing. We are to be filled with an earnest desire to make known the power that this blood has to cleanse the soul from sin.

Our work is before us. Your work is before you in Nashville. We are to love the Lord our God with all the heart, and we are to point others to the Lamb of God, that they may appreciate the goodness and mercy of Him who gave His life for us, that we might be refined, purified, and ennobled. We are to reveal Christ to the world, that others, seeing our good works, may glorify our Father who is in heaven. After diligent practice, it will not take us long to do our work well and acceptably and worthily.

Then it will be seen that Christ is with his people, co-operating with those who are doing His will with true purpose of heart. What a power, in the presence of the Saviour, each Christian can and should possess. For this we are to make any and every sacrifice. My brethren and sisters in Nashville, be sure that you are giving a true representation of Christ. If any man willeth to do His will, he shall know of the doctrine. Seek earnestly for the faith that works by love and purifies the soul. Let self be crucified. You will find that your hardest task will be to deny self. Some have cherished self for so long that it has become a giant, exceedingly difficult to control. Laborers together with God—this is what we are to be, not trusting in self or exalting self, but dying to self and living to Christ.

Let every one be determined to gain precious victories in the service of Christ. Wear the yoke of Christ and heed the invitation, “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.] There are triumphs to gain in every line of service. Satan is waiting for an opportunity to gain possession of the mind and heart and will. Let those who name the name of Christ make an entire clearance of the soul-temple of all that is opposed to God. Believers are to [have] a confirmed, settled faith in a personal God and a personal Christ. The Father and the Son are perfect in their individual identity, and at the same time, they are perfect in their oneness.

We cannot read too much of Christ’s teaching. We cannot learn too well what He is to us. We need more diligence in studying the word of God. We need a faith that we have not cherished. We need to pray and believe and watch unto prayer. We need to fill our minds with the principles of truth; for they are food for the soul.

Lt 345, 1905

Amadon, George

“Elmshaven,” St. Helena, California

December 29, 1905

Brother Amadon,—

I have a request to make of you. If Brother Irwin and Brother Daniells are not in Battle Creek, will you please read this message to the church? I want the church to hear this message. I do not know who else I could trust with this, and I consider it of importance. I have much more I shall send along as soon as possible. My health is being renewed to take up this work, and I pray the Lord day and night that I may have strength to carry through this great matter of communications given me repeating the messages. I have withheld them. I did not want to let them come to the world, but now I am charged to vindicate the truth of God without suppression and take my stand firmly upon the truth, and therefore I send this to you.

I send no more to A. T. Jones, for I have evidence that a work will have to be done for him before the Lord will accept his service. God has given him warnings which he has repudiated, and I am deeply grieved that he has so little spiritual eyesight.

I can only write this much after reading and copying. If you choose, send the message to Brethren Irwin and Daniells—either of them will do.

May the Lord bless you and your family and give you wisdom to keep the whole armor on and to stand steadfastly for the truth as it is in Jesus. I am charged to bear the message decidedly without concealing the facts.

Love to Sister Amadon and to Grace.

Lt 346, 1905

White, W. C.

“Elmshaven,” St. Helena, California

November 29, 1905

My dear Son Willie White,—

I have made myself take at least one hour and sometimes [more] in riding out. On the last two occasions it seemed we would get the shower upon us, but it did not rain much yesterday. Sister Peck and I drove to Brother Leininger’s. We thought we should catch the rain but we only had a few drops. In the evening it rained in earnest and continued to rain lightly for several hours. But Sister Peck kept her sleeping quarters upon the front piazza. She has slept outdoors so long that she chooses it above indoors, and she has lost her cough. We need not depend upon Brother James unless he has some errand; and when Sister Peck is too much engaged, Brother King can be my driver. He delights to do this.

I am trying to have my head rested because there are many things I must bring before our people. I have just placed in Dores’ hands to copy things from my diary that I think should come

before them at the present time. I have had warnings that the enemy will make every effort possible now to engage the mind in explanations that will keep the churches so constantly in unrest that some will become confused. Christ came from heaven to give to John things that were of such consequence that the Lord told John to write them in a book, for they reach to the close of this earth's history. "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." Revelation 3:1-3.

Some are addressed as being in danger of letting go truths of great importance. They are to remember from what Source these truths came. Now Satan would make special efforts to dull their memory and understanding that the Holy Spirit hath given them the light. They are to remember how they advocated these truths and how the Holy Spirit hath witnessed to the truth that they have received and heard. "And hold fast, and repent." Repent that they should allow any voice from the tempter to weaken their confidence. Repent because of their unbelief. "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." Verse 3.

Here comes in the history of the third chapter of Revelation. Here is a party addressed who are claiming a name, but they are dead. They are losing their bearings. The sacred Watcher would arouse them from the spiritual loss they are sustaining through deceptive teachings. Here the warnings given in Luke will have force, and in this third chapter: "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 will confess his name before My Father and before His angels." Verses 4, 5.

This chapter is full of most decided warnings and presentations, and all need now to have the candlestick, to have fine, correct discernment as to what is truth. We must not let loose the things we have received and heard and lose the truth that has been established. Revelation 3:7-12.

The message to the Laodicean church must come in now with distinct and particular evidence because it is the truth for this time. Verses 14-22. We are now to make humble work for repentance that we may receive pardon. We have as a people allowed our experience in repentance to become mixed with hay, wood, and stubble, bringing works of wrong, of underhanded dealing into our practice and talk of principle and act the satanic principles. Every evil work is coming into judgment, and it is time now that we understand what is to be done to save our souls from death.

God may impress the obdurate hearts, and I hope He will; but I must say no more now if I get this into the mail. I send you copy of a letter to Mabel. She appreciates my letters.

We must now give the truth that was given to Isaiah in Isaiah 56. "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it and keepeth his hand from doing any evil." Isaiah 56:1, 2.

"Cry aloud, spare not. Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of Me the ordinance of justice; they take delight in approaching to God." Isaiah 58:1, 2. This whole chapter is appropriate to be applied now.

I will write no more now, for this must go to be put in evening mail. I send by chance to Nashville, and it may reach you there. Your family are all well. In haste.

Lt 348, 1905

White, W. C.

"Elmshaven," St. Helena, California

December 7, 1905

Dear Son Willie,—

I sent you a letter yesterday. All so busy I did not want [any one] to occupy the time to copy it, for there was important matter being prepared; and this cannot be copied.

Mrs. Bartlett came to Sarah this morning and asked her if Sister White would like to hire four hundred dollars. Sarah told her that she thought that I would, for there are places where I could use this money to good advantage, but I could not pay over five percent interest. She said she would let us have it for that and required your name and mine. We told her she could have my name now and your name when you returned.

I see several places where this can be used to good advantage. From Atlanta Brother Starr sends a most pitiful appeal for help, and I have not responded yet. Several days ago he wrote me to see if I could not in some way help them. I have been so earnestly examining letters dealing with past experience that I have done nothing about the matter. Perhaps you can tell me where to apply it. I will place it in the bank until I receive some counsel from you. Shall I place it in the bank where I have an account on which we are paying eight percent?

I see several places where there is need, and now instruct me which way it shall be used. I want it to be just where the Lord would have it. Well, I will place it in the bank tomorrow, and then you can write me about it.

I am pleased to tell you I slept nearly eight hours last night. We have been having very pleasant sunshiny days. Have taken the route by Pratt's, for it is now free from dust. We have had three showers which have washed the trees clean of dust and laid the dust of the road. I have ridden out nearly every day, and I shall continue to do so. Sara has gone to the stores with your wife May and the children to get them some things they needed. May is well and cheerful.

Sister King's sister is improving. She has gained seven pounds. Their little girl boards with us. Sara, Maggie, and Sister Graham went to Oakland and were absent about ten days. Sister Peck and I rode out together several times. I have not much news to write you, but your home matters seen all straight.

I am burdened down with the ideas of the supposed calculations Dr. Kellogg has in mind, but the Lord lives and reigns. You can see by my letter I shall not leave my home to go to Loma Linda. I have now to guard myself that I shall not keep closely to my writing. I cannot do it; and should I leave it, I could not take my workers with me and I could accomplish little.

Dores is entering into genuine work in the old gentlemen's home. He is now doing genuine evangelistic work in the ministry of the Word. He has quite a good class now, and there are many deeply interested in the truth.

I see I must give close application to matter that I wish to have republished. I had a good mail from Australia. I will send you a couple of letters that may interest you.

Lt 349, 1905

White, W. C.

"Elmshaven," St. Helena, California

December 18, 1905

Dear Son Willie,—

I find I am in need of head rest. Otherwise I am well. I will send you a few words today in addition to what I have already written, which is two pages.

We were pleased to find that Sister Bartlett was very much relieved to find she had double the money she supposed—eight hundred and fifty dollars. She places it in our hands in perfect

confidence and feels relieved of quite a burden. Today it is placed in the bank to relieve us of paying eight per cent on bank account.

I had written you a couple of pages, but it has been found today not sent. I will send it to you now.

This noon I received a letter from Elder Haskell, from Loma Linda. I thought they were desirous to come at once else they would not have telegraphed, but I wanted to understand the situation so I have written yesterday. It seems impossible for me to leave now. I have not strength to answer their expectation at Loma Linda. I have not attended any meetings since you left. I am fearful of taking on burdens, and I do not want them now. I want to be free from all responsibilities in meetings.

You will see, W. C. White, by the suggestions, that they feel anxious to come direct to my home. We send telegram this day [for them] to come, and we will expect them to leave Loma Linda tomorrow. Sister Graham will move into Sister Peck's room. I shall be glad to meet Elder Haskell and wife. You see he is afflicted with boils. We can take him in carriage to sanitarium for treatment.

I have written you, I think, that Brother Sharp has—without saying anything to me—proposed and urged that Dores and Ella shall come to Chico to engage in school work. They have thirty scholars. The teacher, a young man I think from Healdsburg, became offended because his money was not brought to him immediately it was due, and he resigned his position. Brother Sharp says Ella has an excellent reputation, and they all want her to come and unite with her husband in the educational work. They will give them now \$45 per month and house of three rooms, furnished. Dores would be pleased to go. He will be united with Ella. They will take the school; and when the number of students increases, their wages will increase. Ella May was delighted and Dores much pleased. It is a field of work in which both can unite, and Dores will have a field of ministry where he can employ his time in several places in ministering. I am thinking this is the best thing that can be done, and I now see no reason why it should not be the best thing. Dores cannot be shut up in a room with stove heat and do well. He needs more activity. I have consented, so some time next week they will leave us for their field of labor.

It has been very pleasant weather, with a few showers; rained very gently. Has rained gently today, Dec. 18.

Lt 350, 1905

White, J. E.

“Elmshaven,” St. Helena, California

March 7, 1905

Dear Son Edson White,—

I think the book in behalf of the South will be a success. We are, or I am reading it and am much pleased with the matter. I mean it shall go forward as fast as possible.

One item slipped my mind. That was, you asked if I had any objection to your collecting means. I say, No, no. It is the only thing you can do. But give no occasion, by any word you may speak, for the report that you are creating prejudice against the men in office. I have not written a line to the Nashville office or to Elder Butler. I have written a letter on commonplace subjects to Elder Haskell, but it is wisdom not to create disaffection; for all that I have to say is to speak the word the messenger of heaven has given me: "Draw together, draw together." Unify, unify in thought, in practice. Set the example.

Since I have written upon the subject of thinking evil and speaking evil more especially of late, I know as a people our strong protest should be not to say anything that would throw suspicion upon brethren, but go directly to the ones [concerned] and converse with them. Angels of God will be in such interviews held. The Lord God of Israel would be honored and His name glorified by spending voice and words and talent and every gift of power of influence to take heed and work in harmony with Christ. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, then come and offer thy gift." Matthew 5:23, 24. Those who have been wronged or offended should ever be ready to forgive and take every measure possible to gain reconciliation with those who have wronged or offended them or to remove the impression from minds which may be worked up into alienation over supposed injustice. Clear the moral atmosphere of the soul.

Every true Christian is to work in a way to preserve unity. The prayer Christ taught His disciples is short, but full of meaning. If this is repeated in the family circle every day, it will become a blessing. After teaching this prayer to His disciples, Christ takes up the points distinctively that needed to be impressed forcibly upon their minds. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." [Matthew 6:15.]

If there must be confusion and disagreeable differences that are called enmity, make every possible effort to be willing to concede even one's own rights to cure the difference. This is the law and the gospel. The eye must be single to the glory of God, then shall the whole body be full of light. When men are learning the meekness and lowliness of Christ, they are walking in His counsels. They look unto Jesus, who is meek and lowly of heart, and He imparts to them grace for grace, which they receive to impart.

Now understand, my son, that the Lord will surely bless you in every effort you shall make to be a Bible student and a Bible messenger bearing the truth by pen and by voice to those who know not the truth as well as those who do know the truth. The precious Saviour acknowledges you as His child when you will follow out His expressed word. And let no one have influence to lead you into temptations by telling you the sayings and wrongdoings of men who profess to be Christians. Shall Satan have his will carried out in accusers of the brethren?

“Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” [1 Timothy 4:1.] We have been in constant peril for this since coming to America. There are men who have stood upon the platform of truth who have been and still are dealing with unholy and forbidden sophistries. The Jews under the divine theocracy were forbidden to deal in any wise with spirits of evil. The great fountain of truth—pure, unadulterated truth—proceeds from One who hath said, “If any man thirst, let him come unto Me, and drink.” [John 7:37.] There are very trying times before us, and every step we take now must be in the plain Word of the truth. I know the Lord will give you a rich experience if you heed His Word and follow Him. Do not feel that you can set everything right. Have as little to do with the dissensions as possible, and press close to the side of Jesus.

I cannot tell how long my life may be spared after I get out these two books now in hand. But one thing I wish to see is perfect harmony between my two sons, who shall be entrusted with a large amount of matter of a choice character. I ask you, my children, to come into unity; and I must see this before I shall be laid away. It ought to have been years ago. The estrangement has been produced by your own course of action—your feeling that as you were the elder you would not be counseled by one younger. There has not been justice and judgment exercised on your part. When the walls of estrangement are broken down, then it is because the true Spirit has come upon you. I know what I am talking about, and Willie will not be backward to unite heartily with you, when you will come into right position.

Now, my son, I have not time to say half I would be glad to say, but I am too wearied to say more. I must urge you for Christ’s sake to do that which God has shown you must be done. I will say again, you are in the way of duty to obtain means, for it is greatly needed. There are many other things I have to say that must be in the future. God help you, my son Edson, to give no occasion for anyone to make, as has been done, your strange attitude toward your brother [a reason for] lack of confidence in him, when his work testifies of the results. Now may the Lord help you and bless you is my prayer.

Lt 351, 1905

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

January 1905

Dear Children, Edson and Emma White,—

(I'm looking over my writings. Just came across this. I am surprised, for I thought it had been sent.)

I have commenced several letters to you and have written but a page when an amount of matter was presented that must be done at once, that would be needed in the work in various places; but you shall have a copy of this matter.

An important meeting is to be held at Mountain View commencing Sabbath. W. C. White will leave Sunday. He has worked early and late. Dores was away to Reno and could not return for one week. Came home Thursday noon. This additional help is appreciated, but letters come in from every direction for counsel, and they demand attention and reply, and so there is no use to look for a respite. W. C. W. will not be prepared to leave the work here until Sunday. I shall remain with my workers at home until the last of this important meeting, then spend a day or two, at any rate, and get back as soon as possible.

I have been working from early hours. Not being able to sleep after one a.m. I have built my fire and commenced my work as early as possible. I shall see how many pages I have written since returning to my own home. The perplexities of the setting in operation of two institutions, with the required helpers, have not been small. I must tell you rains have come quite abundantly in Los Angeles and in Redlands. Being encircled with high mountains, the rains have done damage, but will be a great blessing. I rode in a carriage along the lines from Redlands to Riverside, eleven miles, that I might have a view of the country. I was not well, but I wanted to see these two large cities. Brother Ballenger has a humble home in Redlands. Both of these places are large cities, covering a large space of ground and presenting large, grand buildings.

I was able to speak in the small, new, nice little church at Redlands. The house was full of believers and unbelievers. This is a widespread, remarkable city. Brother Simpson has worked here a little. Twenty, I think, embraced the truth. This is a most beautiful place. I cannot describe it. Brother Bowles died just before we came. While we were in Los Angeles he divided his property equally between his children and the cause. I do not know just the amount. He was sitting in his chair outdoors. His daughter went in the house a short time. When she came back he was dead. His son took his one horse on Sunday and took Sara and me in his carriage overland. We passed through miles of orange orchards. The oranges were not yet ripe, but it was a great sight. We were journeying eleven miles to Riverside. I spoke in the second new larger church. Some outsiders were present. I had freedom in speaking. Could speak one hour.

We saw our Brother and Sister Towle who live four miles from Riverside. He looks quite old. His wife looks much younger. They have a nice looking daughter just coming into womanhood. We rode back on the cars and passed through miles and miles of orange orchards. It was a very fine sight. Willie, Brother Ballenger, and Maggie went on the cars. All our party rode back in the cars.

But I did a great deal of thinking on the way. Why have not these two large cities of wealthy people, designated by Christ as highways that should have the message, been worked? These are the cities I have seen should have a sanitarium on the right order. Each has a few hired rooms, but of that class that are intelligent but poor; therefore they cannot open a sanitarium. But these cities for tourists should have every advantage possible. The beautiful natural scenery is not possible to describe. President Roosevelt describes it as next to heaven. It is wonderful in natural and cultivated advantages. We need very much the capability to work these two large cities of the South.

Our meeting was well attended and all were so pleased that, though not yet recovered from my sickness, I should come to Redlands and to Riverside. I thank the Lord for the sight of these two large vineyards to be worked. There must be house-to-house labor done, for this house-to-house missionary work brings us close to the people. There ought to be several at work in these fields. Brother Simpson has done something, but closed the period of his engagement in Los Angeles with Los Angeles only begun to be entered. But these souls that had been converted and united with the church—the ones who had been converted through his labors, one hundred and twenty-five in number—presented a long petition for another course of labors. They say the interest is in no way abated. I cannot tell you how long this paper was—it was yards long, with names subscribed. His work has cost the conference not one penny. Contributions have been made and I think two hundred dollars placed to the conference.

Why cannot we have more men who will find their way into the very citadel of the souls of the people? Our advice was asked. We told them to respond, for these names came not in this petition from Seventh-day Adventists, but from the citizens of Los Angeles. It seems that soon we shall have the stirring scenes of 1842-43 and '44 in these cities. Brother Simpson is a man who creates no wonderful excitement, but he takes the Bible, as did Father Miller, and just reads and explains the Scriptures. He shows with maps and charts that great image of gold, that was set up in Dura in Daniel's time, and the people under law to worship this image.

He believes straight present truth. There is not one thread of spiritualistic science which would take the world in its deceivings. It is solemn, serious truth which is before the people, the truth of the first, second, and third angels' messages, linking Daniel and Revelation together. And the grasp he has of the people is marvelous. The Lord has put His Spirit into the mind, heart, and

soul of Brother Simpson. He is firm upon the testimonies. This work should be taken up in every city now without delay.

This man has leaflets and discourses printed and has the most striking representations and the figures of the twenty-three hundred days, the sanctuary, and every point of present truth standing out in vivid representations. He is, we believe, God's messenger to wake up the churches. All these leaflets, all illustrations are paid for—every penny—by those who come to listen. Contributions are raised to more than cover every expense. This is not an expensive outlay of means, yet it costs considerable money, and the citizens pledge themselves to sustain the work. We advised him to do just as he had been doing, because the Lord had endorsed the work. I had no other advice to give. He is resting a short period while the tent is being pitched in another locality of the city.

The Lord wants living men to take up such a work. Roman Catholics bring their little images of Christ and are converted to the truth. Just such a work is to go forth in the loud cry that will be echoed and reechoed all through cities and towns and villages, saying, "Prepare ye the way of the Lord." "Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord. Make His paths straight. ...

"Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into His garner; but He will burn up the chaff with unquenchable fire." [Matthew 3:2, 3, 8-12.]

As the speaker stands at the tent opening to speak and shake hands with the congregation, trinkets and bracelets, rings, and costly ornaments have been brought and placed in his hands, not in an excitable manner, but in a quiet manner. Just such a work went forward in Pennsylvania and Philadelphia under the proclamation of the time message. We need just such a work done now that will reach the hearts of those in the highways and also those who are in the byways. Read carefully the close, cutting Scriptures, and let us take steps upward and forward, giving just that message which will awaken, as went forth in 1843 and 1844. Testing truths are to be proclaimed, but entirely free from fanaticism. Let the Word of the Lord be proclaimed to all people in the power of the Holy Spirit. If the faultfinders, if the murmurers, if the accusers will be converted they will have something worthwhile to give to the people.

Lt 352, 1905

White, W. C.

“Elmshaven,” St. Helena, California

December 29, 1905

My dear Son W. C. White,—

I am healthwise better than I was one week ago. The review of what may be before me has been like a lodestone of trial; and the thought that I might be removed suddenly by death, and things so very important left in an unfinished condition, was nearly more than I could endure to contemplate. I am now earnestly at work hours before the members of my family are astir. We breakfast at seven a.m. Have prayers before we breakfast. We have had until one week ago continually beautiful weather. [There has been] some rain and mist a portion of the day; but I have ridden out but twice during the week. Sunshine today.

I have many things I wish you and Elder Daniells, and those united with him in his labor in Battle Creek, to have just as soon as possible. I have very decided testimony that I am sending to Battle Creek to Elder Daniells. I fear he will leave before he gets this. I think I will send telegraph message to tarry till he receives this that I send.

I have written to Elder Haskell at Loma Linda and telegraphed to him after receiving the letters from him that I am sending to you. Both Elder Cottrell and wife and Elder Haskell and wife were at San Diego, [according to] the last news.

I had a most cheering letter today from Elder Burden, with excellent, good report that patients are increasing. One aged couple brought them six thousand dollars, and they are to be kept while they live. Will send you the letter. Ever since you left I have been at times like a cart beneath sheaves, weighted down in soul.

You tell our Brethren Daniells and Prescott I beg of them not to be depressed now. We have matters now that call for action, and every man and woman must have faith in God.

Do not distrust God. Think, Oh think of our benevolent heavenly Father, of what He has done for us, and now stop every breath of distrust. Their not having money just now will lead them to do as many others have to do, feel the weight of pressure for lack of means. God would have us all in touch and sympathy with one another. Brethren, where is your faith? Be of good courage. Others have to hire money. I have had to hire money personally to advance the work. We must work patiently and take everything to God in prayer. He knows all about the matter, and we shall see of the salvation of God. But when the good Lord has done so much for us, shall we

distrust Him now? No, brethren, I do not think we will. Our Father in heaven knoweth our necessities before we present them to Him. Nevertheless, pray with thanksgiving, and open your mouth and praise the Lord. Loads of discouragement will come if you invite it or allow it.

This is my trouble, knowing that every church member, children of the fallen Adam, must either be born again or never see God. Saith our Lord to all who repent, "A new heart will I give thee"—that is, a new birth. [Ezekiel 36:26.] Let us act in full confidence and trustfulness. The Lord suffers our faith to be tested, that we may know how to endure the trying of our faith. I have, in contemplation of my work as God's messenger, to repeat over and over the messages given me, notwithstanding so little heed is given to the messages God has sent. While the messages of error and pleasing fables of which God has warned in His Word are accepted, the warnings through the messenger He has used to open before them dangers which concern the welfare of their souls are not regarded. They give heed to deceiving spirits and refuse the messages of correction.

This gives me pain of heart. For days I have been in such heart pain that I feared I should not live until morning. We will, I said to my soul, live or die. I will bear these messages as God's chosen messenger. I am sorely tried, but I am going to do my God-given work for souls that are hanging in the balance. And some who have need to weep between the porch and the altar and cry "Spare Thy people, O Lord, and give not thine heritage to reproach" are not awake. [Joel 2:17.] They are asleep. Eyes have they, but they see not; ears have they, but they hear not; and the Lord is put to open shame by their crooked, perverted, sinful ways. Oh that this influence that has been growing in resisting the messages of warning could change! Oh let us not mourn for the lack of means, but for the lack of the Holy Spirit of God!

I now close this epistle. Be careful of your health, W. C. White. I have sent you a pair of stockings. I do not know where Clarence directed them. You are so neglectful of yourself. Keep your feet and limbs warm. If you need, get you a pair of all-wool blankets, and never get into a bed without your blankets. Save ill-health, exposure. Your family are all well. It is now seven o'clock. I send this to go tonight.

Lt 353, 1905

Crisler, C. C., wife, and mother; White, May

Loma Linda, California

August 27, 1905

Dear Brother Crisler and wife and mother, and May White and children,—

I will write a few lines to you as a family. We are in this place, Loma Linda, and it is a marvel to me that we are in possession of this place. There is no use for me to attempt a description of it. There is all that we need except meetinghouse, and there is a building which would answer the need for school and meetinghouse.

We have a neat little church building in Redlands that will accommodate a goodly number, and it is neat and commendable on the outside. We came across it, Dores and I, while we were searching for some of our people, and we found Brother Johnson and his mother and learned they were the cousins of Elder Wilson, who died in Australia. I had not a thought of meeting them. He was not at home, but he came soon, and we had a nice little visit. I became acquainted with Mother Wilson in rooms she occupied with the family of Brother and Sister Maynard in Greenville, Montcalm County, Michigan. Who supposed I should meet them here in Loma Linda? We had a nice little visit, and then we went to meet Ella May White Robinson, who was having her teeth repaired.

I had an ill turn that night. The wind came up while we were searching for a place to rest. I think I took cold. I was in such severe pain I called for cayenne pepper and obtained some relief, but the same kind of a cold I had when at San Diego was upon me. I have coughed and sneezed, but not as severely as then. I could raise; I think I was poisoned under the tent with the breaths of two thousand people. I have not eaten solid foods until today I did for the first time since Sabbath eat a little bread. May has fed me with lemon juice and citrus juice and a couple of eggs. This is all I dared to eat, but Ella May is a faithful caretaker and nurse. She neglects nothing that she or I know how to do. I appreciate her. She has given me most faithful massage and rubbing and is at hand to do anything. I am surprised that she does so well. I am doing well now. I can raise and discharge from throat and nostrils. I thought I was going to have a severe time. I have suffered with pleurisy in left shoulder and arm and heart, but I am doing better. Shall speak in church to those who will assemble from Redlands and from other places not far distant; then shall go to San Diego, and I know not what I shall meet there.

I am more and more pleased with this place. I see in the buildings accommodations for schoolroom, for church, and yet room to spare. I cannot tell you all I would be pleased to say, but I am astonished at what we find in excellent feather pillows, excellent cotton mattresses and two hair mattresses, abundance of carpeting—the good body Brussels. The long halls are all carpeted nicely, and there is most excellent furniture and easy chairs and every convenience. I counted one hundred and nine Russian towels, besides smaller linen towels I did not undertake to count. There are excellent, best quality white bedspreads, beside what are on the beds; thirty-five blankets, cotton and woollen, besides what are on the beds; a large number of sofa cushions, about one dozen. Everything seems so abundant we scarcely know how to be thankful that no money need [be spent] for furnishings. There are washbowls of the most

beautiful sort; we would not think of getting such beautiful things. The coloring of the ware is rich and elegant. All the furniture is of good material and will not give way under the person. There are very fine iron bedsteads. There is a very large roll of matting that has never been used. Carpets are rolled up for the summer, but there are floors and halls that are all fully carpeted. The halls below as well as above are carpeted. The arrangements for a sunlight bath are all in order. Ella May has taken one.

This house can be put in running order without much cost, except the painting of stairways and outside. They look rough and unsightly. There are four four-roomed cottages, with the nicest kinds of rugs, and another nine-roomed cottage. It is furnished so nicely and will cost so little to open the house. We need now the conveniences of nurses and physicians and ministers who will lead in religious [activities] in the three places we now have the responsibility of representing.

We consider the buildings without one stick of furniture a great bargain. There are seventy-six acres of excellent land, four four-roomed cottages, the very nicest piazza on each, a nine-roomed cottage with rooms, ample rooms below and above, standing on a hill. This is furnished throughout. Then a square building to be used for their ideas of amusement, but it will be consecrated as a church and schoolroom; and another small dwelling for the farmer. There are three cows and one splendid, beautiful calf, five horses; the carriage gear is not much—one three- or four-seated carriage.

It is certainly in the providence of God that we have this. We have roomy halls and one sunny room below, all of glass windows, also one in the seven-roomed cottage all of glass, many piazzas, large and commodious. We are more and more surprised as we see the advantages. As for the value of the pepper trees and variety of trees, they are of that order to delight the senses. We see where we can, if we choose, have meetings on the lawn under the trees. There are seats framed that would accommodate almost as many people as we had at our [something omitted here].

The report is of an excellent meeting in the church at Redlands last Sabbath. I could not go. There was a meeting in the grove last evening, an experience meeting. Brother Burden took the lead, then testimonies were borne. One man stated he went to the camp-meeting an unbeliever, "But," he said, "I was convicted and now wish to unite heart and mind to become a Seventh-day Adventist. I am pleased that you are to open a sanitarium in Loma Linda, and here is one hundred dollars I donate for this object, a sanitarium." The man seemed very happy. His face was expressive of his joy. We must make every effort possible to win souls to Christ, and we will have success. Brother Burden was greatly blessed and so thankful that one soul came to the light before the sanitarium was opened, and I am thankful for this one soul gathered in. Will it not denote a harvest of souls? We believe it will.

Henry Kellogg was here Sabbath and Sunday morning. He seemed pleased, very much pleased. Just received letter from Glendale. He [?] is of good courage. H. Kellogg accompanied him to Santa Barbara; his letter came just now with good counsel.

Produce copies of this for Edson White, Elder Haskell, and anybody else you desire.

I am anxious to hear from Sara; do write us something from home.

May White, I want one of my best mattresses stripped. Tell Sara. She will understand what I want. I had them a long time ago in Australia. Send when you get a chance, and do not send that by mail.

Lt 354, 1905

Vincent, Brother

New Mexico, [On train, en route to California]

June 11, 1905

Elder Vincent,—

Your letter from Florida has just this day been placed in my hands. I will say I am sorry for you indeed. We have had in our experience just such people to work with, and all who will not purify their souls by leaving off every habit that corrupts soul and body cannot honestly claim the name of Seventh-day Adventist. How do you suppose that the practice of such indulgences could make a clean vessel for the reception of the truth? A few nights since, in a meeting, I was bearing a testimony to those who practiced the habit of using tobacco, notwithstanding the evidence of the injury done to brain, bone, and muscle. All the precious truths in the Word of God will not be appreciated, and I was saying of just such parties, they are joined to their idols; let them alone. All alone in the inspired Word are educational lessons of the highest quality to those who will purify themselves from all filthy, soul-and-body-destroying practices.

I talk upon temperance and the practicing of self-denial. Every penny spent in the use of tobacco, liquor, beer, or coffee is carrying a self-destructive, poisonous influence through every vein and nerve of the bodies of those who use these things. Those who will not deny self, but expend the Lord's money in purchasing that which injures brain, bone, and muscle, are so catering to their appetites that they cannot distinguish between truth and error, between light and darkness. True faith works by love and purifies the soul, body, spirit, and words from all spiritual and moral defilement.

I ask the tobacco devotee to reckon up every penny, every shilling you spent for the evil thing you place in your mouth that is constantly weakening the physical, mental, and moral powers.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Romans 12:1, 2.

Trace the whole chapter through. We must know that the use of the narcotic tobacco, in smoking, in chewing, and in spitting, is a defiling practice; and the spiritual discernment is very much clouded by this disgusting practice. To pray to God with mouth defiled with tobacco is very dishonoring to the place where saints meet to worship God. The use of tobacco is unchristian.

I was riding in Texas in the carriage that was taking me several miles to attend meeting. The driver was smoking his pipe. I said, “Brother, you claim to be a teacher. What example are you giving children and youth? Can you afford to be in discord with Christ? Would you be pleased to see the world’s Redeemer working among the suffering, the diseased, with a pipe in His mouth? He states, What I see My Father do, I do, and what I do you must do.” The man writhed. He groaned. His face was very pale. “Oh,” he said, “I never thought of the matter in this light.” He snatched his pipe from his mouth and said, “Never, never will I touch a pipe or smoke a cigar or use tobacco in any form.” I raised his hand to heaven as he made this solemn vow. I have not seen him since, and yet some time after this I heard he had kept his vow. My Saviour, the honored Son of God with a pipe in His mouth! Let everyone who claims to be a Seventh-day Adventist consider this subject.

“We are laborers together with God.” 1 Corinthians 3:9. The whole chapter is to be carefully read, then let humble prayer go up to God and see how we are filling the measure in Christ Jesus. Bear in mind that “ye are God’s husbandry, ye are God’s building.” Such was the speech I was making to a party I thought I might meet on this journey somewhere. I was speaking and the Spirit of God was upon me. I said, “Will you please to reckon up how much of the Lord’s money you have worse than misappropriated? In the use of tobacco, you have abused your own consciences and your claim to be a Seventh-day Adventist. Every penny that is in your possession is to be used to place yourself in the best condition, both physical, mental, and moral, to be healthy, able to discern between righteousness and unrighteousness. The sooner you give up the name, Seventh-day Adventist, the better will it be for the cause of God; for your practice is demoralizing the whole man. How much money you have used to gratify your bad, sinful self-indulgences! When you are willing to be a missionary for God, you will be a thorough reformer.”

“If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” Matthew 16:24. I beseech each member of this church to now break from this habit which is brutalizing his nature and piling up for him hindrances and stumbling blocks that his own feet

are turned out of the way. The Lord calls for reform. Those who will not deny themselves hurtful indulgences are certainly placing themselves where God cannot work with them, because they are using God's talent of means to dishonor their minds, to decrease brain power to choose between good and evil, and are sowing the seed for premature sickness and maybe death. God's money expended to indulge appetite is worse than to bury it in the earth as did the unfaithful steward. They are, by using an unhealthy drug, doing great damage to the temple of God, defiling the temple, destroying its useful service by weakening its faculties. If they will now be converted and use the means to advance the work of God, what a change there would be!

Will the church do this in love for their Redeemer? If they continue in the same course they are pursuing, they are constituting themselves as the party Christ addressed in Matthew 11:20-24. This representation is precisely as it will be with those who have heard the truth and have not kept it, who spend their talents needlessly in putting into their mouths the most disgusting, defiling indulgences, using the means so much needed to work our cities, to work in the highways and in the byways.

The burden of souls should be felt keenly by all who claim to be Seventh-day Adventists. Christ's work—who has undertaken it? Christ has given Himself, His whole being. He was rich in the heavenly courts. Ask Isaiah, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me." Isaiah 63:1-3. Read the whole chapter, and (Isaiah 55), the whole chapter.

The Lord calls to every man that has heard the truth and professes to be a Seventh-day Adventist to read, read, and understand. Oh, will souls give an example to their children? Will they lead them to hurtful self-indulgence? Will they by their own example place their children under temptation by their own practice? Will parents dishonor God? Will they give no heed to the testimonies God has given?

I call upon you to sign the temperance pledge. Drink no wine, no liquor, nor strong drink, and pledge yourself and prevail upon your children to sign the pledge to abstain from tobacco and to become thoroughly temperate in the food placed upon your tables. It is time every soul shall return unto the Lord and reform in the preparation of food. We need conversions all through our churches. Let there be economizing in means in every household. When strong faith and love for souls are cherished in the heart, when we behold the cross of Calvary and the gift of God to our world, it should call into exercise the higher claims of God upon us. Dwell upon the theme, and when the love of Christ pervades the heart every feeling of pride will be subdued.

I call upon all in the South to arouse now. Many of you can do much more than you have done. It is because of the absence of the love of Christ in the heart that enmity springs into life like a strong man armed. Let all persons in every place pray, pray, confessing their sins. The melting mercy of Christ in the human heart will create a stronger love, stronger faith, stronger temperance in preserving the soul-temple from all moral defilement. Cleanse the soul-temple from all selfish greed of wanting to be first—greed of grasping things to which you have no right. Move toward the path of self-denial and self-sacrifice. The Lord would not sanction one penny spent on the indulgence of appetite to destroy the moral image of God in man in smoking or chewing.

I call upon every church in the name of the Lord to have stronger faith in the love of Christ and greater appreciation of that love than have hitherto been exercised. To brotherly kindness must be added charity, not that weak charity that covers a multitude of sins unconfessed and unrepented of, because thorough work has not been done to deal plainly—brother with brother and supposed friend with friend. It is the time when a strong work is to be done, to break from Satan's chain. There is to be no more work of daubing the souls over with untempered mortar, and God calls upon every soul who has done this work to weep and pray and confess the lack of discernment that has countenanced evil. Obedience to the law of God, the fruit of gospel repentance is a something of which no man is to be ashamed. Faith, hope, love, and every species of charity are to be magnified.

The twelfth and thirteenth chapters of First Corinthians are in need of study and application to the members of the church, for the continuous humbling of individual self and taking self critically in hand. This is the beginning—self-examination. The very first step is to heed the words of Christ, "Whosoever will come after Me, let him deny himself, and take up his cross" (Mark 8:34), not lay his cross on somebody else to carry. Each is to bear his own cross of self-denial and self-humiliation and self-sacrifice.

Let each begin the work with himself. Tear away the self-blunders you have put on, and go to work for your soul's sake. Every soul on earth must reflect the love, peace, and grace of heaven. It seems impossible for some to break the seductive influences Satan has exerted and will build to close the door of mercy. Will any soul dare to continue as he has done for years, working out his own plans through the arts of satanic influences? The Lord will save all who will be saved in the Lord's appointed way.

A great work is to be done for the Jewish nation, and there will be men whom God has appointed who will give the message God has for them to bear, and Gentiles will be converted, for the Lord Christ is the power that is going before His people. The Lord calls for His people to give no place for sophistries in our ranks. We must arise, put away all pomposity of self, and fall on the Rock and be broken. All who receive Christ, to them He gives power to become the sons

of God, even to them that believe in Him. God and Christ are love, and all who love and work in harmony with Christ will keep peace. It is not love that builds on a false theory to ruin the soul. Love is vital tenderness born of God. It reflects the pattern of God.

The greatest work that the world has ever known is before us. Truth will go forth as a lamp that burneth. Forces will blend to do a work that will stand the last test. It will be not a bit of use to make any more efforts for those who will not see. Our time must be given and our means employed in doing the special work for this period of time. Cities are to have special attention. Men are to go forth from their employments and teach the truth. Many will make the work self-sustaining. What is the impulsive power back of true, genuine faith? It is the bearing of a message appropriate for the closing up of the work.

Youth who have been centered in Battle Creek to get their education [are to get] out of Battle Creek. When the Lord gave His directions in regard to Battle Creek, the voice of men spoiled God's plan. Now there is to be the stepping upon the platform of eternal truth that remains truth and will continue to be truth.

Some have given years of study to science that God never ordered. It has been revealed it has not made them safe standards or beautified the Christian character. The hindrance that has been for years—working away from truth and God's way for human inventions—must not remain a hindrance to God's work. The Lord has spoken and men would not hear, and now let prayer and faith take the field, and let those who have means come to the understanding how this means shall be handled—to work against the truth or for the truth? There is to be far less time devoted entirely to the knowledge of many things. Come right to the very things that will be demanded in these last days, a preparation that the study of books cannot give.

Physicians who have been doing the work of surgery ought to have been qualified with the time spent, but now are to learn under other education. They are to make the most of what Christ can teach them and not what they will have to take years to complete. Every one under Dr. Kellogg should have come forth practical practitioners. The Great Physician should be invited by earnest prayer to come to the bedside and work. I have seen the hand of God placed upon the hands of Doctor Kellogg again and again to guide him in operations. That is why the Lord has bidden us make every effort to save the man; but while he understood what the Lord desired him to do, he has failed, decidedly failed, and we must now go forward in the strength of the Great Physician.

The Lord requires men to draw into the fabric through faith the certain wisdom God has given. The Lord God of heaven has a great work to be done. All the expenditure of means in large display must be avoided. It is not God's way. Those who have houses and lands will dispose of

them as the Lord shall direct them, and God's money will be invested in the completion of the work of soul-saving.

While Satan is rejoiced to see the work retarded, strange ways of expending large means to make a display that counts very little should not and cannot be afforded. God will help every one of His churches who work in the meekness of Christ. We should all care much more than we have done to follow Christ's example. He invites, "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. Who will heed this testimony?

If there are in the cities to be worked properties that can be purchased for a small sum, let these be purchased, as in the case of the church at Nashville, to be able to get the truth before the people. These purchases should be made, and let many take hold to help; but great display in many ways cannot be afforded, for others would suppose they must pattern after them.

The word was spoken, The great universe of God is to unite with men whose whole influence is a power. Carry the work that has been hindered for years, but God forbids shall be hindered longer. The heart of the Great Healer works inwardly and outwardly in the preparation of a people to bear the message for these last days. The men who have devoted years to the study of science need now the education they could have obtained to become acquainted with God and His words and His works. His knowledge would have been of the highest value. We shall have abundance of science brought to the front, but we cannot use it; we want, every soul of us, the science of a living, trusting simplicity of truth—clean, sanctified knowledge—and in this day to keep pace with God's benevolence. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] He who believes in Jesus Christ will work with Christ, and the angels of God will be the strength of His people. His benevolence, working with His grace, is divine. Infidels will prate about their infidelity, but there cannot be raised upon the strength of infidelity anything that meets the finger of God.

Jews and Gentiles are to be converted. Bible converts will be our refuge in the coming conflict. The only thing we are to dread is the men who have studied science under the specious guidance of satanic agencies. In a little time it will be seen that the great science is to take the world, as they suppose, under their specious reasons, and those who have been weakening through frequent introduction to Satan's sophistries will not understand the works of God or His ways and His will.

There must be economy in all of our work in any lines wherever we shall start in anew. All in high or in moderate circumstances must contract their luxuries through love for souls, to enlarge their charities and gain victories by love and by cheerfully submitting to God's ways.

Economizing will provide the resources in ways that they have not supposed would be. All will bear on its face the labor of love, the self-denial that is set forth in the Scriptures.

Christ is our example in all things. To the young man who was rich and came to Christ with the supposition that he had kept God's commandments from his youth up, Christ said, Go, sell all that thou hast and come, follow Me, and thou shalt have treasure in heaven. Here was his test, to sell, and give to the suffering poor to help them. The bread of life was in the gift of making these sacrifices. If ye eat My flesh and drink My blood, ye shall have eternal life. This means that Christ is to be the circulating current of life in the soul.

Christ explains in (John 6:40): "And this is the will of Him that sent He, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

Lt 356, 1905

Zelinsky, Brother

"Elmshaven," St. Helena, California

November 6, 1905

Dr. Zelinsky,—

I received your short and good letter. I thank you for writing me, and I am so much pleased with the excellent letter written by Dr. Winegar-Simpson. You are in the place I believe where you should be, in connection with Dr. Simpson and her husband. Your reports are very cheering, and I am hopeful that the sanitarium will answer all that we expect because our trust is in the Lord. He is our power and our efficiency and our strong Helper. I know that you can cultivate the talent of influence religiously, and we are praying most earnestly that the Lord will make that sanitarium a success.

I am called out to urge our people to seek the Lord most earnestly. Last night I was passing through scenes of great and fearful interest. I was called from my sleep to arouse. The words came, "The Lord Jesus cares for you and His people." Outside the building there was a large multitude, and this angel had aroused the believers in the house and was telling them, "Haste ye to the mountains. I have a prepared path for you." The word was, "You have no time to lose." A door was opened in a cellar, and there was a passage to go out underground and leading out to the mountains. I cannot give any description of the matter, for I was surprised. But the messenger was an angel of God, and this scene was acted before me as a scene of living reality; and words were spoken, "The churches are asleep." I can remember no more, but I could not sleep after that for it was twelve o'clock, and I dressed and have been writing and

searching for the message the Lord has heretofore given me. It is night now. What a day I have had of intensity, of consideration!

Now, my brother, I have that hope and that confidence in the intelligence of your mind, that your heart, mind, and soul will see the necessity of such an institution as that you are in, and that you will make every effort religiously to leave an excellent impression upon the mind of every soul that you come in connection with. The Lord has had a care for you, and He still has a care for you, and He will be to you your stronghold if you will put your trust in Him and work out your own salvation with the power and grace of Christ.

We will pray for you, and the Lord will give you grace. It is becoming daylight. I close this short epistle with my earnest love for your soul.

I will send you Ministry of Healing. I do not have one here, but shall have soon.

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We will pray for you, and the Lord will give you grace. It is becoming daylight. I close this short epistle with my earnest love for your soul.

I will send you Ministry of Healing. I do not have one here, but shall have soon.

Lt 358, 1905

Robinson, Brother and Sister [D. E.]

"Elmshaven," St. Helena, California

December 24, 1905

Dear Children, Dores and Ella May,—

I thought I would write a few lines to you. I am pleased that you have arrived without accident or harm, although you experienced much annoyance.

Well, we have a very pleasant day today, Friday. The sun shines brightly, and I am very light. Yesterday we missed you, but I did not feel I could draw back and say, "Stay," for I know that you will do much good where you are; and I shall pray [that] the Lord will keep you under His guardianship. Our time here to work is short, and we cannot, any of us, afford to be indifferent or careless now. We must put our capabilities for improvement to the very best use. We know that you both can be improving in physical and mental and spiritual strength and do your very best to win souls to Christ Jesus. Draw nigh to God, and, oh, draw others nigh. Give your example in everything that is uplifting and noble and pure. I believe that you will.

It would have been so pleasant to have had you nigh us, but I will not, nay, I will not draw one thread of selfishness into the work that God has given me. Our time is the Lord's, our strength is the Lord's, and every capability susceptible of improvement is the Lord's. If you make every move to honor and glorify God, you will have a conscience void of offense toward God and man and the children—students in the school. Aim in everything to win them to Christ and the

church. You can both do a good work spiritually. Walk in humility of mind, and may you have the peace of Christ abiding in your soul.

I have a great interest in you and want you to make a success; and you will if you walk and work humbly in God. Do not, I beseech of you, let go for a moment the idea that you are to be kept pledged to God. Work to His name's glory. Do His will understandingly. We want you, Dores, to be fitting yourself up for the ministry, and you should hold yourself ready to teach the Word. Be ever reaching out for bringing the lost sheep into the fold. The Lord will bless every effort you make in sacred consecration of your souls to Jesus Christ. My heart is drawn out for God, that all that I shall do in word, in action, shall be to His name's glory.

Truth—precious, sanctified truth—is worth more for you to obtain than gold and silver and precious stones. I am so grateful that we have a Saviour full of tender compassion and lovingkindness, and oh, what sacrifice has He made for us, that we should become children of God, and for us to be thus honored.

We should be always cheerful, thankful, and happy. We can win the crown of life.

Elder Haskell and wife came Wednesday evening. I wish much that you could have met them. We are glad to see them, and they are both faithful servants of God.

Lt 359, 1905

White, W. C.

“Elmshaven” St. Helena, California

December 7, 1905

W. C. White,—

I had a good night's rest last night, and this morning I have been very busy since three o'clock. I can't think of leaving my home and my workers; I must be with them. I see [that] now is my opportunity, especially when yourself is not here.

I will now make my decision that here is my place, with my workers. Much more can be done with myself in my work and them as faithful workers to advise with and to select the writings that have been published and what [should] be brought before the people to refresh their minds. We need much more of the Holy Spirit of God, and we want the blessing of God to attend all our labors. I shall press the work forward, only under the Lord's direction. We must now be very careful in regard to our own spiritual condition.

I believe the Lord will strengthen and preserve you on your journey. I would not lay out your work; for you are on the ground, and you know what is best to be done. We must watch on the right hand and on the left, but we are [to] keep on the gospel shoes and the whole armor of righteousness. We need the love of God in our hearts, and [we must] cherish true faith. The Lord will never disappoint us; and we need not doubt, but press forward in hope and in courage want the truth, living truth, deeply engraved upon the tables of our heart; and let us render grateful thanks to God. Our prayers should be seasoned with thanksgiving and praise [to] His holy name.

We have much to be thankful for. I am so glad that I can be privileged to feel free to remain at home this winter. We have had three showers, that is all—not long ones, but a few hours. It is very pleasant, mild weather and does not seem to be winter.

And now will you tell me what you think of my plan of remaining away from all meetings and devoting my strength to my writings? I will be so thankful if I can do this. But if I break up now, I cannot expect but to lose my opportunity to do a work I desire to do.

The noon whistle has sounded. I send this without copying. I hope you can read it. I would be pleased to have you see May Walling and Addie Walling, [so] that you can drop a few lines to me in regard to them. I very much would be pleased to have May, if she can fill the bill, go to Loma Linda or to Washington San. Will you find out what is her purpose? I have not written to Addie or May, for I know not what plan is best to enter into, and yet I do not feel clear. They are as my children.

Willie, will you be sure and get you good woollen stockings that you can wear at night, to keep your feet and limbs warm. Also get good woollen socks for day wear. I do not want you to go with cold feet, and this sends the blood to your head.

I will now close this letter, for it is almost dinner time.

Lt 360, 1905

Kellogg, J. H.

March 20, 1905

[Dr. J. H. Kellogg:]

There are some things that must be said to you, Dr. Kellogg. It is not yet too late for wrongs to be righted. Why do you not act upon the light given you in the testimonies? Why do you not do thorough work in changing your wayward course? If you would heed the messages the Lord sends, in the place of making attempts to carry things on in your own way, you would be asking,

“What shall I do to cleanse my soul from the evils that I should have continued to carry on had not the rebuke of the Lord come to me? It was in mercy that these rebukes came, to save not only my own soul, but the souls of men and women that I was misleading.”

Your course has caused great confusion, dissension, and strife because you have made misstatements and misrepresentations and have conjured up untruths. The father of lies had a stock in trade from which he led you to use when occasion required. I am so sorry that you seem determined to keep up this kind of work until the word goes forth, “He is joined to his idols; let him alone.” [Hosea 4:17.]

Why do you not make diligent work for repentance? Why do you allow yourself to be bolstered up by those who are acquainted with the error of your ways, but are not faithful to your soul’s best interest, who do not strive to clear themselves and you from evils that have been given place because your hearts were not right with God? Rather than do what you should, you and your associates would endanger your souls by making of no effect the reproofs God has given you. Unless you are willing to acknowledge your mistakes and errors and put them forever away, you cannot be saved whatever your statements may be. Many of these statements are framed for the occasion and are false. You know them to be false. What value can I place upon your word that you believe the testimonies, when after a reproof comes to you, you will declare that some of my workers, or even my own son, had communicated these things to me, and I had sent them to you as a testimony? Are you so devoid of the working of the Spirit as to question the warnings sent you regarding what you were engaged in doing and the sure outcome of this work?

Some, even the members of my own family, have been inclined to sympathize with you because of the statements you have made and have been inclined to question whether it could be possible that you were doing as the testimonies said. But what I know, I know. I know also how the light has come to me, and no human agency can turn me from the facts presented.

There are many things that I have not opened before you; for in your present condition I know you would deny them. If you continue to stand where you are standing, I cannot sustain you and will not; for thus I would do injury to your soul and mislead others.

If you do not see clearly that your course has hindered the advancement of the work of God, you cannot receive the blessing of heaven. Rather than confess your errors, you venture to justify yourself. But no lie is of the truth. No misstatement to shield yourself will cleanse away your wrong. You need to fall on the Rock and be broken. You need to experience the new birth that Christ told Nicodemus that he needed. If you come up to the judgment as you stand today, you will not be acquitted, whatever may be your position, whatever good deeds you may have done. You have tried to secure the success of many schemes, which, had you had full right of

way, would have been carried forward to the great injury of the cause of God and would have misled many. You cannot be trusted as a leader. This has been decidedly repeated. You follow your own imaginative impulses, looking upon them as wisdom, when in reality, if they had not been stayed, they would have ruined the cause of God.

What is the matter? You wish to be noted. You wish to gain credit for doing wondrous things, but you see that these wondrous things are not coming out as you in your elated imagination thought they would. You step aside and leave the disappointment to fall upon others. Had you been allowed to go on, you would have continued to make one strange movement after another, until all confidence in our management as wise men and women would be destroyed.

The Lord sent you warnings in regard to Living Temple, but you have not yielded the matter. "A man convinced against his will is of the same opinion still."

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it." [Matthew 7:21-27.]

I do not want your building to fall when the storm and tempest come, but it certainly will if you retain your present self-confidence and continue to despise every one who differs with you. Unless you come to your senses and show that repentance that needs not to be repented of, you cannot be saved. I plead with you for Christ's sake to begin this work in earnest before it is everlastingly too late.

I have a great longing of soul that you should break with the great deceiver. I would have you do thorough work before it is everlastingly too late. When you and those associated with you show this repentance, you will no longer make misrepresentations of the work God has given me. But I am instructed that if you carry out the program that it is presented to me Satan is preparing for you, I must publish in a book the warnings that have come to you and those associated with you in clear, plain lines during the years that God has been speaking to you through His Spirit. Said the messenger to me, The Lord forbid that the impression shall go forth

that all of Dr. Kellogg's words and deeds are vindicated and sustained by the testimonies of God's Spirit.

"The iniquity of Ephraim is bound up, his sin is hid. ... Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all pleasant vessels." [Hosea 13:12, 15.] The Lord says to you and to all who look upon themselves as superior to their brethren, "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord." [Hosea 14:1, 2.]

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us, we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." [Verses 1-9.]

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?" [Joel 2:1, 12-14.]

I am to bear a straightforward testimony. Can two walk together, except they be agreed? Any semblance of self-glorying is an offense to God. He says to you, "When you declared to the world that the medical missionary work is undenominational, you sold yourself at a cheap, a very cheap market. Thus I have been greatly dishonored. My truth, My power, My favor you cast aside as a weariness. Repent, lest I cast you aside to share the fate of those who transgress My law, break My covenant, and despise My warnings. How long refuse ye to walk in My statutes and obey My laws? How long will ye weaken the hands of My ministers with your perversion of righteousness in your words and acts? I have sent message after message to

restrain you from entering into the intrigues of satanic agencies. Think you they are standing by in indifference, taking no advantage of your course of action? Satan will hold you captive under his strategy, and your spiritual perceptions will become more and more blinded, unless you turn to the Lord with full purpose of heart and gain an understanding of the lesson given by Christ in the eighteenth chapter of Matthew.

“The Lord Jesus has looked with sorrow of heart upon the wayward course of those to whom He has given precious words of encouragement. Notwithstanding the fact that they were often an offense to Me, for the sake of My cause, for the sake of My name’s glory, I have borne long with them. I have encouraged them, and sent them helpful messages of kindness and love, lest the enemies of truth should triumph. All heaven is looking upon the dissension and the alienation that would long ago have been healed had the ones corrected received My reproof and turned from their wrong course of action. But they have not repented, but have built themselves up in a wrong course. Shall I not judge for these things? saith the Lord. I have sent you My word by My messenger. You have refused to receive it, and therefore have not followed in the right course. You have strengthened and built up the wrong [in] those who needed to be converted in speech and action. My work has suffered because of your course.”

Lt 361, 1905

Druillard, Sister

“Elmshaven,” St. Helena, California

December 14, 1905

Dear Sister Druillard,—

I express to you my pleasure that Dr. Hayward has decided to locate the sanitarium on the Madison site.

I have, I think, never carried as sad a heart as I have for months. These have been the most sorry days of my life. But I have cast myself wholly on the Lord. He will be my helper and my God. I have been pleased that you were in connection with Professors Magan and Sutherland on the 400-acre farm. It is just the spot the students should be, and the two institutions need the help of each. It is just as the Lord would have it. Your association will be a great blessing if you will have perfect faith and sincere trust.

The time has come when our people will be called to come over on the side of the Lord. We have no more time to be uncertain. If the Lord be God, serve Him; if Baal, then serve him. I am just full of important writing, and [am] making selections from things I have testified to and immortalized in the published testimonies over the last fifty years. Does anyone suppose I could

go back on this matter that has been established by the Holy Spirit's power in healing the sick and restoring life to the dying? I send this to you that you may know that I am on the Lord's side.

[Handwritten note at top of page:] Please hand this to Sister Druillard.

Lt 362, 1905

White, W. C.

St. Helena, California

March 1, 1905

W. C. White:

We have just received from you the letter saying it is best to send for Mabel. Do not you worry about Grace at all. She came with the boys into my room, her cheeks red as a rose, her eyes bright. She is just as cheerful as you would wish to see. She has plenty of care and says she feels no pain. Her hand is firmly splinted up so she cannot hurt it. I let them have my wheeled chair, but she is in no need of it. She is trotting about with someone at her heels all the time.

Now, we have decided that Sister Williams is the one to be at San Diego and will send a line to her at once. I have just had [a] talk with Sister Taphouse and she gives the highest recommendation of Sister Williams. She says that she can act as nurse and physician and is one well-calculated to receive and as matron fill that place. She has been receiving twenty dollars per week, but the place [where she has been] has required more labor than she could continue to give them. Sister Taphouse says she is just what we need in the sanitarium at San Diego [and] that she would not expect any such wages as she has been having. I told her to write to her at once, and I will also write to her to come. She is loose [unemployed] now I believe. But I am glad that this matter is settled.

Now in regard to Mabel, I shall write to her to come at once and go to the sanitarium, if this is your mind. I shall feel with such a woman as Sister Williams she is safe and can work in with her nicely as matron or in any other line, [such] as nurse. Her wages can be decided on when she is fitted to a position in some line. Now, I feel very hopeful for Mabel since talking with Sister Taphouse. So this is the result of our morning interview.

I could not see how we could spare Sister Nelson when we have to draw every string possible to accomplish the work of the two books. Sarah, I understand, will be home on the morrow, and I am to part with Lucinda in about one week. I am doing what I can, but I must lighten up a little

and not carry the heavy loads I have been carrying—writing and reading. But I am doing well. Night before last I slept until one o'clock; last night, March 1, until half past three o'clock.

We shall be very glad to see you at home and where we can consult you. I have written to Edson and he has written me. I will send you his letter. I was glad to receive so good and sensible [a] letter from him.

Mother

I will write to Sister Gotzian.

Lt 363, 1905

Irwin, Sister

"Elmshaven," Sanitarium, Cal.

February 22, 1905

Dear Sister Irwin,

You have been so faithful in writing to me I will write you a few lines. I am pleased with your letters and the letters coming from Brother and Sister Kress, for I am deeply interested in you all and the work in which you all are interested and are acting a part. If we meet with some disappointments and heartaches, we need not be surprised.

I have reason for gratitude to God that my life has been spared to see two more sanitariums established in Southern Cal.—one at San Diego—a beautiful location—and after obtaining a full supply of water—the very best—pure and soft as silk. We have reason to praise God. I have had the evidence that this would [be] if we would work by faith. The digging [was] commenced and the curbing [was placed] eighty feet down. Then a reservoir ten feet across [was created] to retain all the water possible. The house is furnished, painted, calcimined, and all done except bathrooms were fitted up and water closets in the building. The bath preparations must go out of the building. We all knew from the first that this change must be made, but so many were seeking the privileges of the sanitarium that we had to say, "Come," but the steam from the bathrooms as they are located are not wholesome in the rooms. That change must be made. The house is now, I think, every room taken and another house hired is for the accommodation of the nurses and the helpers. Wonderful cures have been wrought. The senators and judges and members of parliament have been the guests and patients.

Now this does me good, for I have worked so earnestly to secure the building. Had to hire three thousand dollars at 7 percent interest, but we hired money for less as soon as possible. Sister Gotzian and I clasped hands over my writing table that we would be responsible for the

purchase of that grand building, for five thousand dollars. Thank the Lord, we say praise His holy name. I will praise Him who is the health of my countenance and my God. I was the first patient. I worked so hard in various places in speaking in tents and in chapels that I gave myself no sufficient favor, and speaking to hundreds and over and over again standing in ill ventilated tents and meeting houses, the sickness came upon me, and I was much afflicted. Have not fully recovered, but work in night hours every night or morning while others are sleeping.

I have oftentimes in the night awakened with deep earnest impressions and then no more sleep for me. For weeks it has been at one o'clock. I build my fires in [the] fireplace and then go to my writing. I have saddening things presented and the most blessed things of the future. The Lord will take means oft to humble and prove us. Never is there more gracious love than when our Saviour takes His own means to save us from greater trials, to humble us, to prove us, bringing us out of ourselves, our likings, our ways, our methods, and presents His yoke. "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." [Matthew 11:29, 30.] Praise the Lord, I know what this means, and I will follow the footsteps of my Redeemer, and I will walk in His footsteps. Only believe, only trust, is as if spoken to me, and I am at rest. Well, I think I have written about all you will care to read. Our mail now is closing and I must get this into the hands of Maggie just as it is. I must send it without copying.

Your sister in Christ.

Lt 364, 1905

Olsen, Sister

Elmshaven, St. Helena, Cal.

August 9, 1905

Dear Sister Olsen,

I am sorry that I could not see you but I am thankful you are thus far on your journey. You must be looking unto Jesus every moment and understand that He is watching over you, and He calls you one of His little ones. Be not discouraged. He will be to you a present help in every time of need.

I believe in your behalf the angels of God will bless and keep you on your passage. We will pray for you. Be cheerful. Angels will watch and you will not be left alone. I know you can help each other. Always be cheerful, for this is half the battle, the highest display of the power of truth, the brightest trophy to the power of grace. Truth is grace to holding fast the power of truth through unwavering faith.

Know for a certainty that the Lord is your guide and exceeding great reward. Let the praise of Jesus be in your heart and upon your lips. We sincerely hope that you will be continually, trustingly, going upward, and that the Lord's care will preserve. You must expect to improve in health because the Lord desires you should be happy in His love. Let not one word of unbelief pass from your lips and you will be a blessing to souls and may you and your husband be assured all the way that you are in the path of duty.

God bless you, dear sis. Be happy in God.

Ellen G. White.

I have been writing since eleven o'clock p.m.

Lt 365, 1905

My Friend

Circa 1905

My Friend,

You are a young man and have your life before you. I am sorry that your life has been very much of a mistake. Now you enter manhood and I could not give you the least encouragement [that] any favor being done you in supposing to improve you would have the effect to do that. Anyone who will attempt to help you in your present state of inefficiency will do you an injury. You are now to see what you can do in humbling yourself to help yourself.

I do not advise you even to attend school, but first engage in some kind of outdoor employment that will bring relief to your wearied nerves and [where] you can, if with a wise man, study how to make a man of yourself. You have unwisely been favored too much for your good. Will you now pray the Lord to help you to wake up your slumbering, lazy inclination? Now you could, at the Mountain View printing office, show yourself to be a man. No one can do this for you, but you can now excel where you have defeated yourself.

I have in view several such cases whom I have tried to help, but told them I could not lower themselves in their own estimation and self-respect [by] offering to help them. It would be doing you a decided injury to pay your school bills. A young man of your age is fully able if he appreciates his physical, mental, and moral powers, and puts in hard working as would be best for one who has had the honor to be called industrious in doing common duties in life. The best thing you can do is to work hard, [so] that, if need be, in the future you can sustain your mother in the place of feeling yourself a helpless burden upon her.

Place yourself out of temptation to be idle and sporting with idle boys. Work hard, diligently, and show a justifiable pride in showing your industrious efforts. Seek advice and counsel. Ask what is best to do and never, never grieve your mother's heart because you are a worthless son that must be supported. Change this. You have had a disposition to dislike industry. Go to work and make a man of yourself. You can find enough to do which properly exercised will give strength of muscles and wake up your dulled brain. Now change this order of things.

Your mother is constantly wise and industrious. Now whatever you do, first surrender and give heart and soul to the Lord and then do not live in this world as a useless young man, but a man studying how to become ingenious in applying yourself to labor. Would you keep on as you are, not to be depended on, you are only a burden any and everywhere. And for you to continue this kind of life, what honor will you gain to yourself that you will have an individuality to be looked upon as a failure? You would today be a useful, strong man had you never seen a diamond or a gold gift. Sporting and amusement has been your sad history. What is written in the books of heaven concerning worth? Should you be placed in the heavenly scale, what virtue have you cultivated?

Lt 366, 1905

Ballenger, A. F.

Circa 1905

Brother A. F. Ballenger:

I have words to speak to all God's people to beware of your vain philosophy. You are out of the way. You are weaving fine threads into the figures composing a pattern and in doing this you call the mind from the very subjects that God designs shall prepare souls for the work God has given them for this time.

I am instructed to say the Lord Jesus is not leading your mind now any more than on the occasion when the paper The Sentinel was lifted up before a party and a hand was passed over the articles published in this paper, saying this paper could be in circulation to thousands of unbelievers. The words were repeated, "If the Sabbath question was left out, then the circulation would be largely increased." But one was in the company who said, "In that case, who would advocate the publication of this paper? The testing truth question must not be lost sight of in one issue but should appear in vindication of the Sabbath. Isaiah 58:11-14."

You advocated the idea, and then you confessed your error with weeping. Now you are again in error. God has not given you the burden you suppose. He has laid the foundation of truth and we came to the right position of what is truth nearly half a century ago. All through this period

we have had both men and women coming up to advance new light that was—is—not of God. Why? Because the Lord God of heaven has led us in light, clear and definable, which places the sanctuary question in the right light before the people.

O how tremblingly we walked and worked and searched the Scriptures. Chapter after chapter of experience was opened before us in remarkable transactions. There were meetings of a few, about one dozen, and the Scriptures were searched point by point until every point was established in the faith. We pled the promise, “The secret of the Lord is with them that fear Him, and He will show us His covenant.” [Psalm 25:14.]

These men had critical minds and it was first one and then the other that was convinced on the sanctuary question. The representation was so clear and distinct from the pattern God gave them in the mount that the most convincing arguments were brought forward. As the love of Christ was progressing in our hearts the clear and distinct truth was substantiated. It was months of urgent searching. When once the truth was harmonious in the minds of the praying, searching ones, then all presented it before other minds, and as the numbers of Sabbathkeepers increased there was harmony in our ranks of understanding.

There had been mourning and sighing over our understanding at first, but this did not make any perceptible gaining in knowledge of the Bible facts. We presented the truth as we now advocate it, and as some opposed we just patiently went over the subject again and again and again of the sanctuary question until the glory of God would come upon us. Again and again the room where we assembled was so full of the glory of God. Our voices came up to God to prayer, singing, and praise. And it was oft substantiated by the glory of God in vision. The matter was presented and confirmed. It cost us much labor to make every point clear to critical minds, but always such blessings came that the faces of all present expressed the glory of God. So we became established upon the question of the sanctuary question. I cannot begin to present the powerful experience. This experience was carried from place to place, but I have not strength to go into all the experience. Suffice it to say, we were confirmed and established.

Many times this experience has been repeated in the presentation of the truth in new places. Fresh perceptions were imparted, bringing into consciousness vigorous vibrations—cords of such striking importance as exist between Christ and our own hearts. The visions were given to confirm the message. There was not a depending upon the mere Word, but the confirmation of that Word in mighty power. The Spirit of Christ and of the closest seeking of God were manifest. All who sought Him with all the heart found Him. The weak in faith in Bible evidence were confirmed, strengthened, and settled. All did [not] discern the sanctuary question in its important bearings until the representations came to them in the clear application of truth from the visions which God gave. The power and the glory and the honor flowed forth from

human lips. When opposers came in to block the way by a specious reasoning, the Lord raised up many of the strong reasons through the Spirit of God to confirm the Word.

I have a message for Bro. Ballenger. You are mistaken in your Scriptural explanations, for God's Word is not Yea and Nay, but Yea and Amen; for there are many confirmations of the truthfulness of our position and understanding of the sanctuary. One scripture in its explanation is not to deny the truth of the sanctuary question which figures so prominently in the Word. You may twist the Scriptures, as many will in these last days, so that they have long threads which they draw into their figure. Many, many words carry not the light, neither theories. After our brother gets through his long fine-threaded argument the people cannot understand, for the proofs are wanting.

The Lord calls upon you, Testify to the truth and do not commit to minds such explanations that the mind becomes confused. Their minds cannot grasp your long explanations. We must have truth that is more forcible without so much that cannot be explained and made discernible. In short, you are not to carry any such explanations before the people, for truth needs not such indiscernible assertions. Your mind and the minds of the people want solid, plain truth that will not deny and disconnect God's special truths that have been bearing the test of investigation for nearly a century.

I have a message for Bro. Ballenger which will prove for his present and eternal good if he will humbly seek God and have his spiritual eyesight cleared to discern that which has been presented to me. The figure of the pattern he is framing is positively a mistake, and it will do much harm to many poor souls. I have been giving the note of warning, Take heed how ye hear. The Lord Jesus would not have any such mystery of His truth.

Satanic agencies are pleased to use the mind and voice to speak to the people sentiments which will set minds on a train of questioning and criticizing the facts of the Word of God. You begin this work and you will be in union with the some who will depart from the faith giving heed to seducing spirits and doctrines of devils. Paul was a religious man before he was converted. He was a Christian in heart, mind, and soul, after his conversion. If the enemy can divert minds from the great central work to be done in preparing a people to stand in the great testing of character before us that will please him. The Lord forbids anyone claiming to believe the truth to get up explanations of Scripture to deny the truth that has been given to His people and to disturb and occupy the minds with new theories that would undermine the foundations of the Word of God. Some other man will come in and have a burden to give his interpretation of the Word which will set minds in unrest and withdraw them from the issues that now are to occupy the minds of ministers. Read Matt. 28:16-20.

There is with you, my brother, a desire to bring in something new and to take the minds captive, and yourself be supposed to be a deep man in research of the Word, when the facts are that you are not rightly interpreting the Word. You are bringing in subjects of controversy and raising all manner of questions which employs the time [of your fellow ministers] to hear you. Your time to go into these explanations is not called for and creates questions and differences of opinion and creates strife and misunderstandings and a party spirit. You are to be careful whom you are serving in this line. You need to stop right where you are, for you have an instructor by your side to lead you astray with deceiving representations. I shall now present this before all our people as you have chosen to turn from the warnings given. I shall be compelled to warn our people.

Lt 367, 1905

Arthur, Judge Jesse

1905

Not sent.

Judge [Jesse] Arthur:

I have a message during the past night for you. I have hoped and hoped in vain that Dr. Kellogg would break from the snares of Satan. His only hope for his soul is that he does now the work of repentance. But you are in this snare and you have permitted yourself to come under the rebuke of God, "Woe unto ye lawyers." [Luke 11:52.] The forbearance and charity that you have been exercising in the specious and determined efforts of Dr. Kellogg have brought the spell of Satan's delusive reasonings upon you. Break this spell now before you go one step farther.

I am instructed, permit not yourself to become spiritually blind through the sophistries of Satan. You are moving under the control of a specious deceiver who tempted our first parents. You are being betrayed to mislead and betray and serve the purposes of Satan. Why do you thus do? You know better than to act the lawyer against Christian principles. Will you array your energies to do deeds which will have to stand the test of the judgment?

You know this work you have entered into is not at all righteous and conscientious. Will you sacrifice truth and imperil your soul to do unjust things, to appropriate that which the cause of God shall and is now demanding to save souls from perishing in their sins? Have we not suffered enough in the hindrance of our work through the leadings of Dr. Kellogg into any scheme he desires to do—dishonest things? Again the words were spoken, "Woe unto lawyers."

Prudence and discretion are now to be exercised if you value your soul. Do not, for Christ's sake, sell your soul at the price now offered you. The soul of Dr. Kellogg is in the balance. Will you help him in his unjust course to turn the scale and satisfy the devil's triumph? Will it pay? What is a man profited if he gain the whole world and lose his own soul or what will a man give in exchange for his soul?

If you cannot [keep] a lawyer's business without sacrificing righteousness and truth, give up that business. Break the spell now. Become a heroic reformer. Touch not one case that comes to you that will make you a partaker of the evil work to plague and discourage and make difficulties for the Lord's people who are doing His work. Will you set yourself, Judge Arthur, to oppose the gracious designs of God, in preparing a people to stand in the time of trouble, such a time of trouble as has never been since there was a nation? Your eternal interest now is at stake. Break away from the controversy of the doctor. His spell is upon you. His science of influence is exerting on every occasion where he dares. But this spell will soon be broken by all who will take a decided stand.

The legal side of the question is now to be weighed with the instruction of the "Thus saith the Lord,"—the Bible, the Bible standard. You are working contrary to whatever is done. You must stand the test of the judgment. Give up forever the system of dishonoring God, going contrary to His gospel. Will you help Dr. Kellogg to do this work he is contemplating? Will you array your influence to defraud any branch of the work of God? Whatever stand you take, let it be that which will stand the investigation of the judgment.

The gospel of Jesus Christ is the reform J. H. Kellogg refuses to accept. Whatever action shall place an impediment in the way of advancing the truth of heavenly origin in the way of its progress and triumph is dangerous innovation destined to result in the ruin of the soul of J. H. Kellogg. The result will be the same in your case, for blindness—spiritual blindness—will come upon you that you cannot break.

A work is before us to save a lost world. Your action in connection with the work of Dr. Kellogg is soon to be weighed in the balances of the sanctuary so that his course of action will react to the loss of his soul. He may ignore all warnings God has given. He may misconstrue, as he has done, in saying when I gave the first three talks in Battle Creek at the last General Conference (when he tried to turn aside the evidence given at that time), "I gave Sister White that inspiration." He knew that was falsehood, but every misconception will be devised to make the testimonies of none effect—that which God has given to His people to declare His word and purposes in reform and for His own name's glory.

I have been shown the base presentations that have been preparing for a length of time to make of none effect the testimonies. There will be no means left untried through the

counterfeits of infidelity and to destroy the confidence of the people of God. Falsehoods after falsehoods will be fabricated and stated as truth to beguile souls to exalt Dr. K. Will it pay? No liar can inherit the kingdom of God. The Lord has charged me to set these things before you. Your duty is plain against a system that can be called a legal lawyer production. But does it bear the completion of the Bible standard?

You have pledged the gospel standard yourself before the three highest authorities in the heavenly courts at your baptism, that whatever shall interfere with your spiritual and eternal interest you will be dead to its plausibility. The Bible and the Bible alone is our great reformer to make good our baptismal vows. No substitute or reasoning can evade this pledge. You are to come out and be separate, and not to act in harmony with lawyers' schemes, but to stand for truth and righteousness. Whatever is inconsistent in the action of the righteousness of Christ in any case is not in accordance with the baptismal vows. Those who ignore and disregard the teachings of God's Word and its supreme authority violate their baptismal vows and the teachings of the Word to save a lost world; for it never can be done in harmony with truth and righteousness and the reformatory power promised by the Father and Son and Holy Spirit, while men are voluntarily linking themselves with the agents and ministers of unrighteousness.

Reformatory action is the humiliation of self. "Ye are dead and your life is hid with Christ in God and when He who is your life shall appear then shall ye also appear with Him in glory."

[Colossians 3:3, 4.] Is not this again worth obtaining? Having determined what reform means, every soul, for their own present and future eternal interest, should labor to promote these reforms—not [acting] according to the unsanctified, selfish measurement of man guided and controlled [by] science of satanic origin. Will God's people open their eyes and with fearfulness and courage stand up for Jesus? This will provoke opposition, calumny, and bitterest hatred. Selfish interest, lustful ambitions for advantage will clamor for the supremacy, [from] conservatives whose craft is in danger.

O that the heart of Dr. Kellogg would become changed, for he is ready to sacrifice whatever is dearest to retain as a man and to carry out his selfish and corrupt principles on the altar of his greed. God will give him another opportunity to show himself a man and not sacrifice truth and righteousness [which] for the last time is upon him.

But Judge Arthur, you are drawn into a net of deception to help a man that is sacrificing mercy and the love of God for ungodly advantage. With the help you are giving him you may gain the case in his behalf, but [only] to secure gains which will promote himself. Thank God there are men who will be converted to the truth, and men who are now in the cause of truth and righteousness who cannot agree to sell their souls for any advantage. In the cause of truth and godliness they will not make a compromise for any man's advantage. They will recognize the most hard and trying duties [to be] the highest and safest. There are men who are now to fear

not and do not after Satan's policy. They will relinquish all praise that was apparently within their grasp, all applause which they might have received from Satan's side of the question and who will now in these last days so estimate righteousness, truth, and justice, [that] they will not consent to be beguiled by Satan's sophistry.

God calls upon every man that lives to become a reformer to support righteous actions. Some will be flattered by the prospect of position or gain to keep silence when it is heavenly eloquence to speak. They are smothered with pretended friendships. Their mouths are stopped from speaking the truth, to lay things just as they are, open to the light of day. They climb into office and find it convenient to overcome. The true, reforming Bible points [away] from all guile. They are seduced in Satan's net to flounder [and be] caught.

The Son of God is revealed, yes manifested, that He might draw all men unto Him. He said, "I came not to send peace on earth, but a sword." [Matthew 10:34.] His followers must walk in the light of His glorious example at whatever sacrifice or peril of property or life itself. The true reformation must be after the heavenly order, bearing the divine signature and push the triumph of the cross of Christ. The reformers of today, 1905, must be decided, resolute, and unflinchingly stand in the light of the cross of Calvary.

Let all be as cheerful as possible, while willing to endure the cross and despise the shame. Avoid the danger of a censorious spirit and bitterness as you contemplate the injustice and the wickedness of those who are imbued with the spiritualistic science of Satan. The work of God needs to be advanced in the spirit of Christ. It needs not the devil's wisdom or the devil's roughness—denunciation of sin may be and should be called by the right name. "Get thee behind me, Satan." [Matthew 16:23.] Yet seek to do all possible to reform.

Christ denounced all pretensions to godliness that was made the garb of hypocrisy. There are those who cover their true condition as did the Jews; having position and authority they supposed they had the staff in their own hands. They would not enter the kingdom of heaven themselves and those that would enter they threatened to denounce and turn out of the synagogue. They did not have a sense that they needed Gospel reform, and yet Christ worked in all their cities as long as it was safe. His life must be preserved until the time appointed. Many may be deceived by men who make pretensions to godliness, whose hearts are overflowing with deceit and with iniquity. These Christ openly denounced as hypocrites, blind guides, serpents, a generation of vipers doomed to the damnation of hell. They repeated tradition after tradition and long spun theories, talking of Abraham.

Lt 368, 1905

Ballenger, E. S.

San Diego, Paradise Valley, Cal.

Circa September 19, 1905

[Dear Brother E. S. Ballenger:]

I will begin a letter to you not knowing as I can finish it, for we have decided to be homeward bound. We found that a most trying case has been brought to this place—a woman to pass through confinement [due to childbirth] that apparently would cost her her life. But they are doing all that they can for her. Before we arrived she was delivered of twin girls, one seven pounds and the other six [pounds]. They appeared to be doing well.

When Dr. T. S. Whitelock [first] realized the situation, he had little hope the woman's life could be saved. He sent to San Diego for an expert in trying cases. Br. Johnson was dispatched, and in less than thirty minutes his (Johnson's) automobile brought the help Dr. Whitelock desired, but the woman's vital force was gone. She went into spasms and there was no force to bring to birth the children. They were both taken with instruments and then everything that could be done was done. The mother of these first-born children had no strength, no power. Two most excellent nurses were in attendance through the day and an intelligent nurse at night. They worked and they prayed. The woman was not a Christian, and they presented her case—we all did—to the Lord in our prayers.

Dr. Whitelock said he never had such a case on his hands before. The physicians and nurses exerted all the skill they could safely use. She passed the ninth day with much suffering, but a little hope sprang up the twelfth day. In the evening she asked me if I would pray for her. Her head pains and pelvis pains were apparently almost unbearable. [Her] head was relieved, and she was carefully placed in the wheeled chair and her bed arranged while she was in another room, but what a change in her countenance! There was hope and gratitude. She said, "I am relieved of the torturing pain and feel easy." The night was passed the best she had realized for a long time and she expressed herself as very thankful. I said, "Thank the Lord, He has heard [our] prayer." She said, "I know it is so. I have the sense of a decided change. Do continue to pray for me." Before we parted from her I told her that the Great Healer had been present and His healing power had come to her. She said, "I know it is so; I am relieved of pain." I then presented the gospel hope, that the Lord had raised her up to love and serve Him. I hoped she would give her heart to the Lord and become His believing disciple.

This is only one of the several remarkable cases that have come to that sanitarium. One woman came there to die. She had no faith in Jesus Christ. She had entered into all kinds of false doctrines, but she wished to know of our Saviour. They prayed with her and read the Scriptures. The sophistries of the satanic delusions she had been trying to believe gave her no rest, no peace. She came out a decided Christian and died in the triumph of faith. She gave the most

clear and decided evidence of true religious experience. And she lived several weeks. She lived a most happy convert to the faith in all the Bible truth, and died happy. And there are other cases. I cannot now give all the particulars, but we will give them at another time.

While I was speaking in the parlor to the patients and the sanitarium family, I was led out to talk of the Great Physician and His unlimited power to save both soul and body. There was a prominent man employed in official work I cannot name. He had begun to receive one point and then another of our faith, until he had all the leading requirements and accepted all. But he said he could not believe for himself. All that could be brought to bear upon him did not give him that faith which grasps the love of Christ personally for himself.

I made the simplicity of faith so plain that a little child could receive it. He said, "I have confessed every sin I have any knowledge of." I repeated his words in my talks on the point of faith, thus, for two or three mornings, and told the man he was trying to get hold of something material for him to acknowledge as faith. I told him all he had to do was to take God at His word without any remarkable demonstration, but to say, "Lord, I believe Thy Word. I take Thee at Thy own statement, 'Him that will come unto me I will in no wise cast out.'" [John 6:37.] Thus we labored to explain that faith was not a remarkable demonstration of feeling. Faith takes God at His word. You send your faith within the veil where Jesus is, and talk with God, [saying], "You said it, Lord. You said it: 'He that cometh unto me I will in no wise cast out.' 'Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke (of obedience) and learn of me, for I am meek and lowly of heart and ye shall find rest to your soul. For my yoke is easy and my burden is light.'" [Matthew 11:28-30.]

I then tried to get him to understand that faith was taking God at His word and not waiting for the impulse of feeling. Your faith reaches into that within the veil, and you grasp the promise which Jesus has given, and [you] say, "It is mine because I take God at His word." And praise the Lord, your faith makes the promise yours. When the reality comes and you rely upon the Word, the blessing is yours and was yours the moment your faith grasped the promise. When the evidence, the rest, the peace comes, it is no longer faith but assurance. And you may rejoice and praise God in all the freedom of forgiveness and pardon of sin, because your faith makes it yours in fact—feeling or no feeling.

Hebrews 11 gives the exposition of faith. It is the substance of things hoped for and the evidence of things not seen. Read this explanation of faith [in] verse 6: "But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In my talk I urged all to read the whole chapter. Take the Word of God as your counselor and walk out upon that Word in full and trusting obedience. The last talk I gave, I addressed this man, "Have you grasped what faith is—the

substance of things hoped for, the evidence of things unseen? Do you now have faith?" He said, "I have faith now."

We can see why there should be sanitariums. Several have been converted because Christ is held forth as the greatest Missionary Worker the world has ever seen. Some suffered for the truth's sake. "Thy Word is truth." [John 17:17.] And this institution or sanitarium has proved the word of the Lord that the great Master Healer will, if you ask Him in faith, take away your disease. "By faith Moses when he was come to years, refused (the great honor) to become the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." [Hebrews 11,] verses 24-26. Read the chapter.

How glad I was that this patient in coming to the sanitarium found relief through simple, rational methods to relieve the body of suffering and, more, found relief to his sinsick soul, for the Lord Jesus has taken away his sin; and He can give him health of soul and of body. And he [may] become acquainted with those who make the Word of God the man of their counsel. This gentleman found Christians in our sanitarium in Paradise Valley, San Diego, California—Christians in principle and precept, practice and example. This experience, given in the sanitarium at Paradise Valley, verifies the name sanitarium. Those who seek the Lord for needful good in physical health find in the atmosphere of the sanitarium the sanctifying, healing ministry of Jesus Christ.

This sanitarium required a well to be dug in search for water, and they found abundance of water ninety-five feet down. This cost money, but there stands the pure water in abundance. [To] obtain the machinery to bring up the rising water and frame the well cost money, and the addition of buildings for treatment rooms and [rooms] to be occupied by patients cost something. Additions to rooms had to be [built], and this cost money.

We would ask those in Southern California who have means that will help us to finish these buildings—which cost not less than ten thousand dollars—to help in doing this good work for the Master. Bring in your gifts and offerings in Southern California. We do not call for the means from the conference but from Southern Californians. Let there be your offerings. We have need of the help that you can give us, and we are sure you will do this, because you have been forward to invest in Paradise Valley as the necessities required. The Lord will bless you in doing this work.

We have the deep, pure interest to obtain possession of the few buildings and have given the directions to have the buildings purchased, for they are much needed. We hope, Brother Ballenger, this will be done in accordance with our recent conversation. Please let me know, for

I do wish to have this completed without delay. We need every foot of tillable land on that side of the road where these buildings are. Make no delay. We are not working for our own interest but for the interest of the sanitarium. I have given Brother Ballenger the urgency of this matter. We will thank the Lord for water, good pure water. Oh, I am so glad that we can secure this water. It has cost labor and prayer.