

**Ellen G. White 1906 Letters 202-402**

Lt 202, 1906

Place, A. E.

“Elmshaven,” St. Helena, California

June 26, 1906

Elder A. E. Place

Dear Brother:

I am copying from my diary a page that I wrote in Melrose, August 26, 1904. I may have written you in regard to these things before, but I feel that the work here outlined should be entered upon without delay.

“I thank the Lord that He has today given me strength to bear my testimony in the large tent, about a mile from the sanitarium. The seats were all occupied. There was good singing, accompanied by instrumental music. The music was excellent, the words were distinctly pronounced, and a good impression was made upon the listeners. I spoke for an hour from the first chapter of Second Peter. The Lord strengthened me, for which I praise His holy name.

“It was in the plan of God that the Melrose Sanitarium should come into the hands of our people, as a means of reaching the higher classes. The city of Boston and the surrounding country should be thoroughly worked. I am instructed to say to Elder Place and Elder Wheeler that they should connect with them men and women who can help them sound the note of warning. With the sanitarium should be connected the best help possible to give a religious mold to the institution.

“Let Elder Place secure the best help he can, and pitch a tent in the vicinity of the city of Boston, and speak to the people, as the Lord gives utterance. There should be no delay in taking up this work. Elder Gilbert might strengthen the effort by laboring for the Jewish people. Physicians might help much by giving health talks in connection with the meetings.”

Brother Place, the Lord is calling for a work to be done in the city of Boston. If you will move out by faith in this work, God will greatly bless you. There need be no great outward demonstration, but work quietly and earnestly. The Lord will help His humble, earnest workers. Make determined efforts. Say continually, “I will not fail nor be discouraged.” [See Isaiah 42:4.]

I have not time today to write further, but I will send you other matter from my diary when I can get it copied.

Lt 204, 1906

Burden, J. A.

“Elmshaven,” St. Helena, California

June 17, 1906

Dear Brother Burden:

For several days I have thought of writing to you, but could not because so many things demanding immediate attention have come in. I may have written to you regarding the equipment of your treatment rooms, but fearing that I have not I will come right to the point.

When we were at the Paradise Valley Sanitarium, we were conducted through the new treatment rooms. One room was elaborately fitted up with electrical appliances for giving the patients treatment. That night I was instructed that some connected with the institution were introducing things for the treatment of the sick that were not safe. The application of some of these electrical treatments would involve the patient in serious difficulties, imperilling life.

One was conversing with the doctors, and with great earnestness was saying, “Never, never carry out your wonderful plans. There have been various mechanical devices brought into the treatment rooms that are expensive, and the men who make a specialty of treating certain cases are liable to make grave mistakes.”

There are men who make a specialty of treating the rectum, and some feel that they have been greatly benefited. But I have been instructed that this treatment, as well as many surgical operations, leaves with many a serious weakness.

Several things were mentioned that have been brought in to the Paradise Valley Sanitarium, which were not necessary, and which should not have been purchased without consultation with other physicians. The amount of money which some of these machines cost, and the salary which must be paid to the one who operates them, should be taken into consideration. I felt impelled to talk with Brother Robinson in reference to these matters, although we were driving with a number of people, and it was not a favorable place to converse about such matters.

Now I am certain that great care should be taken in purchasing electrical instruments and costly mechanical fixtures. Move slowly, Brother Burden, and do not trust to men who suppose that they understand what is essential, and who launch out in spending money for many things that require experts to handle them.

Several times I have been instructed that much of the elaborate, costly machinery used in giving treatments did not help in the work as much as is supposed. With it we do not get so good results as with the simple appliances we used in our earlier experiences. The application of water in various simple ways is a great blessing.

I have been instructed that the X-ray is not the great blessing that some suppose it to be. If used unwisely it may do much harm. The results of some of the electrical treatments are similar to the

results of using stimulants. There is a weakness that follows.

I shall have more to say about these matters later, but I wish now to say that all patients should keep out of doors as much as possible, and many will be benefited by sleeping in the open air. My lady workers have slept out on the veranda all winter and have been free from coughs and colds.

Keep the patients out of doors as much as possible, and give them cheering, happy talks in the parlor, with simple reading and Bible lessons easy to be understood, which will be an encouragement to the soul. Talk on health reform, and do not you, my brother, become burden-bearer in so many lines that you cannot teach the simple lessons of health reform. Those who go from the sanitarium should go so well instructed that they can teach others the methods of treating their families.

There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons. They should rather be taught how to regulate the diet, so that the living machinery of the whole being will work in harmony. Let them become intelligent in regard to the importance of laying aside corsets and shortening their skirts. Such lessons will be to the women more valuable than they can estimate.

Lt 206, 1906

Paulson, David

St. Helena, California

June 14, 1906

Dr. David Paulson

Dear Brother:

Your letter came to me while in Southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake, and its lessons, have taken my time and strength.

But now I must respond to the letters received from you, Elder Sadler, and others. In your letter, you speak of your early training to have implicit faith in the testimonies, and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the ten commandments."

My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims.

In my preface to Great Controversy, pages c and d, you have no doubt read my statement regarding the ten commandments, and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement:

“The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all ‘given by inspiration of God’ (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language.

“The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that ‘the Word was made flesh, and dwelt among us.’ John 1:14.

“Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be a discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

“As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

“God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.”

In perfect harmony with this are my statements found in the article, “The Testimonies Slighted,” written June 20, 1882, and published in Testimonies to the Church, Volume Five, Number 31, pages 62-84. From this I quote for your consideration several paragraphs:

“Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past makes them more guilty before Him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man’s truthfulness yesterday will not atone for his falsehood today.

“Many excuse their disregard of the testimonies by saying, ‘Sr. White is influenced by her husband; the testimonies are molded by his spirit and judgment.’ Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings have been given, yet there has been no decided change.”

“Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sr. White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the Spirit of Prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath?”

“When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o’clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.”

“What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer

inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control.

“The word of the Lord comes to us all who have not resisted His Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord’s message of light to His people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness.”

“It pains me to say, my brethren, that your sinful neglect to walk in the light has enshrouded you in darkness. You may be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, He has an infinite supply beyond and inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally.

“The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If you move forward where Jesus leads the way, we shall see His triumph, we shall share His joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ’s life been one of ease, then might we safely yield to sloth. Since His life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with Him. We can walk safely in the darkest path, if we have the Light of the world for our guide.”

“When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in His name, for His anger was kindled against you. These words were spoken to me, ‘Your work is appointed you of God. Many will not hear you, for they refuse to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.’”

“Our people are making very dangerous mistakes. We cannot praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is

among us as a people an idolatry of human instrumentalities, and mere human talent, and these even of a superficial character. We must die to self and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength; they are weak and faint, spiritually."

"I have been shown that unbelief in the testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in the tempestuous night, shine here and there among the clouds."

"Many who have exalted science and lost sight of the God of science. This was not the case with the church in the purest times."

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals."

In connection with these quotations, study again the article, "The Nature and Influence of the Testimonies," in Volume Five, Number 33, pages 654 to 691.

The statement which you quote from Testimony Number 31 that "In these letters which I wrote, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne," is correct. It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony with the teachings of Jesus Christ? If not, point it out to me.

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those whom I have been instructed were endangering their souls at times by listening to deceptive representations regarding the messages that God has given me, through many twistings and turnings and false reasonings on what I have written, that they may vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back and they could see aright. But they do not see clearly. Therefore I dare not communicate with them.

When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give as were found in them in years past.

Truth will surely bear away the victory. One who gave His life to ransom man from the delusions of Satan is not asleep, but watching. When His sheep turn away from following the voice of a stranger whose sheep they are not, they will rejoice in the voice they have loved to follow. We can learn precious lessons from the study of the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring His goodness, they charged Him, in the presence of His disciples, with impiety—"Why eateth your Master with publicans and sinners?" [Matthew 9:11.] Instead of addressing our blessed Saviour Himself, whose answer would at once have convicted them of their malice, they talked with the disciples and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man, He would have lost His hold upon the hearts of His believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of His wicked accusers.

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do Thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spake not to Himself, but to His disciples, to plant the seeds of unbelief in the hearts of His followers. Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. Work of this same character will be brought to bear upon true believers today. The Lord Jesus reads the heart; He discerns the interests and purposes of the thoughts of all men concerning Himself and His believing disciples. He answers their thoughts concerning the fault-finding ones. "They that be whole need not a physician, but they that are sick." [Verse 12.] The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others.

On one occasion those who were guilty of many secret sins brought to Christ a woman who had been taken in sin. They thought that He would pronounce judgment against her, and then they could accuse Him of taking judgment into His own hands. While they were presenting the case, Christ was busy writing on the sand. He said nothing; and when they pressed Him for a decision, He was in no hurry to pronounce judgment. One after another came near to Him to see what He was writing, and there in the sand they saw the record of their own sins. Then Christ said to them, "He that is without sin among you, let him cast the first stone." But not a stone was cast, and they went away, leaving the woman with Him. He said to her, "Where are those thine accusers? Doth no man condemn you?" She said, "No man, Lord." Christ answered, "Neither do I condemn thee; go, and sin no more." [John 8:3-11.]

The Lord Jesus beheld the whole plot and the arrogance of the ones who had arranged it, who



were worthy of condemnation and punishment, and when they saw that He knew their lives, they left and went out, having failed in their desire to bring about the condemnation of Christ.

Let no one complain. True religion is free from the exaltation of self. If we have not a sense of our interest, heart and mind and soul, in our Saviour, if we have not the grace and the intelligent Bible knowledge to apply to ourselves His merits and disposition of character, through the merits of the atonement, we shall obtain no ease, no assurance.

Bear in mind that it is none but God that can hold an argument with Satan. The sentiments of the enemy are to be met with a plain Thus saith the Lord. Human infirmity, I am instructed, will not be able to resist the devil. Always keep aloof from secret science. If the mind is once open to this evil, Satan has the mastery. Flee from this unequal conflict. Let it ever be our individual care to keep clear of Satan's mysterious devisings. He will ever be making efforts to give power to secret science by which to overcome us, and then follows the sin of secret disobedience.

The law of the Lord is to be written on the heart. If it is not, we never obey it in truth. I am having deeply impressed upon my mind the history of the children of Israel while the awful presence of God was before them, as recorded in Exodus 19:16. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp, to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." [Verses 16-19.]

This was the all-important occasion, when God and angels came from heaven to the armies of Israel. Here was the law spoken in awful solemnity. The Lord God manifested Himself to His people who were delivered out of Egyptian bondage. But this very people, while waiting before the mount for Moses to return, were tempted to doubt by the suggestion of some that perplexities were arising; and notwithstanding the most solemn impressions that had been recently made upon their minds, they now by their attitude of questioning and doubt invited the tempter to come in as an honored guest. Growing doubt soon led to a demand for a substitute for Moses.

Only a few days before, the presence of the Lord was manifest in such power, that they were terribly afraid and asked that Moses might hear the words of God and then speak the same to them. But now they wanted something present that they could depend upon.

They might, at this time, have been learning precious lessons, which the Lord was ready to give them, if they had trusted fully in Him. But the result of their murmuring and unbelief was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god. If instead of doing this, he had called to mind the wonderful deliverance which God had wrought for them, and every mind had been drawn

upon to express gratitude to God for all His rich mercies in delivering His people from Egyptian bondage, they might have been placed on vantage ground, to glorify the Lord God who had wrought such wonderful deliverance from degradation and slavery.

Lt 208, 1906

Tenney, G. C.

St. Helena, California

June 29, 1906

Elder George C. Tenney

Dear Brother:

I have words to speak to you and to others in Battle Creek. I shall go over the ground step by step, just as I am led by the Holy Spirit. It is presented to me that there are some in Battle Creek who are being deceived by men linked together to support one another. I could name individuals, but this may not be necessary.

Your recent letter was received. You write like an honest man, and I believe you to be sincere; but you are a man greatly deceived. In the past, I have had a great interest in your welfare. I have regarded you as a man who feared God and kept His commandments. But when you left Australia, and came to Battle Creek this last time, and linked your interests with the physicians at the sanitarium, you made a grave mistake. You followed your own impulses in this matter instead of moving in the counsel of God.

We are living in an age of this earth's history when men must seek counsel of God, and not be led away from their posts of duty, and away from the truth, by men who have not a real faith in Christ. Let no one regard it safe to follow human impulse. Brother Tenney, you have been drawn away from the truth more than you have known, and your connection with men in Battle Creek has been to your great injury. The light of your past experience is going out.

I have been surprised and made sad to read some of your articles in the Medical Missionary, and especially those on the sanctuary question. These articles show that you have been departing from the faith. You have helped in confusing the understanding of our people. The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.

If you had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, you might yet be standing on vantage ground.

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are—Seventh-day Adventists; ministers who went to Battle Creek to teach and uphold the truths of the Bible are

now, when old and gray-headed, turning from the grand truths of the Bible and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. In the Word is given the warning, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." [1 Timothy 4:1.]

I must again say to our people, Keep your children away from Battle Creek. Some of our medical missionary workers are becoming leavened with infidelity. Specious heresy has been taking hold of minds, and its threads have been woven into the pattern of the figure. Who is responsible for giving young men and young women an education that has left an evil influence upon their minds? One father writes that of his two children who were sent to Battle Creek, one is now an infidel, and the other has given up his faith in the advent message.

Those who are not walking in the light of the message may gather up statements from my writings that happen to please them, and that agree with their human judgment, and, by separating these statements from their connection, and placing them beside human reasonings, make it appear that my writings uphold that which they condemn. I charge you not to do this work. To use my writings thus, and at the same time reject the message which I bear to correct errors, is misleading and inconsistent.

I thank the Lord that the only true and living God still lives. Jesus Christ took humanity upon Himself, to make it possible for human beings, through faith, to be partakers of the divine nature, and thus escape the corruption that is in the world through lust.

The end is so near that it will come unexpectedly, as a thief in the night; and if we do not watch, we shall be found unready, with our lamps going out, unprepared to meet the Bridegroom.

I was instructed to write to some these words:

"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. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit. ... A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Matthew 7:13-20.]

There is a group of men in Battle Creek who today would be standing on the platform of eternal truth, had it not been for the acceptance of misleading sentiments regarding our Creator, such as appeared in Living Temple.

The presentation given to me of the perils of Dr. J. H. Kellogg—of the subtle, specious workings

of the tempter on his mind—is as clear as the daylight. Men who ought to know their duty have upheld him in that which they knew to be wrong. All who thus sustain him, bring upon themselves the displeasure of God. Those who should have discerned his dangers and errors have refused light, and therefore they are deceived. I know whereof I speak. I could relate many things, but the time is not yet come.

In (Ezekiel 33:7-9), it is written:

“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them for Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”

The sixth chapter of John is full of instruction for us. Study it again. The multitude did not believe my Master; why should I be surprised that men refuse to believe me? If the world's Redeemer was insulted and even mocked, shall I complain? I am constantly trying to do what I can to lead men to put their whole trust in Jesus Christ, who gave His own life to save souls. For over sixty years I have spoken the word of reproof that have been given me of God. And now I shall not refuse to bear the message God has given me.

In (John 6:35), and onward, we read:

“And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not. All that the Father given Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, 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.

“The Jews then murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?

“Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness,

and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world.

“The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat?”

“Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever.” [Verses 35-58.]

“Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it?” [Verse 60.]

“From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve.” [Verses 66-71.]

“These things said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascending up where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life.” [Verses 59-63.]

Christ presented to them a parable. He represents Himself under the similitude of heavenly bread. The eating of His flesh and the drinking of His blood He has spoken of in a figure, representing true, earnest belief. “The words that I speak unto you, they are spirit, and they are life.” [Verse 63.] All who are true receivers of His Word never hunger, and all who believe in Him never thirst for higher or more satisfying food.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” [Isaiah 55:1.]

Read and study the whole of the fifty-fifth chapter of Isaiah.

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.]

God calls for all who now see and understand to take their position on the Lord’s side. God’s rebuke is upon the accuser of the brethren. The work of upbuilding the advancement of the cause of God in all the earth has been laid open before the churches believing present truth. But Satan has manifested his presence in the assemblies of the saints. Some unadvised moves have been made, but the guardians of the truth are to work on the side of Christ. If the church stood on the ground of their own righteousness, then Satan would have abundant reason for accusing them of being unworthy of the favor of God.

If the Lord has ever spoken through me, there is surely a class of men in Battle Creek who have placed themselves in the position of accusers. Through them Satan is presenting his plans to counterwork the very things that the Lord has laid out should be done to substantiate His work in all places.

In all our cities, workers are to be sent out to sow the seeds of truth through the medium of publications that proclaim the last message of mercy to a fallen world. But Satan is standing at the right hand of the angel of the Lord, to resist him, and to hinder the work that God has outlined should be done. He stands as an accuser of the people whom God has appointed to give the closing message to the world. Decisions are now being made for time and for eternity.

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.” [Zechariah 3:1-10.]

I am instructed to say to the churches, Stand fast in the righteousness of Jesus Christ. There are

human powers at work that have not been on the Lord's side for years. Joshua, clothed with filthy garments, standing before the angel of the Lord, represents the ministers over the congregations. The churches are represented as clothed with filthy garments. And the ministers over the congregations entrusted to their care are required, with the congregations, to be earnestly humbling their hearts before God, and to fast and pray, that their sins shall be pardoned, and that the atoning sacrifice of the Son of God may come up before God with sincere repentance for sin.

The prayer of Christ, as recorded in (John 17), has been presented to the Father in their behalf. The Lord Jesus, presenting His bruised hands bearing the wounds of cruel spikes, pleads with the Father, I have graven My church—the names of those who believe on Me—upon the palms of My hands.

Lt 210, 1906

Reaser, G. W.

“Elmshaven,” St. Helena, California

June 29, 1906

Elder G. W. Reaser:

Elder C. L. Taylor came to see me immediately after returning to California from Battle Creek, and he read to me some statements that he had made to Elder Jones and Dr. Kellogg before leaving the Battle Creek Sanitarium. While here, he prepared further statements concerning his experience, and these were apparently candid presentations. I had no desire to criticize him.

It was suggested that Elder Taylor might unite with Elder S. N. Haskell and Sister Haskell and their company of workers. I thought this would be a wise move. There, he would have the very best society, as he would be associated with those who have the spirit of the message and who are solid in the truth.

But Elder Taylor has no means; and if he were to unite with Elder Haskell, he would have to be helped financially. If he writes to you, be sure to encourage him. Could not you advance sufficient to pay his traveling expenses to San Bernardino? We want his soul saved. Elder Haskell has written to me concerning his willing for Elder Taylor to come, and I have communicated with Elder Taylor regarding Elder Haskell's response to my letter.

I can write you but a few lines; for I am nearly exhausted with writing out instruction to meet the situation that is constantly before us in Battle Creek. But I think we need not fear any unfortunate results through encouraging Elder Taylor to go to San Bernardino and take up work with the laborers there. Elder Haskell needs help just now, and there is no other place where I should prefer to have Elder Taylor engage in labor. Will you not encourage this plan, and place no

impediments in Elder Taylor's way?

We must work wisely for souls. While there are so many in Battle Creek who will watch for the souls that are imperilled, that they may inoculate them with their false theories, we must watch for souls and save every laborer who tries to draw near us. I have no fears in trusting Elder Taylor with the influences he would meet at the Bible Training School at San Bernardino. Elder Haskell now calls for this man; for he is in great need of help, and must have help. The effort that Elder Haskell is making in the place where he is laboring, is accomplishing much good, but he is working too hard.

Consider this matter carefully, my brother, and plan wisely.

Lt 212, 1906

Read, A. J.

St. Helena, California

July 2, 1906

Dr. A. J. Reed

Battle Creek, Michigan

Dear Brother:

About two years ago the Lord presented your case before me, showing me that you were in danger of linking up with the Battle Creek Sanitarium. Instruction has been given me that your mind is certainly being corrupted in sentiment. Sometimes when your assent is given to Dr. Kellogg's assertions, you bear testimony to a lie, and the recording angel writes it thus. Unless Dr. Kellogg changes, confesses his sins, and is converted, the Lord will leave him to his own devices. I am charged to give you decided warning, lest your mind shall run in the same groove.

If Dr. Kellogg had heeded the messages which the Lord has given him, he would stand free in the Lord. But when he had light, he refused to follow the admonitions and guidance of the Holy Spirit; and he has accepted the influence of another teacher. Thus it was with Adam and Eve in Eden.

My brother whom I respect in the faith and message of truth, cut yourself loose from misleading influences. The leader of the rebellion in heaven is working to spoil and ruin the medical missionary work, to cause it to be corrupted by heresy and infidelity.

Shall Christ be compelled to bear continually the shameful infirmities of His people, because they accept the false sentiments proceeding from the first traitor in the heavenly courts? If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if Adam and Eve



were deceived by his declaration that God was withholding from them the higher education that would make them as gods, is there not danger that men today will be deceived? Please read the first chapters of Patriarchs and Prophets, and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now.

I tell you in the name of the Lord God of Israel, that Satan is presenting his sophistries to ministers and medical workers; and if our people listen to these sophistries, they will become impregnated with the same false idea of popular religion that will cause them to develop into gods, and there will be no place in their lives for God or for Christ.

Just as long as men consent to listen to these sophistries, a subtle influence will weave the fine threads of these seductive theories into their minds, and men who should turn away from the first sound of such teaching will learn to love it. As loyal subjects we must refuse to listen to these sophistries. Their influence is something like a deadly viper, poisoning the minds of all who listen. It is a branch of hypnotism, deadening the sensibilities of the soul.

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

My brother, there is a work to be done by yourself and many of your associates in repentance toward God and faith in our Lord Jesus Christ as the sin-pardoning Saviour.

Lt 214, 1906

Ministers and Physicians; Aggressive Work to Be Done

St. Helena, California

July 3, 1906

Aggressive Work to Be Done. To Ministers and Physicians:

There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of His people with the solemnity of the time in which they are living and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths.

"I am the Way, the Truth, and the Life," Christ declares. "No man cometh unto the Father, but by Me." [John 14:6.] Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone." [James 2:17.]

We have reached an important chapter in our experience. We have advance movements to make.

Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with His people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth; but unless self dies, unless we live Christ's life of obedience, our profession is worthless. Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practice of self-denial and self-sacrifice, to a daily walk in the footsteps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience.

Self-sufficiency, exercised in a family or an institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life. Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father.

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." [Matthew 7:21.]

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." [Luke 11:28.] "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Without are dogs, and sorcerers," "and murderers, and idolaters, and whosoever loveth and maketh a lie." [Revelation 22:14, 15.]

The theories that lead to unbelief in the Word of God, and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive; but they develop into strange doctrines, which unsettle the faith in the past experience of God's people, and take away the foundation pillars. These theories have come in amongst us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors.

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their textbook, then the truth will be proclaimed with power, and souls will be converted.

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given His life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible do not know God or Christ whom He has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the

attention and teach things that the One who owns man—body, soul, and spirit—has not said should be taught.

Just before His ascension, Christ gave His disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood. “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.” [Verses 18-20.]

The giving of this message is our work in the world. Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world is to occupy more and still more of the time of God’s servants.

Regarding the messages he had written out, John the Revelator declared: “I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things”—to lessen the force of their meaning—“God shall add unto him the plagues that are written in this book.” [Revelation 22:18.] Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that His judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book—the Revelation of Jesus Christ. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” [Revelation 1:3.] “If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.” [Revelation 22:19, 20.]

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” [Romans 6:16.] Study these words. Study the instruction found in Matthew 25:14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ.

Let us walk in the footsteps of Christ, in all the humility of true faith. Let us put away all self-

trust, committing ourselves, day by day and hour by hour, to the Saviour, constantly receiving and imparting His grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to Him. "If any man will come after Me," Christ declares, "let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] Those only who obey this word will He recognize as His believing ones. "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." [John 1:12-14.] Oh, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts stepped down from His high position, laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might become the divine Teacher of all classes of men and live before human beings a life free from all selfishness and sin, setting them an example of what, through His grace, they may become.

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." [Verse 14.] Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." [Verse 29.] If we would look away from self to Jesus, making Him our guide, the world would see in our churches a power that it does not now see.

Lt 216, 1906

NA

St. Helena, California

July 2, 1906

My dear Brother in Christ Jesus:

I have received and read your letter. I am glad to hear from you. I have a deep interest in your welfare.

Christ is our Saviour, His gospel is salvation, and by His grace the exceeding riches of pardoning mercy are bestowed on the repentant sinner. The Holy Spirit, by the mouth of Zacharias, describes the gospel as salvation by pardon of sin through the tender mercies of our God. The blessings of the new covenant are grounded purely on mercy in the forgiving of unrighteousness. The Lord says of those who turn to Him, forsaking the evil and choosing the good, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." [Hebrews 8:12.]

“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.” [Matthew 11:28, 29.] All who humble their hearts, confessing their sins, will find mercy and grace and assurance.

Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it?—Nay, verily. God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who will obey God’s law. Perfect obedience, revealed in thought, word, and deed, is as essential for us now as when the lawyer asked Christ, “What shall I do to inherit eternal life?” Jesus said to him, “What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Christ said to him, “Thou hast answered right: this do, and thou shalt live.” [Luke 10:25-28.]

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old. The conditions are, and ever have been, based on perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. “As many as received Him, to them gave He power to become the sons of God.” [John 1:12.] Mercy and forgiveness are the reward of all who come to Christ, trusting in His merits to take away their sins. We are cleansed from sin by the blood of Christ Jesus our Saviour.

To us, in this last generation, the words are addressed:

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

The promise reads, “I will put My laws into their mind, and write them in their hearts.” [Hebrews 8:10.]

These precious assurances are thoroughly appreciated by the sinner who repents and comes to Christ, receiving from Him the power to become a son of God. The sinner is helpless to atone for one sin. The power is in Christ’s free gift, a promise appreciated by those only who are sensible of their sins, and who forsake their sins, and cast their helpless souls upon Christ, the sin-pardoning Saviour. He will put into their hearts His perfect law, which is “holy, and just, and

good”—the law of God’s own nature. [Romans 7:12.] By partaking of the divine nature, they escape the corruption that is in the world through lust.

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

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

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” [Verses 2-12.]

### An Important Meeting

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

My brother, do you remember the meetings held in a certain place where there were apparently two parties present? The Spirit of the Lord was seeking entrance into the hearts of those present. Had the word that God gave during the meeting been heeded, there would have been a general time of humiliation and confession of sins before God, and the whole room would have been filled with the glory of God. But in the place of every soul humbling his own heart, clearing away the rubbish from the door, and making a way by which Christ might enter, some took a wrong course, like a car that jumps a track, and many words were spoken in an effort to lay blame upon others. Such words should never have been spoken. If hearts had been broken, melted by the Spirit of God, there would have been such a scene that souls now in darkness would have been led to clear the King’s highway by confessing their shortcomings.

There were two parties present in the meeting. Of some whom I shall not at this time name, the words were spoken, “Blessed is the man that walketh not in the counsel of the ungodly, nor

standeth in the way of sinners, nor sitteth in the seat of the scornful.” [Verse 1.] The scornful were there, their spirit unsubdued, unhumbled. They were burning for a chance to condemn and to pass judgment upon others. They had been walking contrary to God. The Lord had given them gracious words of encouragement, declaring that if they would take hold of His strength, they would make peace with Him. Words were given me for these men. In vision I was permitted to see the very work that Christ was waiting to do for them. While they were sliding over the precipice into the black waters below, a hand was stretched out to save them and place them on vantage ground. This was the time for them to grasp the hand of Him who “is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” [Hebrews 7:25.] Jesus could have saved them if they had humbled their hearts before God. There was, I was shown, an abundance for them to confess, in order to free their souls from guilt. But they chose to sit in the seat of the scornful. Rich blessings would have been bestowed upon them, had they improved the opportunity so graciously offered them. Very precious victories would then have been gained. But they did not improve the opportunity. They left the meeting less impressive than they were when they came. They refused to humble their proud hearts. They took up their burden of sin, and carried it away with them, to continue to dishonor God and to rob their souls of the salvation Christ was waiting to bestow.

Here is the description of another party—one who will learn of Christ: “But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” [Psalm 1:2, 3.]

Our Saviour bore the shameful infirmities of fallen humanity. Christ was Himself without spot or stain of sin; but having taken the nature of man, He was exposed to the fiercest assaults of the enemy, to his sharpest temptations, to the keenest of sorrow. He suffered, being tempted. He was made like unto His brethren, that He might show that through the grace given, humanity could overcome the temptations of the enemy. All who will stand in Christ may glorify Christ. In drawing near to God, they have abundant evidence that the Saviour will be with them in their struggle against sin. Listen to His words, “Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart.” [Psalm 40:7, 8.] Who is it that thus announces His purpose of coming to this earth? Isaiah tells us: “Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6.]

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

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

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

The incarnation of Christ is the mystery of all mysteries.

Lt 218, 1906

Elders of the Battle Creek Church and Ministers and Physicians throughout the field

St. Helena, California

June 28, 1906

To the elders of the Battle Creek church, and to our ministers and physicians throughout the field:

Dear Brethren:

I have many things to say to you, and I shall now present them chapter by chapter, as I am led by the Holy Spirit.

I have received letters from several in Battle Creek who are connected with the medical work. They write as men earnestly seeking for the truth, and I appreciate their sincerity, but some are greatly deceived. Several of our ministers have made a grave mistake in leaving their fields of labor to connect with the work at Battle Creek.

We are living in an age of this earth's history, when men must seek counsel of God and not be led away from their post of duty and away from the truth by men who have not a real faith in Christ.



Let no one regard it safe to follow human impulse.

There is a group of men in Battle Creek who today would be standing on the platform of eternal truth had it not been for the acceptance of misleading sentiments regarding our Creator, such as appeared in Living Temple.

Had every laborer, to a man, who claimed to believe the testimonies, taken his stand firmly on the right side of the questions that have come up in connection with the Battle Creek Sanitarium during the past few years, the division that exists today would not be seen.

Some have advanced the idea that the Battle Creek Sanitarium was rebuilt in its present proportions because of counsel given by the General Conference Committee and the presidents of conferences. Those who make this claim do not take into account the fact that the recognized leader of the medical work, who claimed to believe the testimonies, had been receiving during a period of many years many, many testimonies on the necessity of developing new centers in unworked fields—testimonies that plainly indicated to the managers of the Battle Creek Sanitarium the will of God concerning sanitarium work.

In the light of these communications, the managers of the sanitarium should have known their duty after the fire. Dr. Kellogg and his associates knew that anything I might say in addition to these communications would be in harmony with the instruction I had already communicated to them in the past. But instead of studying these messages wherein the Lord had plainly declared His will regarding this work, they took counsel of men who had not had the advantage of the wonderful flood of light which had been thrown upon their pathway for years.

If those who were consulted in this matter had read all the testimonies that Dr. Kellogg and his associates had received, they would not have consented to the erection of even a small building in the place of those that had recently burned down. But in their determination to labor in unity with Dr. Kellogg so far as possible without sacrificing principle, they gave their assent to certain plans for rebuilding. Afterward, without their consent, these plans were changed and enlarged upon.

For years errors have been creeping into the medical work, and these have resulted in great evil. The Lord has signified that the safety of the leaders in this work lay in their willingness to be guided by divine counsel. The Lord instructed me to do all I could to help Dr. Kellogg, but he refused to be helped. He has eagerly embraced greater responsibilities than one man is capable of bearing.

Too much commercial work has been mingled with the medical missionary work. The capabilities that should have been developed under God in caring for the sick, and doing the work of a physician of the soul as well as of the body, have, in recent years, been used largely in launching out in various enterprises. These enterprises necessitated the carrying of many responsibilities that the Lord never intended that Dr. Kellogg should bear. The Chicago work was

not in all respects carried on in the right way. Too great an effort was made to feed a large class. Too much money was used in doing slum work. God did not lay upon Dr. Kellogg the responsibility of doing so much of this kind of work. The Lord declared, "He is my physician."

There was a work to be done for the poor, as well as for the rich. The gospel was to be preached to all classes, that the rich and the poor, the honored and the lowly, might be brought in. All classes are to be reached by the last message of mercy that is to be given to the world.

In the record of the Acts of the Apostles, we see the disciples of Jesus manifesting a Christlike activity in medical missionary work. All their efforts were put forth in the strength of the divine united with the human. Like a stream, which may be traced back to its source, their medical missionary work was so genuine that it could easily be traced back to the Great Medical Missionary. In the work of the Lord's agencies, the one Chief Agent is recognized as the real, actuating force.

The medical work in our sanitariums is to be a source of education. The church is to labor in union with Christ. Every worker is to be a partaker of the divine nature and is to be unhindered by disobedience, unbelief, and worldliness. Every talent possible is to be developed and used. Had Christ remained on this earth, He would have been a compassionate Redeemer, a faithful Counselor, of each and every one. The Word of God is to be taught in the perfection of the glory that the Word contains—truth, eternal truth, unadulterated with the sophistries of men or the deceptions of Satan.

The Lord gave to the leaders of our medical work the privilege of carrying forward the same work that He Himself had exemplified in His own life on this earth. The same Holy Spirit that abode in Christ was, by divine promise, to be imparted constantly to every disciple of His. Even Christ, during His ministry, was in His divine-human nature constantly receiving the Holy Spirit and imparting blessings as He went about doing His appointed work. And Christ declares to His disciples: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.] This is the instruction given to all our medical workers and ministers.

The disciples of Christ were to have a new experience after Pentecost. The promise of the Father now became the promise of the Son. The same Holy Spirit that abode in Christ when He imparted to them the instruction He was constantly receiving was to be the source of their intelligence and the secret of their power in doing the very same work that Christ Himself had done. In bearing witness of Him, they were to have a precious experience.

As they accepted their responsibilities, as their testimony identified them with Christ their educator, they were commissioned by Him not to depart from Jerusalem, but to "wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were

come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the Kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” [Verses 4-11.]

This is the event for which we are looking. Let this promise be written in large letters, to be read and understood by all. An understanding of the hope of Christ’s second coming is the key that unlocks all the history that follows and explains all the future lessons.

Our physicians have been in need of wise counselors. I have been looking over the many testimonies that have been borne to Dr. Kellogg for the past thirty years and his responses to these communications. He has repeatedly acknowledged that [had] he followed out plans which [were] interrupted by timely messages of counsel and admonition, these plans would have been attended with failure; and he has expressed great thankfulness for the goodness of God in giving these messages of encouragement and warning that have been coming to the people of God for so many years.

That which our physicians need is a knowledge of the science of truth through diligent searching of the Scriptures. I am commissioned to say that all who are enlightened by the Spirit of God must see the unscriptural position that some have taken in attempting to justify their crooked course instead of confessing their sins.

Lt 220, 1904

Ministers, Physicians, and Teachers

Middletown, Connecticut

September 3, 1904

To Ministers, physicians, and teachers

Dear Brethren,—

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

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

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

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

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

I have been shown that although he wrote to me that he had surrendered, yet there has been no real surrender. He will continue to vindicate his course of action. In the past, the burden has lain heavily upon me as I have been obliged to meet his ways, his suggestions, and his plans, which the Lord has not inspired, and which, if followed, would cause many to turn aside from the truth to fables dressed in angel robes. His associate physicians have been blinded and confused, and the work of God has been retarded by his course of action. And now it is almost impossible to remove the false and misleading impressions that have been made upon the minds of others—impressions which certainly do not tend to increase faith in the light that the Lord has been giving to the Seventh-day Adventists for the past half century. A continuous work, tending to undermine the confidence of many in God's warnings, has been carried on. To those who

received his version of things, the end will be infidelity. For our people to look to him to mold the educational work of our students, who are preparing for the sacred work of medical missionaries, would be a great mistake.

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

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

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

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

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

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

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

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

The most gifted men on the earth could all find abundant employment, from now until the judgment, for all their God-given powers, in exalting the character of Christ. But they would still fail to present Him as He is. The mysteries of redemption, embracing Christ's divine-human

character, His incarnation, His atonement for sin could employ the pens and the highest mental powers of the wisest men from now until Christ shall be revealed in the clouds of heaven in power and great glory. But though these men should seek with all their power to give a representation of Christ and His work, the representation would fall far short of the reality.

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

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

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

Lt 222, 1906

White, J. E.; White, Emma

St. Helena, California

July 1, 1906

Edson and Emma White

Dear Children:

Sabbath, June 30, was a very warm day. Today it is so very hot that I have not been able to exercise mind or body. For a month I have had the influenza, but I thank the Lord that I am improving.

For both breakfast and dinner today I have had all I desired of rich, sweet apricots. The peaches and apricots are delicious. Our peach trees are old, and we have only a few peaches this year; but we have new trees that will bear soon. I have been so hungry for fruit fresh from the trees that I

could eat nothing else. We shall have these two kinds of fruit from now on.

We have had a good crop of loganberries; they were very large and abundant. We did not raise strawberries this year, and we had very few cherries. Apples do not do well in our orchard. Our grapes are doing well. We have a few plants of a new mammoth blackberry, which we are going to try. We have been selling peas for more than a month, besides having an abundance for our own use. We have begun on the second crop now.

I am trying to put my trust in the Lord, and not to look on the dark side; there are things that make me very, very sad. I must remember that our work is to preach the gospel to every creature; therefore I shall continue to bear my testimony. We must do our very best in faith, in whatever position we are. Human effort in the dispensation of the gospel is to last as long as our life shall last. In defiance of all satanic agencies, the gospel is to continue as the great and only principle of the world's regeneration. Men, women, and youth are to be united in the one great chosen agency which God has acknowledged by standing back of the workers who preach the Word, being instant in season and out of season.

No criticism is to be entertained to break up the faith of the people of God, no sowing of tares among the wheat. There is now to be a faith that grasps the infinite power. Every soul, every heart is to be united with the Source of all power.

Thank God, the fields are all open for the consecrated, devoted workers. Calls are coming in from every direction for ministers and teachers. More and more pressure will come to hedge up the way. But the sufficiency is provided. We are to be settled and grounded in the truth, holding fast the Word of God. We must keep our prayers ascending to God, with not a breath of despondency. With the Psalmist we can say:

“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; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved, God shall help her, and that right early. The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolation He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge.” [Psalm 46:1-11.]

I am the Lord's messenger to speak to all who would be represented in the heavenly courts, with the pleasure of the Lord Jesus Christ, that they have held the beginning of their confidence without wavering, firm unto the end.

“The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen.” [2 Peter 3:9-18.]

Lt 224, 1906

Sadler, W. S.

St. Helena, California

July 6, 1906

Elder W. S. Sadler

Dear Brother:

I greatly desire that you shall understand all things clearly. I had hoped to answer your letter of April 26 long before this, but I have had many important matters on my mind, which required first attention.

To some of the questions asked in your letter, answers have been given me. For an answer to some of your questions, I am instructed to refer you to statements already published.

I am instructed to testify to you and to all that the character of my work and my messages has not changed.

“Moreover, brethren, I declare unto you the gospel which I have preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that



which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures.” [1 Corinthians 15:1-4.]

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course He would have them pursue. But will they profit by His teachings, will they receive His reproofs and heed His warning? God will accept of no partial obedience; He will sanction no compromise with self.” Testimonies for the Church 4:148.

The great antidote for physical and spiritual disease is the truth of God abiding in the soul by living faith, guiding the life. With this in our possession, we can believe, and we can receive from the great Missionary the power promised for service.

Why are we engaged in medical work? Is it not that by holding fast to Bible truth, as an antidote against the malaria of infidelity and all the false science the enemy would introduce, our sanitariums shall stand forth as lights in the world? In them God and man are to be united in the grand work of saving the souls and the bodies of the afflicted. The sick may be given a hope for this world, and through faith they may be fitted for eternal life in the heavenly courts. We should have sanitariums in many places, standing as educational centers, where the heavenly messengers will be welcome.

As the Lord’s messenger, I have been bidden to exert every influence I possess to encourage the workers in our sanitariums to be a blessing in restoring the sick to health, and in ministering the Word of God, pointing the afflicted to the great Healer of the sin-sick soul. Over and over again I am to testify that true religion consists in practicing the words of the living God. Unless the love of Jesus is kept alive in the soul, piety will vanish as flax before the flame. The truth of God is to be exalted in our sanitariums; obedience is to be maintained. The managers, the physicians, the nurses must experience its power. The law of God is to be held sacred in spite of every contrary influence and all opposing sentiments. The religion of Jesus Christ can guide, can purify. When He is our “wisdom, and righteousness, and sanctification, and redemption,” then we are a savor of life. [1 Corinthians 1:30.]

#### Causes of Weakness

There are some in our sanitariums who have developed a spirit of secularism, a spirit which would lead to the abolition of Christianity. When individuals possessing this spirit begin to exert a molding influence on other minds, it is better to separate them from the institution. There is sure to be a low standard maintained by those who have no respect for the Lord Jesus Christ. They beguile the unwary, and they make an easy conquest of those who are not deeply religious.

To the workers we must say, Do not allow yourselves to be beguiled or ensnared by the cunning

craftiness of men, whereby they lie in wait to deceive ignorant, unwary souls.

Those who disparage the atonement of Christ, and consider that the religion of Christ is unsatisfactory, and stand in the way of bringing about so-called reforms, those who tear down the very foundations of faith in the Word of God are a peril to the Christianity and morality of those who are brought in connection with them. There are many in our institutions who allow themselves to stand on a low level. When Christians are brought in contact with worldlings, there is but one safeguard, the truth as it is in Jesus. It behooves every surgeon, every physician, every nurse to keep himself free from commercial project which tends to divide his interests. Otherwise he will work at a great disadvantage.

### Cherish Faith

Brother Sadler, we must grow in grace and in the knowledge of the truth. Do not seek to unravel the mysteries that some have been studying regarding life and the Deity. Let faith, not feeling, be your criterion. Your path may be marked by crosses, but it is your privilege by perfect faith to stand fast in the liberty of the gospel. Talk faith, rejoice in hope. Keep the praise of God in your heart continually. Do not depend upon excitement, and do not lose confidence in your leader Jesus Christ.

If we open our minds to the enemy, grave doubts, misgivings, and unbelief will come in. Go to the Word of God. Do not allow your faith to be shaken by some things that you do not understand. There are many things that I do not understand, but I expect to have them explained to me when Christ leads me to the rivers of the water of life. The Word of God is our safeguard. Study the Scriptures that speak of the greatness of our God and the glory of the cross.

When the redeemed of the Lord, those who have kept His commandments, shall enter the pearly gates, Christ will “reign in mount Zion, and in Jerusalem, and before His ancients gloriously.” [Isaiah 24:23.]

“And He shall judge the world in righteousness, He shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know Thy name will put their trust in Thee: for, Thou, Lord, hast not forsaken them that seek Thee.

“Sing praises to the Lord which dwelleth in Zion: declare among the people His doings. When He maketh inquisition for blood, He remembereth them: He forgetteth not the cry of the humble. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death: that I may show forth all Thy praise in the gates of the daughter of Zion: I will rejoice in Thy salvation. The heathen are sunk down in the pit that they made: in the net which they made is their foot taken. The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands.” [Psalm 9:8-16.]

“The Lord is king for ever and ever. The heathen are perished out of His land. Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause Thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress.”

[Psalm 10:16-18.]

“In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain, For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may shoot privily at the upright in heart. If the foundation be destroyed, what can the righteous do?” [Psalm 11:1-3.]

The answer is given:

“The Lord is in His holy temple, the Lord’s throne is in heaven: His eyes behold, His eyelids try the children of men. The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth. Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup. For the righteous Lord loveth righteousness; His countenance doth behold the upright.” [Verses 4-7.]

“Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one to his neighbor: with flattering lips and a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own; who is lord over us? For the oppression of the poor, for the sighing of the needy, will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

“The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, Thou shalt preserve them from this generation forever. The wicked walk on every side, when the vilest men are exalted.” [Psalm 12:1-8.]

“There were they in great fear: for God is in the generation of the righteous. Ye have shamed the counsel of the poor because the Lord is his refuge. Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad.” [Psalm 14:5-7.]

False Ideas

“The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, to seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge, who eat up My people as they eat bread, and call not upon the Lord?” [Verses 1-4.]

As the Lord’s messenger, I am instructed to say that this is a faithful representation of some who

have had an abundance of light and evidence, but who are following a false standard of Christianity which they have set up. They have lost the love of sweet communion with God. Strife and falsehood, rather than the flesh and blood of the Son of God, have been their meat and drink. Their light has gone out, and they pervert and misrepresent the gospel truth.

I am instructed to say that many are entangled with false ideas of God and of Christ. The expression of their sentiments is as the sowing of tares among wheat. Their worldly plans and labors so affect their mind and character that they are disqualifying themselves for any part in the work of God; for they are turning away from His Word to fables. Neither in speech nor in works do they exert that influence that commends them to the world as Christians. They have lost that genuine holiness, without which no man shall see the Lord.

Let us heed the injunction of Christ, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:29.]

This is our time for service. This is our time to manifest faith. We must be able to discern between good and evil and lead others to understand and love the truth. Let us remember that Christ was tempted in all points like as we are, yet without sin: and we are to be partakers of His divine nature.

Brother and Sister Sadler, the Lord has given you His Word. Let His Word abide in you. Be healthy, fruit-bearing branches of the living vine. Pray in the simplicity of a child. The Lord may not call you to some wonderful work, but He desires you to take up faithfully the humble duties which come in your way. Take heed how you receive from human lips theories that may prove to be as tares among wheat. By his specious argument Satan is continually striving to press into our minds things which ought not to be there. We must make the words of Christ our food and drink. Even though we cannot see the end from the beginning, we may follow on to know more and more of what it means to walk in the light, as Christ is in the light.

Lt 224a, 1906

Sadler, Brother and Sister [W. S.]

St. Helena, California

July 1906

Dear Brother and Sister Sadler:

I wish to explain why your letter was not taken hold of at once. Matters that needed immediate attention had been waiting for me to place in right principles which must come into all our institutions. There must be a decided change in some things. There were councils of our brethren to ascertain in regard to the work in the future. I was not in any fit state of health to give myself to any line of work now as I might have done at past periods, because every word would be

criticized and misinterpreted by some. I have been suffering under influenza for weeks, yet have tried to do everything I could do. But I dared not call up things in the past that were said and statements made on special occasions, that were in print, that I speak on. I have kept all my powers to await issues that might come any time and be prepared to give the right version of matters. I am to keep silent. My speech must be less, even with my brethren, for they will use part and leave unsaid the parts that make things consistent. Silence even in social conversations is best.

We had many things to call for immediate action, and letters to write to different ones doing labor in Southern California and a variety of other places.

I disliked very much to speak of things in the case of A. T. Jones, which are all written down, prepared to bring out. He is now where I shall respond to him. Poor man, he is he knows not where, and he is now to have his case presented as it has been to me. His position is the same as at Berrien Springs and on several other occasions. But at Fresno, when the Lord laid the burden upon me for him and Elder Corliss, I could not sleep and wrote the matter out the matter that I read in Fresno. He came forward, acknowledged it all, made a clear, hearty confession with weeping, and said every word was truth. Then he prayed and confessed to God, and he and Elder Corliss embraced each other and wept while clasping each other. Then afterward he told me concerning a private message I had for him. He was a converted man, and his wife was a happy woman, such as [he] had never seen her before; and all is the mind of J. H. Kellogg. In his mind he is the voice of Dr. Kellogg, and he has been thoroughly warned of this danger; but he has fully developed now the mind and the spirit of Dr. K., and he is so ensnared he knows not what spirit he is of. All the proceedings in Fresno were reported, and the conference worker considering him was to relieve him of all responsibility. This counsel changed their decision only because I had said from the Lord that his reconversion was [the only basis] upon which the conference could permit him to serve out his term.

Now all this backsliding of A. T. Jones was a great trial to me. I was trying in the name of the Lord to place him where he would not make shipwreck of faith. Then the work came upon me to help others churches and conferences. The influenza was quite severe, but I would not yield. Maggie, my main dependence, was in danger. [She had a] cataract on her eye, and she has had it taken off; but for two months [we have] had no service from her.

She was accidentally shot through the leg below the knee. We had a Dr. Rand, recently come from Boulder, a skilful surgeon. He extracted the ball, and she has had a severe time of it, but all concluded to keep it from me. Maggie was at the sanitarium, but I was, after one month, let into the matter [since I was] deprived of Maggie. We must have help, and we now have Dores Robinson to help us, which is a great relief. I could not prepare the matter that should come to you for the Australian mail. I must have time to get out some light the Lord has given me. I have not had the privilege to control my own work, but [had] to be prepared to meet emergencies that might arise any time at Battle Creek; for there are constantly representations of the condition of

things and the spiritual condition of souls. I may go to Battle Creek and again bear my testimony.

There are very many things I have to communicate—past, present, and future. This we are doing. We shall see. The old hands are few now that understand the work in years past, so we shall reprint history of the past; then I shall bring that which years ago, before my husband died, I was shown I would have to reprint; for not a pin or pillar had been moved from the building of the work the last sixty years. Every effort that Satan could make would be made to tear up the foundation of our faith in the third angel's message. See Ephesians, chapters 4 and 5; chapter 6, verses 10-18.

There are two parties in our world. The satanic angels who claim to be the prince of the powers of the world are existing in numbers [of] evil, fallen angels, and they are constantly at work in all deceivableness of unrighteousness. Satan is making every effort in his power to deceive if possible the very elect.

I have much to speak of now in 1 and 2 Peter. These two epistles represent the two parties. Read and understand Revelation 3. Especially see the force of the first three verses in (Revelation 3), then trace down the whole chapter, a most tremendous testimony. Revelation 16:13-21; 18; 21; 22. These are things which will call our minds in these last days. Thus hath it been given from God in solemn warning. The lesson is before us, reminding us of the things which will be. These things Christ Himself made known to John while he was on the Isle of Patmos. They are the last events of this earth's history, and if Satan can keep minds confused now, he gains a great victory.

I am instructed in a most forcible manner that the perils of the last days are upon us. I feel so sorry that any physician will stand in Satan's army on that eventful day. I have only tender feelings toward you, although your minds are confused. We cannot afford any confusion now, for it may be of death unto death. I never felt deeper pity for those who have walked deliberately into the nets Satan has prepared for their feet. We must now press to the mark of the high calling in Christ Jesus and make our paths straight.

I am in no way discouraged. I am girding on the armor again. I spoke last Sabbath in the sanitarium church. They desire me to speak and I have responded that I will. I now have to be very careful that not a line shall go forth from my pen that will hurt one soul.

Lt 225, 1906

NA

St. Helena, California

July 8, 1906

The Writing and Sending Out of the Testimonies to the Church

Dear Brother:

There are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judgment is the standard by which they would weigh the testimonies.

My Instructor said to me, Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which He has appointed me to do is not a work of human devising.

Those who carefully read the testimonies as they have appeared from the early days need not be perplexed as to their origin. The many books, written by the help of the Spirit of God, bear a living witness to the character of the testimonies.

In the early days of our experience in the message, the Spirit of God often came upon a few of us as we were assembled, and I was taken away in vision. The Lord gave such light and evidence, such comfort and hope and joy, that His praises were upon our lips.

My husband and I traveled extensively. Sometimes light would be given to me in the night season, sometimes in the day time before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication. But the reports that are circulated that any of my helpers are permitted to add matter or change the meaning of the messages I write out are not true.

While we were in Australia, the Lord instructed me that W. C. White should be relieved from the many burdens his brethren would lay upon him and that he should assist me in the work the Lord has laid upon me. The promise has been given, "I will put My Spirit upon him, and give him wisdom."

Since my return to America, I have several times received instruction that the Lord has given me W. C. White to be my helper, and that in this work the Lord will give him of His Spirit.

It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given. When the minds of persons reprov'd are under a strong deception, they naturally resist the testimony; and having taken an attitude of resistance, it is difficult for them afterward to acknowledge that they have

been wrong.

In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people. Sometimes it was decided that certain portions would better not be read before a congregation. Then those whose course was reproved would sometimes request that the matters pointing out their wrongs and dangers should be read before others, that they, too, might be benefited.

Often after testimonies of reproof were read, hearty confessions were made. Then we would unite in a season of prayer, and the Lord would manifest His pardoning grace to those who had confessed their sins. The acceptance of the testimonies brought the rich blessing of God into our assemblies.

Faithfully I endeavor to write out that which is given me from time to time by the divine Counselor. Some portions of that which I write are sent out immediately to meet the present necessities of the work. Other portions are held until the development of circumstances makes it evident to me that the time has come for their use.

At other times, after very clear-cut, decided reproofs have been written out, they are held for a time until by personal correspondence I have endeavored to change the spirit of those to whom they are addressed. If these efforts are unsuccessful, the messages, with all their strength of rebuke or reproof, are sent to them, whether they will hear, or whether they will deny the truthfulness of the message.

If those whose errors are pointed out make confession of their wrongdoing, the spell of the enemy may be broken. If they will repent and forsake their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness. Christ, the sin-pardoning Redeemer, will remove the filthy garments from them, give them a change of raiment, and set a fair mitre upon their head. But so long as they refuse to turn from iniquity, they can never develop a pure, holy character that will stand in the great day of judgment.

Often concealed wrongs in the life of individuals are opened before me, and I am bidden to bear a message of reproof and warning. I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet and would place upon the testimony such interpretations as tend to change the truth of God into a lie.

Satan is on the alert; and some, who in the past have been used by the Lord in doing His work, but who have permitted themselves to be deceived, will be stirred up to make an improper use of the messages that are given. Because they do not wish to listen to the words of reproof, because they will not hear counsel, and improve their course of action, and do their appointed work, they will misconstrue the messages to the church and confuse many minds.



Nevertheless, I am to bear the message that is given me to bear, so long as the Lord shall choose. He has not given me the work of settling all the misunderstandings that are cherished in hearts of unbelief. Just as long as a door is open to receive the tempter's suggestions, difficulties will multiply. The hearts of those who will not come to the light are open to unbelief. If my time and strength are consumed upon such matters, this serves Satan's purposes. The Lord has said to me, "Bear the testimonies; your work is not to settle difficulties. Your work is to reprove and to present the righteousness of Christ."

I am instructed that when, in ministers and physicians bearing responsibilities, there is developed a disposition to discard the testimonies, I am not to place testimonies in their hands; for they have yielded to a spirit that tempted and overcame Adam and Eve. Their mind and heart are open to the control of the enemy. Being on a false track and laboring under deceptive imaginings, they will read in the testimonies things that are not there, but which are in agreement with the false statements that they have listened to. By reading the testimonies in the light of their own kindling, they are deceived and will deceive others.

#### An Incident

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The power of God came in in a wonderful manner. The spirit of confession and brotherly love was in the meeting. Father Butler ever after remained true as steel to principle.

Lt 225a, 1906

NA

St. Helena, California

July 8, 1906

The Writing and Sending Out of the Testimonies to the Church

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While we were in Australia, the Lord instructed me that W. C. White should be relieved from the many burdens his brethren would lay upon him, and that he might be more free to assist me in the work the Lord has laid upon me. The promise had been given, "I will put My Spirit upon him, and give him wisdom."

Since my return to America, I have several times received instruction that the Lord has given me

W. C. White to be my helper, and that in this work the Lord will give him of His Spirit.

It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given. When the minds of persons reprov'd are under a strong deception, they naturally resist the testimony; and having taken an attitude of resistance, it is difficult for them afterward to acknowledge that they have been wrong.

In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people. Sometimes it was decided that certain portions would better not be read before a congregation. Sometimes those whose course was reprov'd would request that the matters pointing out their wrongs and dangers should be read before others, that they, too, might be benefited.

Often after testimonies of reproof were read, hearty confessions were made. Then we would unite in a season of prayer, and the Lord would manifest His pardoning grace to those who had confessed their sins. The acceptance of the testimonies brought the rich blessing of God into our assemblies.

Faithfully I endeavor to write out that which is given me from time to time by the divine Counselor. Some portions of that which I write are sent out immediately to meet the present necessities of the work. Other portions are held until the development of circumstances makes it evident to me that the time has come for their use. Sometimes, in ministers and physicians bearing responsibilities, there has developed a disposition to discard the testimonies, and I have been instructed not to place testimonies in their hands; for having yielded to the spirit that tempted and overcame Adam and Eve, they have opened mind and heart to the control of the enemy. Being on a false track and laboring under deceptive imaginings, they will read in the testimonies things that are not there, but which are in agreement with the false statements that they have listened to. By reading the testimonies in the light of their own kindling, they are deceived and will deceive others.

Sometimes after very clear-cut, decided reproofs have been written out, they are held for a time until by personal correspondence I have endeavored to change the spirit of those to whom they are addressed. If these efforts are unsuccessful, the messages, with all their strength of rebuke or reproof, are sent to them, whether they will hear, or whether they will deny the truthfulness of the message.

If those whose errors are pointed out make confession of their wrongdoing, the spell of the enemy may be broken. If they will repent and forsake their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness. Christ, the sin-pardoning Redeemer, will remove the filthy garments from them, give them a change of raiment, and set a fair mitre upon their head. But so long as they refuse to turn from iniquity, they can not develop a

character that will stand in the great day of judgment.

Often concealed wrongs in the life of individuals are opened before me, and I am bidden to bear a message of reproof and warning.

I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet and would place upon the testimony such interpretations as tend to change the truth of God into a lie. Satan is on the alert; and some, who in the past have been used by the Lord in doing His work, but who have permitted themselves to be deceived, will be stirred up to make an improper use of the messages given. Because they do not wish to listen to the words of reproof, because they will not hear counsel, and improve their course of action, and do their appointed work, they will misconstrue the messages to the church and confuse many minds.

Nevertheless, I am to bear the message that is given me to bear, so long as the Lord shall choose. He has not given me the work of settling all the misunderstandings that are cherished in hearts of unbelief. Just as long as a door is open to receive the tempter's suggestions, difficulties will multiply. The hearts of those who will not come to the light are open to unbelief. If my time and strength are consumed upon such matters, this serves Satan's purposes. The Lord has said to me, "Bear the testimonies; your work is not to settle difficulties. Your work is to reprove and to present the righteousness of Christ."

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My husband handed the little pamphlet to Elder Hart and requested him to read what was printed on the title page. "A Sketch of the Experience and Visions of Mrs. E. G. White," he read.

For a moment there was silence, and then my husband explained that we had been very short of means and were able to print at first only a small pamphlet; and he promised the brethren that when sufficient means was raised, the visions would be published more fully in book form.

Elder Butler was deeply moved, and after the explanation had been made, he said, "Let us bow before God." Prayers, weeping, and confessions followed, such as we have seldom heard. Father Butler said, "Brother White, forgive me; I was afraid you were concealing from us some of the light we ought to have. Forgive me, Sister White." Then the power of God came into the meeting

in a wonderful manner.

Experience at Berrien Springs, Written July 8, 1906

The testimonies are to be given before those who will make the right use of them. Wisdom is needed to know how to present the light that is given, and to discern what should be imparted immediately, and what should be withheld. Some things are given to guide us in moves soon to be made, that we may carry out the purposes of the Lord. Other things must wait till circumstances arise that will make the instruction more impressive.

There are times when, as a meeting progresses, the way is opened for the presentation of the matters which have been withheld because the minds of some were not at first prepared to receive them.

At Berrien Springs in 1904, I had many things of a decided character to bring before the people during the meeting. But light came to me, during the meeting, that the minds of some present had been beclouded by satanic agencies, and that to attempt to present to them, at that time, the light God had given me would bring on a tremendous struggle that would nearly cost me my life. Some had begun the work of specifying what portions of the testimonies were of God, and what portions were not of God, as if God had made them competent to judge. That which reprov'd their course of action they specified was not the true message.

At the meetings appointed for confession, the Spirit of God was present, and holy angels were in the assembly; but men had their own ideas and determinations to work out. With such a spirit as was manifested at Berrien Springs, it was not an appropriate time to present all of the message that had been given me for the people.

It seems strange to me that men who have diligently studied the Bible cannot discern the fulfilment of the inspired words of Paul that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." [1 Timothy 4:1.] What has blinded their eyes that they cannot discern? Has not their experience been of value in recognizing the after-workings of those who have departed from the faith?

Lt 225b, 1906

NA

St. Helena, California

July 8, 1906

The Writing and Sending Out of the Testimonies to the Church

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My Instructor said to me, Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which He has appointed me to do is not a work of human devising.

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At the meetings appointed for confession, the Spirit of God was present, and holy angels were in the assembly; but men had their own ideas and determinations to work out. They thought it a good time to bring Brethren Prescott and Daniells to terms. Far better would it have been if they had sought to bring their own souls into a humble, teachable condition. With such a spirit as was manifested at Berrien Springs, it was not the time to present all of the message that was needed.

Since that time many minds have been determinedly at work to oppose the influence of the Spirit of God.

It seems strange to me that men who have diligently studied the Bible cannot discern the fulfilment of the express words of the Spirit that “in the latter time some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” [1 Timothy 4:1.] What has blinded their eyes that they cannot discern? Has not your experience been of value to you in recognizing those who have departed from the faith?

I feel so sorry that Dr. Kellogg has departed from the faith and is seducing other souls. His ambition will lead him to take any means to reach the end he desires. He is not scrupulous as to the means by which the objects of his ambition may be attained. He has formed an unchristian and unhallowed friendship with worldlings and with ministers who are not in the faith. I have seen him linked arm in arm with men of the world, talking of such plans of work as were outlined in the New York Observer of August 6, 1896.

Concord with Belial is not a profitable harmony. The love of display presents powerful attractions to some and beguiles them from their uprightness.

Dr. Kellogg has made a great mistake in assuming the burden of food manufacture. God appointed him a work as His physician, but He did not bid him to engage in the work of manufacturing foods. The various commercial enterprises in which he has engaged have tended

to divorce him from the exalted ministry as the Lord's physician. Another being has taken control of him—the one who seduced the heavenly agencies from their allegiance. These matters have been so distinctly presented to me that I have no room for a shadow of a doubt.

Dr. Kellogg's skill as a physician, the knowledge that God has given him, has so highly exalted him, that he has felt himself to be supreme. He has said many things and then contradicted and denied them. His own mind is so strained that he is utterly confused as to what is genuine truth and what are fables. For him to be accepted as an educator, for the doing of the sacred work that is termed medical missionary work, would be a great mistake. God forbids this. Dr. Kellogg would fail to leave upon minds the reformatory missionary impress. For years he has done an imperfect work, although much instruction has been sent him through the testimonies of the Spirit of God.

This I am instructed to write, Dr. Kellogg's case has been a mystery of mysteries. That which has given power to his work—truth and righteousness—he has discarded. The cause of God has been hindered in its advance by the only one who could do a work so counter to the work the Lord would have done at this stage of our history. God's people are now, many of them, confused by the subtle reasoning that has been presented. If ministers of the gospel are bewildered and receive the false statements made, what can be expected of the churches? This is the representation made to me.

If Dr. Kellogg's mind were now clear enough to see wherein he has been so far out of the way, so that he would make through, decided reforms, then there would be hope; but I am instructed that the way he has treated any words of encouragement from the Lord leaves his case as almost hopeless. I have suffered so much under this deceptive working that I regard the case as it stands as hopeless. Dr. Kellogg's mind has been so racked and center-shaken through refusing to receive the light that God has given to correct his evil course, that his whole nature has been converted into a bundle of contradictions. And yet men are blind to discern the workings of Satan. But I must present the warnings that have been given for the past twenty years.

Dr. Kellogg <now knows not> either God or Christ in verity and truth. He will deny or affirm anything—a lie or the suppositions of satanic agencies. And just so long as his associate physicians will say to his words, Yes, Yes, they will sustain falsehood. Again and again has the truth been sacrificed to please Dr. Kellogg.

Satan is working Dr. Kellogg's mind, and every other mind over which he can obtain influence. If Dr. Kellogg's brethren had checked this spirit, by calling it by its right name, then, as faithful watchmen, they would have given the trumpet a certain sound. Could they not discern the subtle danger of the long interviews held by Dr. Kellogg?

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Christ does not acknowledge any extravagant display, even in a sanitarium. He cannot approve of

the lives of physicians or leaders who have lost a sense of the sacredness of the Sabbath that God has sanctified and blessed. Upon this point we are all to be tested and tried. To engage in amusement or games in the sanitarium or upon the sanitarium grounds on the Sabbath day is a transgression of the fourth commandment.

The Lord God of heaven has been dishonored by some who have had great light, but who claim a dominating power. Our God is a jealous God, and those who by their teaching or by their example have obliterated the sign that He has given to His people will, unless they repent, feel the retributive judgments of Him whom they have dishonored to accommodate worldlings. The strict observance of the Lord's day is to be a silent sermon every week. "It is a sign between me and you." [Exodus 31:13.] But the day has been desecrated by physicians, ministers, nurses, and patrons.

We wish to advise our believing ones to take their position and leave Battle Creek. We know whereof we speak. Satan was an angel of exceeding brightness, but he aspired to be first in the heavenly courts and to become as God. In this he acted with design and duplicity, but without arousing a suspicion of disloyalty in the minds of the heavenly beings. Not a person is safe who remains under the contaminating influence of one who would sacrifice truth in order to exalt himself—one who would imperil his soul for the sake of seeing carried out his ambitious devisings for self-exaltation.

I know whereof I speak; for I have had the matter laid out before me in distinct lines. I would not have you imperil your soul by a failure on my part to speak a word of warning against your doing this.

Lt 225c, 1906

Sadler, Brother and Sister [W. S.]

St. Helena, California

July 8, 1906

Dear Brother and Sister Sadler:

There are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judgment is the standard by which they weigh the testimonies.

My Instructor said to me, Tell these men that God has not committed to them the work of measuring and classifying the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which has been appointed to me for the past sixty years is not a work of human devising.

Those who carefully read the testimonies, as they have appeared from the early days, need not be perplexed as to their origin. The evidence is clearly set forth in the books that have been printed.

In the days of our early experience in the message, the Spirit of God often came upon a few of us as we were assembled, and I was taken away in vision. The Lord gave such light and evidence, such comfort and hope and joy, that His praises were upon our lips.

My husband and I traveled extensively. Sometimes light would be given to me in the night season, sometimes in the day time before large congregations. The instruction I received was carefully written out. We then examined the matter together and corrected grammatical errors and awkward forms of expression before it was copied to be sent to the persons addressed or to the printers. If some of the leading brethren were present, we would often consult with them as to the best manner of bringing the instruction before the people.

We often decided that some portions would better not be read before a congregation. And sometimes those whose course was reprov'd would request that the matters pointing out their wrongs and dangers should be read before others, that they, too, might be benefited.

Sometimes after testimonies of reproof were read, hearty confessions were made. Then we would unite in a season of prayer, and the Lord would manifest His pardoning grace upon those who had confessed their sins. The reception of these testimonies brought the rich blessing of the Lord.

Sometimes it is necessary to give severe reproof. This hurts my soul, but I dare not withhold the instruction. Such messages are carefully studied and examined to see that no unnecessarily harsh words appear, and yet that the message is faithfully given. But the reports that are circulated that W. C. White or any other of my helpers add matter to change the meaning of the messages I write out, I positively deny.

Sometimes very clear-cut, decided testimonies have been written out, and then I have suggested that they be held for a time until by personal correspondence I have endeavored to change the spirit of those to whom they are addressed. If these efforts are unsuccessful, the messages are afterward sent to them, with all their strength of rebuke or reproof, whether they will hear, or whether they will deny the truthfulness of the message. Thus I have always done.

If those whose errors are pointed out confess their sins, the spell of the enemy may be broken. If they will repent and forsake their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness. Christ, the sin-pardoning Redeemer, will remove the filthy garments from them, will give them a change of raiment and set a fair mitre upon their head. But so long as they refuse to turn from their wrong course of action, they can never develop a pure, holy character that will stand in that great day when every case shall be decided.

There are times when I refrain from stating at first all that is presented to me. I do this in the hope that a partial statement will be sufficient to lead those who are reprov'd to see their

dangers. Then, when the heart is softened and prepared to hear more, I can state the whole message. But when I see that things are being done that will imperil the cause, I sometimes must state the whole matter, whatever the consequence may be upon the mind of the individuals reproved. This may seem strange to you, but this is the way in which I have to do.

Often concealed wrongs in the life of individuals are opened before me, and I am bidden to bear a message of reproof and warning. I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet and would place upon the message such interpretations as tend to change the truth of God into a lie.

### My Work and Title

I have been instructed that I am not to claim any title, except that of a messenger, appointed of God. The work assigned to me embraces more than the ordinary work of a prophet. The gift of prophecy is included, but that alone does not cover the many lines of work to which I have been called as the Lord's messenger.

From time to time I have been instructed that I am to take an interest in the establishment of schools and institutions for the care of the sick, and I am to specify the reforms that are needed in those already established. I have been given an insight into the ways and the work of those connected with our publishing houses and am bidden to give instruction that those who are brought into these institutions as apprentices are to be considered as a sacred charge and are to be carefully guarded.

The care of the widow and the orphan, the poor and the afflicted was to be a branch of my work. I was to plead that they receive the tender care of those in authority. Especially were their spiritual interests to be looked after. No unkind spirit is to be manifested toward the fatherless. They are to be trained and qualified to go forth into new fields and bear responsibilities in the work of God.

With pen and with voice I was to bear a straightforward message, and I was to stand ready to speak before large congregations on various lines of the work of God.

To the ministers I was bidden to say that the Lord will work with them. He is their efficiency. Business cares and commercial interests should not burden the mind of the gospel minister or the physician.

The sanitariums are to be places where the example of Christ is followed in relieving the sick and the suffering. In all their work there is to be a recognition of the Lord Jesus who gave His life to purchase the souls of the afflicted ones to whom they have to minister. In these institutions the great chief Missionary is to preside as the counselor of those who labor in the various departments.

Many souls need the benefits of a Christian influence, and our physicians and nurses and helpers

are to be the saviors of the souls as well as of the body. The physician especially should be on guard that he does not become so commingled with worldly enterprises that the ministry of healing shall be neglected.

A spirit of commercialism endangers the work of the gospel minister and the medical practitioners. I have been given warnings both to physicians and to ministers that they must realize their accountability to make the spiritual interests first in all their work. They are bidden to keep their souls pure and undefiled, that they may give no occasion for temptation to the youth. Often I have felt depressed because of opposition that has arisen from different sources, but I have been instructed that it is the design of the enemy to keep me in perplexity and to discourage my soul. We may find a cheerful, hopeful confidence in the promise of our Saviour, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

Lt 225d, 1906

Sadler, Brother and Sister [W. S.]

St. Helena, California

June 28, 1906

Dear Brother and Sister Sadler:

I have a message for you. There are some who think themselves able to estimate the importance of the work the Lord has given me. Their own minds and their judgments are the standards by which they weigh the testimonies.

Said my Instructor, "Say to these men that God has not committed to them nor to anyone the work of passing judgment upon the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord would have them adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly the character of the work that has been appointed to me for the past sixty years. The publications containing the messages the Lord has given to me have been widely circulated."

I have received instruction regarding my work. I have been instructed that I am not to claim any title except that of a messenger appointed of God. "Your work," said my heavenly Instructor, "embraces more than the work of a prophet." The gift of prophecy is included, but that alone does not specify the many lines of work to which I have been called as the Lord's messenger.

Often concealed wrongs in the life of individuals are opened to me, and I am bidden to bear a message of reproof and warning.

I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet, and they will place upon the message such interpretations as would tend to change the truth of God into a lie.

I am instructed that the term prophet would signify one who manifests the gift of prophesying, but much more than the work of a prophet has been given to the Lord's messenger. The care of the orphan, the widow, and the afflicted is to be one branch of my work. I am to take an interest in the establishment of institutions for the care of the sick and to specify the reforms that are needed in those already established. I am given an insight into the ways and the work of those connected with our publishing houses and am bidden to give instruction that those who are brought into these institutions as apprentices are to be considered as a sacred charge and to be carefully guarded. Especially are the poor and the orphans to receive the tender care of those in authority. Their spiritual interests are to be looked after. No unkind spirit is to be manifested toward them. They are to be trained and qualified to go forth into new fields and bear responsibilities in the work of God.

The sanitarium is to be a place over which the great chief Missionary shall preside as the counselor of those who seek to follow the example of Christ in the work of relieving the sick and the suffering. In all their work there is to be a recognition of the Lord Jesus, who gave His life to purchase the souls of the afflicted ones to whom they have to minister. A spirit of commercialism endangers the work of the medical practitioner. I have warnings to give both to physicians and to ministers, that they must realize their accountability to make spiritual interests first in all their work. They are bidden to keep their souls pure and undefiled, that they may give no occasion for temptation to the youth.

With pen and with voice I am bidden to bear a straightforward message. I am often called to stand before large congregations to speak on various lines of the work of God.

To the ministers I am bidden to say that the Lord will work with them. He is their efficiency. I am bidden to bear a testimony of solemn warning to those who engage in commercialism. Business cares and commercial interests should not burden the mind of the physician. He is not to be so commingled with worldly practices that the ministry of healing shall be neglected. Many souls need the benefits of a Christian influence, and our physicians are to be saviors of the soul as well as of the body. The largest numbers are not to be congregated in one sanitarium.

There are some in our sanitariums who have developed a spirit of secularism, a spirit which would result in the abolition of Christianity. When such minds begin to work on other minds, it is better to separate such individuals from the institution without delay. There is sure to be a low standard in those who have no respect for the Lord Jesus Christ. They beguile the unwary, and they make an easy conquest of those who are not deeply and truly religious. Those who demerit the atonement of Christ, and consider that the religion of Christ is unsatisfactory in bringing about so-called reforms, who tear down the very foundations of faith in the Word of God, are a danger to the morality and Christianity of those who are brought in connection with them.

There are many even in our institutions who allow themselves to stand on a low level. When a large sanitarium is crowded with all classes of worldlings, there is but one safeguard, the truth as

it is in Jesus. It behooves every surgeon, every physician, every nurse to keep themselves free from commercial projects which tend to divide their interests. They will otherwise work at a great disadvantage. Commercialism and sanctification through the truth cannot unite.

True religion consists in practicing the words of the living God. Unless the love of Jesus is kept alive in the soul, piety will vanish as flax before the flame. The truth of God is to be maintained in our sanitariums. The managers, the physicians, the nurses must experience its power. The law of God is to be held sacred in spite of every contrary influence and all opposing sentiments. The religion of Jesus Christ can guide, can purify. He is our wisdom, and righteousness, and sanctification, and redemption. Then we are a savor of life unto life.

Why were our sanitariums purchased except to hold fast to Bible truth as an antidote against the malaria of infidelity, against all the false science the enemy would introduce? [When] the truth of God [is] brought into the heart of the [receivers], Christ is to them power to become the sons of God. The great antidote for physical and spiritual disease is the truth of God abiding in the soul by living faith, guiding the life. With this in our possession, we can believe, and we can receive power from the great Missionary. God and man are united in the grand work of saving the souls and the bodies of the afflicted. They may be given a hope for this world and through faith they may be fitted for eternal life in the heavenly courts.

Our sanitariums are to become educating centers, where the heavenly messengers will be welcome, where those who love and fear God shall ever find a home.

As the Lord's messenger I have been bidden to exert every influence to be a blessing in restoring the sick to health, and to minister in the Word of God, pointing to the great Healer of the sin-sick souls.

Do not allow yourselves to be beguiled or ensnared by the cunning craftiness of men, whereby they lie in wait to deceive ignorant, unwary souls. The sanitariums need to be cleansed as Christ cleansed the temple courts of their commercial enterprises.

My life has been a life of burden-bearing.

Not one of God's ministers is to be treated unkindly. If they become aged in the work of God, they are to be tenderly cared for. A fund should be provided to make them comfortable while they live.

When one who is actively engaged in the Lord's work is thought to be in error, the Lord has often given instruction to His messenger that they are not to be crowded out of the work, nor to be treated harshly. This work God has given me to do. (Give here a brief statement of my work at the Fresno meeting.) In many such cases when a wrong course was to be pursued, the Lord has sent a message of warning to the men in office to guard them from any wrong action.

The printed testimonies show the extent of the work that has been covered for the last fifty years.



I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. It embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief—tares amid the wheat—can comprehend.

Lt 226, 1906

Butler, G. I.

St. Helena, California

July 8, 1906

Elder G. I. Butler

Dear Brother:

I have just read your letter to W. C. White. He will no doubt reply to the letter, but I will also write a few lines to you.

For some time I have been suffering from a severe cold. At the same time I have borne a heavy burden on my mind because of the necessity of meeting the opposition of some of our leading brethren. This is one more instance where the command of the Lord is plain to "Meet it." By the help of the Lord I will do this, if it costs me my life.

I am greatly pleased that you have found for your sanitarium a building that pleases you.

I am very sorry for Dr. Hayward. I urge you to show him all the favors and courtesy you possibly can. We must be very kind and sympathetic with such men as Dr. Hayward and others who do not clearly discern matters in their true light.

We are in harmony with your plan for a paper for the interests of the colored people. We think this might be made a great blessing. But you are not to feel that you must carry all the burden of this, with all your other burdens and perplexities. I know there will be difficulties, but I believe the paper will be a success. We must do all we can for the colored people, and the issuing of a paper will be a great help.

The end is near, and we must be prepared for what we will have to meet. Our lives must be hid with Christ in God. We need the education of the Holy Spirit.

It is our privilege to be cheerful. At times I have been tempted to feel a depression of soul, as I see how blind and mistaken many of our brethren are. It makes my heart ache to think of the men who are unsettled, and who have lost their bearings. May the Lord work to remove the cloud of uncertainty, that truth and righteousness may prevail. It seems scarcely possible that the power of

deception can be so strong. I pity these men, but the impression they have made on other minds is so strong that it makes me tremble. A stormy future is before us, but we have with us One who is mighty to prevail.

At times as I see a cloud in the sky, I involuntarily exclaim, Come, Lord Jesus, and come quickly. Such times as this will reveal character. I long to see the deceptive power of the enemy broken. But we will not let our faith fail. The only real comfort I find is to look beyond this conflict and see the final triumph, the glory of God reflecting brightness on the overcomers. Prophecy points out the sure result of the conflict, and by faith we may see it. I long to realize the experiences opened before me in the visions the Lord has given to me.

The restraining power of the Spirit of God is being withdrawn from the earth. Our work must be done quickly. We must put forth every effort in our power to save souls from death. Soon the Lord God of heaven will set up His kingdom, which shall never be destroyed. Now is the time for us to develop a pure, heavenly character. The work will increase more and more in earnestness and intensity until the end. We need an increase of faith. We must watch unto prayer.

For weeks I have been as a cart beneath sheaves, not because I have the least question regarding the work God has given me to do, nor because of any desire to shun the responsibilities He has placed upon me; but my heart aches for those who are walking in the blindness of error, who have lost their discernment, and who can not distinguish truth from error.

Elder Butler, we will go humbly where the Lord leads the way. But let us watch and pray, and trust the living Word. May the Lord greatly bless your working forces with faith, hope, and love. May He spare your life and help you to lift and hold fast with increasing courage.

Try to save Dr. Hayward. He is too precious a man to be left to make mistakes. We must press close to our brethren and sisters and help them all we possibly can.

Lt 228, 1906

Scott, Brother; Ballenger, E. S.; Buchanan, R. A.

St. Helena, California

July 8, 1906

Brethren Scott, Ballenger, and Buchanan

Dear Brethren:

I have recently had a visit from Brother H. W. Kellogg. In a conversation with me, regarding his son Herbert, who is a graduate from a medical college, Brother Kellogg expressed a desire that Herbert might find some employment with Dr. Buchanan in Paradise Valley. Brother Kellogg thought his son might be of service at the sanitarium, and that the location might be beneficial for

his health.

I present this matter to you for your consideration. Can he not be employed in the sanitarium? Brother Henry Kellogg has helped the cause liberally. He does this in a quiet way and makes no boast of what he has done. He has supported his son while he was obtaining a medical education, and I am sure that he would see that the sanitarium lost nothing in trying to help the doctor. If you would take an interest in Dr. Herbert Kellogg, it would be greatly appreciated by his father.

As one of the investors in the Paradise Valley Sanitarium, I venture to suggest that you give this young man a trial. He has had a good education. If he could feel that he was accomplishing something, it would put new heart and courage in him. If he needs any special treatment, do for him what he needs. If he can help in the medical work, let him have something to do. I now leave the matter with you and ask you to write to his father about it.

I am recovering from an attack of influenza. Yesterday I spoke at the sanitarium from the fifteenth chapter of John: "I am the vine; ye are the branches." [Verse 5.] I was strengthened to speak for an hour. The chapel was well filled. This is the first time I have spoken at the sanitarium since I came home from Southern California. The influenza has dealt quite severely with me, but I am now very much better. The heat is a great hardship, but I am able to do a fair amount of work every day. The early morning hours are the most favorable for me. This morning I arose at two o'clock.

I would be glad to meet with you, if any of you come to the Oakland camp-meeting. I am expecting to attend the meeting, if the Lord gives me strength.

I am glad to hear that, at Nashville, our brethren have secured a beautiful location for a sanitarium. This will be a great help to our brethren in the South.

I am glad that Brother Scott has come to act as manager of the Paradise Valley Sanitarium. This will leave Brother Ballenger free to give his attention to the raising of means. We will all unite in devising and planning. The Lord will help us if we refuse to indulge in any extravagant outlay of means. We may have to bind about our supposed wants by operating the treatment rooms with less expensive appliances than we would desire.

Lt 230, 1906

Elders of the Battle Creek Church and to Ministers and Physicians

St. Helena, California

July 5, 1906

To the Elders of the Battle Creek Church, and to Ministers and Physicians:

I have instruction to give from the Lord. The condition of things in Battle Creek is to be clearly

outlined and understood. Those who have brought about this condition are sadly deceived and are misleading others. But the Lord will be glorified. Great spiritual transformations are to take place. All those who would be led of God should walk very humbly before Him. In no case are they to be diverted from the path of duty that God has marked out for His people. They are not to believe falsehoods, though they be published in abundance.

A voice is to be heard in the Tabernacle, giving God's word for this time in clear notes of warning. God has human instrumentalities that will not hold their peace. They are to advocate the word and will and way of Jehovah. In a clear, decided manner they are to proclaim the truth in all its beauty and power. No strange doctrines are to be introduced. There is to be no undermining of the fundamental truths that the Lord has submitted by many miraculous evidences. A voice is to be heard in clear affirmation of the truth, in contradiction to the skepticism and fallacies that have been coming in from the enemy of truth. Reformations will take place, and the working out of the principles of divine truth will reveal growth in grace; for the divine agencies are efficient to enlighten and sanctify the human understanding.

The truth as it is in Jesus, as it was proclaimed by Him when He was enshrouded by the pillowy cloud, is verity and truth in this our day and will just as surely renovate the mind of the receiver as it has renovated minds in the past. Christ has declared, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [Luke 16:31.]

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit, for the spread of the gospel in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations, that largely occupy the mind, and will become educated in connection with men who have had experience—men who understand the truth. Through most wonderful workings of God, mountains of difficulty will be removed and cast into the sea. Let us labor as those who have experienced the virtue of truth as it is in Jesus.

There is to be, at this period, a series of events which will reveal that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. Those who preach the truth will strive to demonstrate the truth by a well-ordered life and godly conversation. And as they do this, they will become powerful in advocating the truth and in giving it the sure application that God has given it.

When the men who have known and taught the truth turn aside to human understanding and mete out to deceived minds their own dish of fables, it is high time for those who have once been laborers in evangelistic work, but who have been drawn away into the management of restaurants, food stores, and other commercial lines of work, to come into line, study their Bibles diligently, and with the Word of God in hand, dispense the Bible truth, the spiritual food, in co-operation with the heavenly angels. This work now calls loudly for workmen of divine appointment. Omnipotence will then say to the mountains of difficulty, Be thou removed and

cast into the sea.

The call is to go forth, “Son, go labor today in My vineyard.” [Matthew 21:28.] As this call is obeyed, the message that means so much to the dwellers on the earth will be heard and understood. Men will know what is truth. Onward, and still onward, will the work advance. And marked events of Providence will be seen and recognized in judgments and in blessings. The truth will bear away the victory.

To all students we would say, In the name of the Lord do not permit yourselves to be held where the spiritual atmosphere is poisoned with skepticism and falsehood. Those who have had the evidence of truth, but who for days, weeks, months, and years have had about them a subtle influence that gives a distorted representation, a false coloring, to the truth of God, are not fit for teachers for our youth. Where falsehoods, regarding the Word and work of God, are reported as truth is no place for students who are preparing for the future, immortal life. We are seeking heaven, wherein can enter none who have changed the truth of God into a lie.

Truth has a spiritual influence. It enters the mind, direct and uncorrupted, from One who is truth. The reception of truth in the inward parts is charged with the greatest results. Truth is to be received into the heart and developed and expressed in the character.

No lie is of the truth. On every occasion possible, Satan is on hand to introduce the leaven of his deceptive fallacies. Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth.

Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. “Remember ... how thou hast received and heard, and hold fast, and repent.” [Verse 3.] Why repent?—Because there have come in faults in the form of theories so subtle that by the influence of mind upon mind—through the agency of those who have departed from the faith—the wily foe will cause you imperceptibly to be imbued with the spirit that will draw you away from the faith.

There are many who are in a perilous position spiritually—many who are “ready to die.” The Revelator was bidden to write to the church in Sardis: “These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent.” [Verses 1-3.]

There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. “Remember therefore.” In our work we are not to be drawn into any plausible theories that would lead to a denial of our past faith in the truth we

have heard and advocated. “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.]

“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.” [Verse 4.]

“Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.” [Ezekiel 37:26, 27.]

This last scripture carries our minds forward to the triumph of Israel and Judah. The accomplishment of the work will be through human instrumentalities charged with divine power. All the glory is ascribed to the great power of God; but it is through unity and co-operation of the human with the divine that the result is made possible. Humanity, blended with divinity, grasps the divine efficiency, and the work is complete.

We have been filled with pain of heart, which language cannot describe, as we have seen feature after feature of the work that should have been conducted in the purest channels as a means of bringing souls to a knowledge of the truth, corrupted by ambition and commercialism. Thus some features of the health work have proved a snare to capture talents of influence that might have been used in feeding souls with the bread of life. While thousands are perishing without a knowledge of the truth, while multitudes have not the bread of life to feed upon, while God is calling for a quick work to be done to prepare a people for the coming of Christ, shall our hygienic restaurants prove a snare, by being operated merely for commercial advantage, and their influence extend no further?

It was hoped that much good would be done by preparing food for worldlings—that thereby many would be brought to a knowledge of the truth. And this might have been, had the glory of God been kept in view. But these enterprises have been run so largely on a commercial basis, for the temporal advantages to be gained, that they have often become a snare, as it were, to hold men and women of talent, who, by study and diligent effort, could do acceptable service in the winning of souls to Christ. The end of all things is at hand. We must learn to fulfil God’s purposes. Let no one delay.

There are those who once were teachers of righteousness, but who have turned from the truth and are wandering in the mists of error. Satan with much persistency is striving for the mastery. Christ calls upon many who are in training for His service to obtain an education of a character altogether different from that which they have been receiving. The Lord Jesus calls upon us to fulfil His commission given just before His ascension to meet the heavenly armies that escorted Him to the city of God. We have the battle of tribulation before us, but our commission is, “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.] Who will pass this by and continue in any commercial business that will not bring souls to Christ? Shall this condition change? Will you give the last note of warning to the world?

Lt 232, 1906

NA

St. Helena, California

July 9, 1906

Dear Brother:

In answer to your question regarding my work and title, I have been instructed that I am not to claim any title, except that of a messenger, appointed of God. The work assigned to me embraces more than the ordinary work of a prophet. The gift of prophecy is included, but that alone does not cover the many lines of work to which I have been called as the Lord’s messenger.

From time to time I am instructed that I am to take an interest in the establishment of schools and institutions for the care of the sick, and I am to specify the reforms that are needed in those already established. I have been given an insight into the ways and the work of those connected with our publishing houses and am bidden to give instruction that those who are brought into these institutions as apprentices are to be considered as a sacred charge and are to be carefully guarded.

The care of the widow and the orphan, the poor and the afflicted was to be a branch of my work. I was to plead that they receive the tender care of those in authority. Especially are their spiritual interests to be looked after. No unkind spirit is to be manifested toward the fatherless. They are to be trained and qualified to go forth into new fields and bear responsibility in the work of God.

With pen and with voice I was to bear a straightforward message, and I was to stand ready to speak before large congregations on various lines of the work of God.

To the ministers I was bidden to say that they are to be laborers together with God. He is their efficiency. Business cares and commercial interests should not burden the mind of the gospel minister or the physician.

The sanitariums are to be places where the example of Christ is followed in the work of relieving the sick and the suffering. In all their effort there is to be a recognition of the Lord Jesus who gave His life to purchase the souls of the afflicted ones for whom they minister. In these institutions, the great chief Missionary is to preside as the counsellor of those who labor in the various departments.

Many souls need the benefits of a Christian influence, and our physicians and nurses and helpers

are to be saviors of the soul as well as of the body. The physician especially should be on guard, that he does not become so commingled with worldly enterprises that the ministry of healing shall be neglected.

A spirit of commercialism endangers the work of the gospel minister and the medical practitioner. I have been given warnings both to physicians and to ministers that they must realize their accountability to make the spiritual interests first in all their work. They are bidden to keep their souls pure and undefiled, that they may give no occasion for temptation to the youth.

Often I have felt depressed of opposition that has arisen from different sources, but I have been instructed that it is the design of the enemy to keep me in perplexity and to discourage my soul. We may find a cheerful, hopeful confidence in the promise of our Saviour, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.]

Lt 234, 1906

Sadler, W. S.

St. Helena, California

July 9, 1906

Dear Brother:

In your letter wherein you ask a number of questions about the testimonies, you say, "I must go to the bottom of all these things, and know just where I stand."

In my books and manuscripts, I find the following which I think will help you in your present perplexities:

"God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth, will find plenty of evidence on which to rest their faith.

"It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' [Job 11:7, 8.]

"The apostle Paul exclaims, 'O the depth of the riches both of the wisdom and knowledge of



God! how unsearchable are His judgments, and His ways past finding out!' [Romans 11:33.] But though 'clouds and darkness are round about Him, righteousness and justice are the foundation of His throne.' [Psalm 97:2.] We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love.

"The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence. ...

"There is an evidence that is open to all—the most highly educated, and the most illiterate—the evidence of experience. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us 'taste and see that the Lord is good.' [Psalm 34:8.] Instead of depending upon the word of another, we are to taste for ourselves. He declares, 'Ask, and ye shall receive.' [John 16:24.] His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fulness of His love, our doubt and darkness will disappear in the light of His presence."—Steps to Christ, 133-135, 142, 143.

Those who have passed through a struggle to rise above the realm of doubt and conjecture realize that "while God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light."—The Great Controversy, 527.

As with the Bible, so with the testimonies. "Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit; and all should decide from the weight of evidence."—Testimonies for the Church 3:255.

"Satan is at hand to suggest a variety of doubts; but if you will open your eyes in faith, you will find sufficient evidence for belief. But God will never remove from any man all causes for doubts."—Testimonies for the Church 4:232.

“God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.”—Testimonies for the Church 4:232, 233.

“What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who have not resisted His Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord’s message of light to His people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness.”—Testimonies for the Church 5:68, 69.

“We are living amid the perils of the last days. Soon everything that can be shaken will be shaken. The world is rapidly taking sides in the great conflict between good and evil. The enemy with all his satanic craft is working diligently to secure souls. He has influenced the minds of many who know the truth, so that they have walked contrary to the light God has given them. And even when God has sent them warnings, they have closed their ears and walked on in ways of their own devisings. Those who are in a state of uncertainty regarding the messages of warning that God is sending will soon take their stand either for or against the truth.

“Many souls have been presented before me as being tempted by Satan to deny the faith. Fired by an unsanctified, unholy zeal, they will lead others in strange paths, and under their leadership many will become entangled in the specious snares of the enemy.

“The Lord calls upon His slumbering people to awake out of their sleep. Many who in their ignorance consider themselves to be wise—like the foolish virgins in the parable—do not realize that their lamps are going out. When they awake to their condition, it will be too late for them to obtain a fresh supply of oil, and they will be unready to meet the Bridegroom.”—Unpublished MS. [Ms 90, 1903.]

To those who have come to a time of decision, let us say, With humility of heart seek the Lord earnestly. The longer you tread the path of doubt and perplexity, the less will you feel the influence of the Spirit of God. If you were to wait until every question had been answered to your complete satisfaction, you would never believe. It is often necessary that faith shall precede evidence.

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In the days when Elder D. M. Canright was discrediting the Spirit of Prophecy, it was currently reported by the enemies of our faith that Elder Uriah Smith had been “troubled over the question of the visions, ... and at one time came very near giving them up.”

This report led Elder Smith to write a statement of his personal belief, and the basis on which he founded his faith. Following is a portion of his statement (published in 1887):

“That I have had, in my experience, occasional periods of trial, I do not deny. There have been times when circumstances seemed very perplexing, when the way to harmonize apparently conflicting views did not at once appear. And under what seemed, for the time, strong provocations to withdraw from the work, I have canvassed the question how far this could reasonably be done, or how much of this work could consistently be surrendered. I have pondered the questions whether this point was not inconsistent, or that absurd, or the other out of harmony with reason and revelation; and whether this feature ought not to be readjusted, or the other set aside entirely. All this ground I have gone over as thoroughly as any one of no more ability than myself could go, and with as great a degree of candor as any one in as much darkness as I was in, would be likely to maintain. But the weight of evidence has never in my mind balanced on the side of surrender.

“This I can say, that never, since I became fully acquainted with that system which we denominate ‘the present truth’ [2 Peter 1:12], so as to comprehend it in its sublime proportions, its divine harmony, and its inseparable connections, have I had the least shadow of misgiving as to its truthfulness in its fundamental principles, and its stability and final triumph, as the work of God. It is evident, also, that this work before its close must present the fulfilment of the prophecy of Joel and some prophecies of the book of Revelation. And to whatever degree I may have persuaded myself that this cause might have been so far developed without this feature which we call the gift of prophecy, it was only to look for something of the kind to appear in the future; for without this, it would lack one of the tests of being the work of the last generation.

“This was not the phase of the question, however, with which we had to deal. For here was a manifestation which had been interwoven with this cause from its very commencement; and the idea of separating this feature from it now, in the present state of the work, is very different from the question of how things might have been if no such feature had yet been connected with it. A little reflection is sufficient to show that the message, and this which purports to be one of the gifts of the Spirit which has accompanied it, can not be separated.

“Well, then, says one, the absurdity of this part of the work is sufficient to overthrow the other. To which I reply, No; for the strength of the other part is sufficient to hold a person from giving up this. And this has been the position I have occupied. ...

“It has never seemed to me the part of wisdom to fix the mind upon any one point to the

exclusion of all the rest, and let a difficulty there distract the view from everything else, and override every other consideration, and then because everything was not clear right at that point, to make an impulsive and rash plunge which would lead to the surrender of other points which one did not anticipate, and which he did not desire to surrender. It has seemed to me the better way to consider the question in all its bearings, note the effects which would be produced, take in the consequences, and not make a move till one was prepared to accept the results which it was foreseen would probably or inevitably follow. Upon this principle I have tried to act. ...

“Of admonitions and reproofs I have needed my full share; and whenever anything of this nature has come which I could not understand, or circumstances have arisen which seemed inexplicable, I have been content to wait, knowing that the foundation of God standeth sure, to see what solution of the difficulties a little time would accomplish. The beautiful sentiment of the hymn has often come to my mind both as a caution and a prophecy:

Soon shall our doubts and fears

All yield to Thy control;

Thy tender mercies shall illumine

The midnight of the soul.

“A general in battles does not despair of his army while the center stands firm. The wings may waver; there may be some confusion on the outskirts; but while the center holds, the battle is not lost. So with the present truth; so long as the main pillars remain unshaken, it is folly to leave the building as if it was about to fall. ...

“Relative to my present position, I can say that everything seems clear and satisfactory to my own mind.”

Lt 236, 1906

Gibbs, Brother

St. Helena, California

July 10, 1906

Dr. Gibbs

Dear Brother:

I have just received a letter from Brother Stephen Belden of Norfolk Island. He is afflicted with a cancer. Brother Alfred Nobbs, the elder of the Norfolk Island church, has also been afflicted with what appeared to be a cancer. He went to Sydney, and his face and head were badly cut in removing the cancer. But he received little help, and he still continues to suffer greatly.

Brother Stephen Belden has a cancer on his ear. I thought that if you would send him powders at once, with directions for their use, Brother Belden and Brother Nobbs might both be benefited by their use.

Will you kindly respond by sending the powders as soon as you receive this letter?

I am not well today, so cannot write much. I will send you this line, hoping that you will send the powders.

Lt 238, 1906

Gilbert, Lily Belden

St. Helena, California

July 4, 1906

My dear Niece Lily Belden-Gilbert:

I am anxious to hear from you. Please write to me, if it is only a few lines.

You have no doubt learned of the earthquake in San Francisco. I will send you some papers, giving descriptions of the terrible calamity. It is a fearful destruction.

We had a nice church in San Francisco near Van Ness Avenue. It was somewhat damaged, but it is in a part of the city that they intend to build up at once, and there will be a good opportunity to dispose of the building. Our people in Oakland have sold the large church there for \$27,500; they will now put up a plain, simple meetinghouse.

I have not heard that any of our people lost their lives in the earthquake. In Santa Rosa the business portion of the city was destroyed, and also many of the residences. I am sure the loss in Healdsburg was great, for many of the buildings around the public square were destroyed. Many chimneys were thrown down and the plaster cracked. One of the large chimneys on my house was shaken down.

There was loss of property at Mountain View. Both ends of the Pacific Press building were shaken down, and a building just completed for a store and post office was demolished. San Jose also suffered from the earthquake. We were surprised that more places were not harmed.

These things mean very much to us, for they have been foretold. Read the twenty-first chapter of Luke.

My dear niece, do you write to your father? Are you preparing your heart that you may be ready to meet the Lord in peace? Do not neglect the preparation needful. Please write me how you are spiritually. Do you receive the Review and Herald and the Signs of the Times? Have you my books? Let me know which ones of them you have.

Do you hear from Frank Belden? Where is Sarah Belden?

In haste.

Lt 240, 1906

White, Emma

St. Helena, California

July 9, 1906

My dear daughter Emma White:

I have just learned through a letter from Brother Chapman that you are with your sister in Battle Creek.

Emma, I wish you would come to St. Helena and make us a visit. As you know, this is a beautiful place. I long to see you, and I hope you may comply with my request. I wish your husband J. E. White could come also. Perhaps while you were here, he could come also. This would give him a good opportunity to plan with W. C. White in regard to his book work.

I would very much like to visit the South again, to see the Nashville meetinghouse and the new buildings recently purchased for a sanitarium.

I wish you could be here with us to enjoy the products of our farm. We have had a good crop of loganberries. After using them freely for the table, canning, and making jelly, we have sold about two hundred dollars' worth. We have sold about fifty dollars' worth of green peas and are now gathering a second crop. They are very nice. Our new potatoes are excellent. They are dry, mealy, and very palatable.

We are now using apple sauce from our early apples. These apples are small, but very nice. We have a few large cling-stone peaches, and others will ripen a little later. Today we are canning some luscious, fleshy blackberries. We have no apricots on the place, but we have purchased some that to me seem even richer and nicer than peaches. I have never tasted better apricots.

We sent to Loma Linda for several gallons of clear, white, extracted honey. The bees collect this honey mostly from the orange and other fruit blossoms. If you will come, you may have all the honey you desire. I also have some grapefruit that was gathered from the trees at the Loma Linda Sanitarium.

We had no strawberries this year, but we were able to get them in exchange for loganberries, box for box. A late frost killed about five hundred of our tomato plants soon after they were set out. But these have been replaced by others. The prospect is good for green corn. We had no cherries last year, and this year the cherry crop was very light. The frost must have injured the buds.

It is nice to be at home and to enjoy all these nice things. We have with us Brother and Sister King. Sister King was formerly cook at Healdsburg College and thoroughly understands the art of cooking. Brother King helps indoors and out. We value their services very highly.

July 11, 1906

Willie has just informed me that he has received a letter from your husband, saying that you have been examined by Dr. Kellogg, and that the doctor thinks you need treatment. The letter says that Dr. Kellogg has offered to give you the necessary treatment and to charge you nothing.

Now, Emma, if you will come to us, I will pay the entire amount of your expenses. If you wish to take treatment at the sanitarium here, I will pay your medical bill, and also your traveling expenses till you return to your home in Nashville. This I will gladly do.

Dores Robinson and Ella May White Robinson have recently returned from Chico, where they have been teaching school, and are now helping in my work. Mabel White is at home and expects soon to be married. Dores and Ella and Mabel are accommodated at the home of W. C. White. In my house there is plenty of room for you, and we will all be glad to have you with us.

Dr. H. F. Rand is the medical superintendent of the sanitarium here. He has performed some very remarkable surgical operations. Years ago Dr. Kellogg told me that he considered Dr. Rand in every way equal to himself both as a physician and as a surgeon.

Dr. Rand is highly regarded here. At the sanitarium at present there are about one hundred patients, the largest number they have had at one time since the institution opened.

For several weeks, Maggie Hare has been under the care of Dr. Rand. She was accidentally shot in the leg, the ball going nearly through the limb, just below the knee. Dr. Rand removed the bullet and has managed her case well. We fear that if she had been taken to the St. Helena doctors, she would have lost her limb.

A few days ago, a boy who had been bitten by a rattlesnake was brought to the sanitarium. The poison had so permeated the system, that the body was black. Dr. Rand worked over the case, and now the boy has gone home, having overcome the effects of the poison. The doctor has been equally successful in other cases he has undertaken, some of them very complicated.

Will you not accept my invitation, and come where you can be with us, and place yourself under the care of Dr. Rand? I will willingly, gladly do as I have proposed. It will not cost you one cent. Please let me know soon what you are going to do. Borrow money if you need it to pay your fare, or we will send you a draft.

Lt 242, 1906

Jones, A. T.

St. Helena, California

July 3, 1906

Elder A. T. Jones

Dear Brother:

Again and again your case has been presented before me. I am now instructed to say to you, You have had a large knowledge of truth, and less, far less, spiritual understanding. When you were called to the important work at Washington, you had need of far more of the humble grace that becometh a Christian. Since the Berrien Springs meeting, your attitude and the attitude of several others has grieved the Spirit of God. You have been weighed in the balance and found wanting.

Though you had full confidence in yourself, you were out of the path of duty when, in order to criticize and reprove the work of your brethren, you, with others, interrupted the meeting called especially for prayer and confession and for seeking for a spirit of unity. Had you understood the work that needed to be done at that time, a very different presentation would have been made at that meeting. In place of victory there was defeat. The Lord has said, "Weighed in the balance and found wanting." [Daniel 5:27.]

Self-exaltation is your great danger. It causes you to swell to large proportions. You trust in your own wisdom, and that is often foolishness.

Do you remember the counsel which I gave you in my letter of April, 1894? This was in answer to your letter expressing deep regret over the part you had taken in an unwise movement; and you appealed to me for instruction, that you might ever avoid such mistakes. Here is a portion of what I wrote you then:

"Your letter is received, and I would be glad to satisfy your mind on every point, but that is not in my power. While I can speak to you in words of warning, you may ask many questions that it is not my duty or in my power to answer. I can tell you, and all our teachers of faith and doctrine, Stick to the Word. 'Preach the Word, be instant in season, and out of season: reprove, rebuke, exhort with all longsuffering and doctrine.' [2 Timothy 4:2.] But never, never make a place for A. T. Jones. Guard this point jealously. Do not even once take any advantage to employ ridicule or to bring against any person or any position a railing accusation. It is plainly revealed in the Word, that this is not God's plan.

"Always teach present truth as it is in Jesus. If you have a true sense of the sacredness of the work, you will be much with God in prayer. It is God only who can bruise Satan under your feet shortly. Walk steadily. Make straight paths for your feet, lest the lame be turned out of the way. Many are so weak in faith and experience that they will look to A. T. Jones, and what you say and do, they will say and do; for they will not look beyond you to Jesus, who is the Author and Finisher of our faith.



“At every step that we advance, if our advance is one of safety, we must lean wholly upon a power out of and above ourselves. The Lord is infinite. He has all resources at His command; and if we trust in Him implicitly, and not in our own capabilities, we shall walk softly and reverentially before Him and have less and less confidence in human capabilities. Nothing of the natural, the human, must take the place of the Spirit of God. No man, however much he may desire it, can use the Holy Spirit. The Holy Spirit is to use us. Self must be placed at the disposal of the Spirit of God. This must be recognized as the working agent, to mold the man and to teach him all things. ...

“In these times of special interest the guardians of the flock of God should teach the people that the spiritual powers are in controversy; it is not the human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan’s spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained by leading the religious world in determined warfare against those who make the Word of God their guide and the sole foundation of doctrine. Satan’s masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth. ...

“God will inspire His loyal and true children with His Spirit. The Holy Spirit is the representative of God and will be the mighty working agent in our world to bind the loyal and the true into bundles for the Lord’s garner. Satan is also with intense activity gathering together into bundles his tares from among the wheat.

“The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Christ be reminded that ‘we fight 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 6:12.] O there are eternal interests involved in this conflict; there must be no surface work, no cheap experience, to meet this issue. ‘The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished: ... whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.’ [2 Peter 2:9, 11.]

“The Lord would have every human intelligence in His service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging. Christ 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.’ [Matthew 11:28, 29.] Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by His messengers and will make them His mouthpieces, and he who is a mouthpiece for God will never put into the lips

of human beings words which the majesty of heaven would not utter when contending with the devil.

“Our only safety is in receiving divine inspiration from heaven. This alone can qualify finite men to be co-laborers with Christ. ‘Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that we look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless.’ [2 Peter 3:11-14.] O that as a people bearing a solemn message to the world, we might heed every word of instruction given us of God for this time.

“My brother, I do not cease to remember you in my prayers. You were never in greater peril than at the present time. You are giving the last message of warning to our world, and Satan will weave his nets to entangle your feet if you are not praying, and watching, and relying every moment upon God to keep you and strengthen you to resist temptation. Your soul is in peril. Should I specify the particular temptations, Satan would shift his operations and prepare some temptation you are not expecting. Therefore watch with much prayer, watch your own spirit, and God will hold you up.

“‘Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us.’ And these apostates the apostles named antichrists. They are doing the work of Satan. ‘If they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.’ [1 John 2:18-21.]

“My brother, whom the Lord has honored by giving a message of truth for the world, In God alone can you maintain your integrity. ‘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 garments spotted by the flesh.’ [Jude 20-23.] While this hatred for the sin that spots and stains the soul is expressed, we are, with one hand, to lay hold of the sinner with the firm grasp of faith, while with the other we grasp the hand of Christ. ‘Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever, Amen.’” [Verses 24, 25.]

When at the General Conference at Washington, I had a conversation with you; but it seemed to have no influence upon you. You appeared to feel fully capable of managing yourself. After that

conversation, scene after scene passed before me in the night season, and I was then instructed that you neither had been nor would be a help to Dr. Kellogg; for you were blind in regard to his dangers and his real standing. You cannot be a help to him; for you entirely misjudge his cause. You consider the light given me of God regarding his position as of less value than your own judgment. You have upon your soul the guilt of confirming him in his wrong course of action and building him upon a false foundation. You need the repentance that needeth not to be repented of, for in Dr. Kellogg's case you have done a work that has encouraged him to resist the light given me of God for him. You are coming to be worked by the same spirit that has been working with Dr. Kellogg.

This I warned you of when I placed in your hands the written testimony for Dr. Kellogg. You need to become converted, and become as humble as a little child, else you will lose your soul. If you had possessed clear discernment, you could have helped Dr. Kellogg; but you have not the clear light that cometh from the light of the world.

Brother Jones, I have a message for you. In many respects you are a weak man. If I were to write out all that has been revealed to me of your weakness, and of the developments of your work that have not been in accordance with the course of a true Christian, the representation would not be pleasing. This may have to be done if you continue to justify yourself in a course of apostasy. Until your mind is cleared of the mist of perplexity, silence is eloquence on your part.

I am so sorry that you are spoiling your record. Since the Berrien Springs meeting, you have received many warnings, but you have not heeded these. The fact that while you were considered sound in the faith you have done things that you were warned not to do shows that you are not a safe leader.

You have gone further than most of our people have supposed in strengthening Dr. Kellogg to continue in transactions against which the Lord has warned him. You are following in a false track. You are placing yourself in a position from which it will be difficult for you to recover yourself.

When in 1901 you came to the Pacific Coast, I hoped that the weight of responsibilities as president of the California Conference would lead you to distrust your ability and to take counsel with your brethren regarding the work to be done. But there was a growth of self-confidence, a rashness of spirit, and an abruptness of speech, which increased the existing lack of confidence in your judgment.

This was especially marked at the camp-meeting in Oakland. At that meeting I had a message to bear that there should be an earnest effort made to draw nigh to God. A coldness and a lack of spirituality had come into our ranks, and we should have made most determined efforts to seek the Lord in prayer and to stand on vantage ground. Had there been full and free confession of sin, and a clearing of the King's highway, the Spirit of the Lord would have come in, and the Lord would have been glorified.

But the words you had to speak at that time brought in feelings that thwarted the purpose of my message. At other times, and in other places, you manifested a domineering spirit that drove away the Spirit of God.

At the meeting in Fresno in 1902, a scene was presented before me in the night season. I was in a meeting where many spoke words of dissatisfaction with the record you had made as president of the California Conference. I saw there must be in your ministry a change and received instruction for you and for the laborers in the conference. This I presented at an early morning meeting. Here is part of what I said at that meeting:

“It is the pleasure of God that Brother A. T. Jones should serve this conference another year as president. It is His pleasure that A. T. Jones should put away all appearance of a magisterial, domineering, authoritative manner. He is not to think that by virtue of his position as president of the conference, he has arbitrary authority. True he is to have authority, but it is to be such an authority as Jesus had, an authority that is hid in the meekness and lowliness of Christ.

“In the past, the work of Brother Jones has been represented to me in figures. He was holding out to the people a vessel filled with most beautiful fruit; but while offering the fruit to them, his attitude and manner were such that no one wanted any. Thus it has too often been with the spiritual truths that he offers to the people. In his presentation of these truths, a spirit sometimes crops out that is not heaven-born. Words are sometimes spoken, reproofs given, without due consideration, with a drive, a vim, that causes the people to turn away from the beautiful truths that he has for them.

“I have seen Brother Jones when the melting Spirit of God was upon him. His love for the truth was genuine, and not something that he merely claimed to possess. He had cultivated and cherished this love, and it is still to be cherished in his heart. But our brother has a very poor way of manifesting the compassion, the tenderness, the lovable Spirit of Christ. ...

“It is not surprising that a man who has passed through the experience that Elder Jones passed through in Battle Creek should sometimes err. He has had to arm himself, and keep on the armor constantly, fighting the various evils that were continually creeping in. He has kept himself braced for so long that he must now make an effort to unlearn many things. He must be reconverted. In his manner of presenting the principles of truth, he must reform. God has great love for Brother Jones as well as for every other poor mortal who in some respects fails of reaching the standard placed before him.

“The Lord by His Holy Spirit is going to strengthen Brother Jones, enabling him to endure the inconveniences and taxation of travel from place to place. He desires our brother to heed the messages that He has taken pains to send to him. He desires him to weave into the fabric of his character the threads of patience and kindness, that in heaven it can be said of him, He is complete in Christ Jesus. God desires every minister of the gospel to strive to attain to this perfection. ...

“Brethren, let us all refrain from criticism. He who criticizes his brethren takes his position on the enemy’s ground. Satan is an accuser of the brethren. Day and night he is accusing those who profess to follow Christ. Too often we think we could do better than those who are doing their best to carry on the work in right lines.

“When you think your brother is pursuing a wrong course, go to him in kindness, telling him his fault ‘between thee and him alone.’ [Matthew 18:15.] Ask him if he is sure that he is right in doing as he does. Invite him to compare notes with you. Often when you treat him in this way, light and blessing come to both of you. Not infrequently the supposed fault is found to be a virtue.

“Let us learn to follow the Bible rule for dealing with the erring. Let us do our part to answer Christ’s prayer for unity among His people. During the coming year, let us obey the new commandment which Christ gave to His disciples in every age, ‘Love one another, as I have loved you.’ [John 13:34.] For our soul’s sake let us serve Him with more zeal and earnestness than we have ever served Him before.

“Brethren, shall we not cease criticizing one another? Shall we not blend? Shall we not be determined so to unite that we shall be one strong whole? Shall we not bind heart to heart? Shall we not seek to subdue our hasty spirit and learn to be as meek and lowly as the little children of whom Christ said to His disciples, ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven’? [Matthew 18:3.] ...

“God desires His servants to stand with the whole armor on, in His might overcoming the powers of darkness, to His honor and glory. Let us begin this work today. ‘With the heart man believeth unto righteousness; and with the mouth confession is made unto Salvation.’ [Romans 10:10.] Let us bring into our daily life, into all our words and works, belief unto righteousness, and confession unto salvation, in order that we may glorify the God of heaven.”

To this you responded most feelingly. You said: “In the nature of things, I should have something to say. I shall be brief; I shall be very brief; for you have been told it all, and it is all so. I thank God for the one great promise—that I am to be converted. That is the good, cheering news—that I am to be converted; and I know it. I am glad that you know it, and so many of you; for I can have your help in making that thing effective. And, brethren, that is what I do want. You know that is what I asked for a year ago, at the beginning of my work in this conference; and I ask it still. So I just simply commit myself to God and to His Word, and to His work, as has been described, and I ask your co-operation, your fellowship, and we shall go together; and so let us pray:

(Praying) “Heavenly Father, we bow before Thee. Lord, we have heard Thy word. We submit all to Thee. O Lord, Thou hast called me by name, and hast told my failings and my sore need. Lord, I confess it all to Thee.

“O God, I thank Thee for Thy gracious word, Thy blessed, Thy special promise, that I, Lord, shall be converted unto Thee. And so, Lord, I put myself in Thy hands this moment, to be converted, to be molded and fashioned according to Thine own mind and Thy Holy Spirit. O Lord, I pray that Thy divine wish may be met, and that I shall be a channel for the flowing of that holy oil which Thou hast mentioned, and which Thou dost long to pour upon bereaved and sore and mourning hearts. And Lord, I pray Thee that Thou wilt now convert me through and through. Make me, Lord, altogether like Jesus, only like Jesus, that I shall be kind and courteous, gentle and careful, toward all my brethren and all to whom Thou dost send me.

“O Lord, Thou knowest all about it. I need not tell Thee anything. But Lord, I will confess all that Thou hast spoken. Take me, O Lord; Thou hast bought me; I am Thine. So I give myself to Thee, Lord, this morning, body, soul, and spirit to be devoted to Thee, to be consecrated to Thee, to be purified by Thee, to be cleansed by Thee, to be molded and shaped by Thee, conformed to the image of Thy dear Son, that I may walk worthy of Thee, dear Lord, and glorify Thee on earth, and finish the work which Thou hast given me to do.

“Lord, I pray Thee that the hearts of my brethren may not be pained any more by anything that I may do or say, but that they may be bound to Thee, Lord, and helped on the way.

“And so, now Lord, we have committed all to Thee. We thank Thee that Thou dost accept every one; and so, Lord, use us. Make us one, we pray Thee, O Lord, help to make us one. Whomsoever Thou shalt choose as the band of men that shall go with me, make our hearts one, our minds one, that we shall be workers together to unify the great work which Thou hast committed to us, to make Thy work prosperous, and carry it nobly and strongly, as Thou hast a care.

“And so, Lord, I pray for this. I know, Lord, that Thou hast heard the prayer; and so answer, we pray Thee, in the multitude of Thy mercies, Lord; answer, that California may rise once more to the place that belongs to this conference in this great work and that Thou mayest be glorified.

“Lord, I thank Thee for Thy Word; for Thy Spirit; for Thy promise. In Jesus’ name, Amen.”

The Spirit of the Lord was present, and His grace was freely bestowed. My heart was full of praise. After this experience I thought that you would be imbued with the Spirit of God, that you would move prayerfully and understandingly. But since that time you have again passed over the same ground. You have taken matters into your hand, disregarding the counsel of the Holy Spirit, as though you possessed superior knowledge. The result of your course is seen in a clouding of your spiritual perceptions.

Brother Jones, you are acting the part of Aaron, and the Spirit of God is grieved. Dr. Kellogg has not been helped by you or his associate physicians; for your course has confirmed him in his blindness. You have done him great harm, but no good, and you are accounted as false watchmen.

You were entrusted with letters to be read to Dr. Kellogg. These letters contained instruction and warnings that should have been heeded by yourself. You should have prayed with Dr. Kellogg and made every effort possible to obtain a spiritual influence over him, that you might convince him of his wrong course of action. He has had many schemes and devisings, with which the Lord had nothing to do. He was taking a course in some things that would ruin his influence.

The Lord does not design that Battle Creek shall become a modern Jerusalem. The carrying out of the plans to make Battle Creek a great center would prove to be detrimental to the work of carrying the message to all the world. These things should be viewed by you in all their bearings.

“Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” [Matthew 7:13, 14.]

In regard to the messages of warning given me regarding people being called to Battle Creek, you have worked contrary to the Spirit of God. You were standing where you liked to be, and you have reasoned away the objections to being in Battle Creek. Standing, as did Aaron, directly opposed to the word of the Lord, you have made of no effect the testimonies of warning sent to keep young men and young women from going to Battle Creek. You have allowed your influence to be used to lead people to do just what the Lord has warned them not to do, and the Lord pronounces you an unfaithful steward in your influence in Battle Creek. Whatever excuses you may make, it is thus charged against you. You have worked decidedly counter to the Lord's plans, and God says, “I will judge him for this, unless he repents.”

Elder Tenney has departed from the faith and is no help to Dr. Kellogg. He upholds him in a wrong course. You and he, ministers of the gospel, have stood directly in the way of the work of the Lord. You have confused the understanding of our people in Battle Creek, and now you are taking a course to confuse the people, leading them to move counter to the Lord's directions.

Elder Waggoner has not been a help in Battle Creek. In the European field he has sown seeds that bear evil fruit, leading some to depart from the faith.

There are others who might be mentioned as transgressors, and whose influence is a stumbling block to the youth. The spiritual conditions in Battle Creek are such that the youth cannot safely be encouraged to go there. For the past twenty years the Lord has been giving warnings that altogether too many people are settling in Battle Creek, leaving their small home churches, which should be kept alive by their earnest efforts. Educational centers should have been established in places wisely selected, and connected with them should be teachers who are settled in the faith. Testimonies have been borne counseling our people to leave Battle Creek. And the Lord sent His judgments upon the institutions there to show His displeasure at the neglect of these warnings.

Brother Jones, you should realize that all the talents that God has entrusted to you are to be

consecrated to your Redeemer. But since you have united soul, body, and spirit with those in Battle Creek, you have been as one hypnotized. I have been permitted to see the spiritual standing of those who selfishly cling to Battle Creek. They profess to be the Lord's people, to keep His commandments. But representations have been made to me that over many of them are being woven threads of a deceptive character.

At the Berrien Springs meeting, I hoped that the snare might be broken. But the associates of Dr. Kellogg held him back from making any surrender. Those who sought to sustain him and to vindicate his course of action have acted a part to fasten him in deception. Unless he repents and is converted, there will be no place for him among the sinless throng that are made white by the blood of the Lamb.

Various scenes have passed before me. On several occasions I have seen evil angels contending for the soul of Dr. Kellogg. At Berrien Springs I saw that Christ was holding out His hand to save the doctor from slipping over a precipice, and saying, Let him take hold of My strength. Brethren Daniells, Prescott, and others were instructed to unite in seeking to save him from slipping off into the dark, angry waters.

Had Dr. Kellogg at that time taken firm hold of the outstretched hand of Christ, had he responded to the efforts of his brethren to help him stand on vantage ground, he might have broken the spell of the enemy and recovered himself. But the gracious invitation of the Saviour was not accepted, and the doctor drew himself away from his brethren, refusing to be connected with those who were desirous of helping him.

Another scene passed before me. I seemed to be in a large assembly of people. The influence of the Holy Spirit was present and was felt by those in the room. But Brother A. T. Jones pushed himself to the front and read some things that had a bearing upon Elder Prescott. With a look of sadness, the angels of God seemed to be departing from the room, while evil angels pressed to the front.

Brother Jones, the present state of things need not have been, if men had heeded the voice of the Holy Spirit and the instruction given at the Berrien Springs meeting. Its influence would have steadily impressed itself upon minds, leading them into the truth.

The end is near—much nearer than when we first believed. There is no time to lose. Brother Jones, will you not earnestly seek the Lord, that in your life there may be a humbling of self and an exaltation of the principles of righteousness? The success and prosperity of your work will depend upon your following strictly where Jesus leads the way. God would have you stand as a faithful watchman, laboring earnestly for souls ready to perish. If you will consent to be a worker together with God, you may manifest in earnest words and works the gracious influence of the Holy Spirit. True repentance will bring newness of life. An entire change in mind and character will be brought about by the effectual working of the Holy Spirit.



Lt 244, 1906

Elders of the Battle Creek Church

St. Helena, California

July 17, 1906

To the Elders of the Battle Creek Church

Dear Brethren:

Those who are charmed with the pleasing scientific sophistries of Satan do not know that they are deceived. Neither do they realize that they are working after the order of the enemy to draw away many souls from the sure word of Christ.

Men whom God has greatly honored as His physicians have turned away from the truth, that shall stand as long as the heavens endure, and have accepted false doctrines.

Those who have refused the warnings given are not to be looked upon as safe guardians for our students. I am instructed to have no controversy with them, for those under the influence of rebellion would be tempted to take up anything I might say, and warp, and twist, and falsify the statements I should make.

If the one who claims so much in connection with the medical missionary work had always given God the glory in the place of receiving the glory to himself, and exalting himself, and following his own judgment, the salvation of God would have gone forth from the work with which he is connected as a lamp that burneth. Had he walked humbly with God, the Lord would have given him continually increasing skill and understanding and would have greatly honored him as His chosen physician. But this course of management was often directly contrary to the expressed will of heaven, and thus he dishonored God.

“I have not led him in this way,” the Lord declares. “He was chosen as My physician. I own him as such no longer; for he greatly dishonors My name before the world, before angels, and before men. And those who, after knowing his rebellion and bitterness, have honored and glorified him, I have not honored. Unless they change their attitude toward him, they will depart from My guidance more and more.”

Truth, eternal truth, will bear away the victory. May God deliver His people from scientific sophistries and the underworkings of those who are deceived by the enemy. The work to be done will not be advanced by the help of any such spirits. The work of God will not be entrusted in their hands. God does not acknowledge the need of the theories of false science to forward His sacred work.

There is need of men being learners as well as workers. A calm, truthful, loving agency will

handle difficult problems after Christ's order and bear no signs of intrigue and deceptive, disguised working. Often prompt, determined measures, under Christ's leadership, will bear away the victory. All who have been truly converted will advance as Christ leads the way. But when men think that through deceptive movements and through the help of lawyers they can carry their own way, the Lord Jesus says to them, as He said to the Pharisees and lawyers when upon this earth:

“Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the market. ... Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.” [Luke 11:43, 46.]

Christ who wept over the impenitent nation that claimed to be His people showed that ungodliness could have no part in the kingdom of God.

A dependence upon professional, worldly lawyers, instead of upon God, is a denial of our faith and has a weakening influence upon true believers. I have a message: When the church is walking in the path of righteousness, they will not lean on the arm of the law in their business transactions, for this would be appealing to worldly elements and would dishonor God. Christ has not given the least encouragement to underhand dealing in any line, or to any system of robbery whereby the church will be deprived of her rights. The books of heaven will astonish men in the day of judgment, in the revelations of deception and intrigue and injustice therein recorded.

Brother Hiland Butler was an honest, true, Christian man; but he has become linked up with men whose influence has led him to refuse the counsel of God. He has been deceived and misled and has become confused. His faith today is leavened with error, and he will lose his soul unless he accepts the truth that he cherished in former years.

That which confused Brother Hiland Butler's mind has exerted an baleful influence over many other minds. The Lord has been greatly dishonored. Men who have had a genuine experience in times past are now acting as men who are dazed, asleep to their danger. The enemy has been sowing tares among the wheat. Men have been faithfully warned of their peril, but they have refused to accept the testimonies of warning and have failed of seeing the dangers surrounding them. Their faith has become no longer assurance. The stealthy work of the enemy has come in and spoiled their faith and Christian experience.

Elder A. T. Jones, strong in his own strength, mingled with the men who were out of the way and soon became confused himself in the faith. He has seemed to give no credence to messages I have sent him, warning him not to sustain the ones whom he has sustained.

When it was proposed that the old Battle Creek College should be reopened in order that the helpers of the sanitarium might have many educational advantages, the Lord signified plainly that Battle Creek was not to be made a great educational center, but that the schools in each

union conference should be strengthened. The Battle Creek College had been removed for a purpose, and this purpose was not to be thwarted by the plans of men.

Brother A. T. Jones argued that the proposed reopening of the old Battle Creek College was merely a temporary arrangement to meet a seeming necessity. He did not seem to realize that God is able to provide acceptable ways to meet all such necessities. Notwithstanding the cautions I gave him, Brother Jones went to Battle Creek and helped to carry out the plans for doing a great educational work in Battle Creek. Every one who has united in this movement will, not long hence, have to meet results the responsibility for which he will not care to have rest upon his soul.

At the meeting in Fresno in 1902, Brother Jones humbled himself and professed to be converted. But the sentiments expressed in the pamphlets he has recently issued reveal that he is developing a spirit under a leader that will disqualify him to act any part in connection with our conference. The time has not come for me to say all that I might say, but the last pamphlet leads me to say some things. Brother Jones has consented to become the mouthpiece of Dr. Kellogg. He is under the control and influence of another mind. I have no confidence in his profession to believe the testimonies.

Last night I had some things presented to me that will be presented when the right time comes. A. T. Jones has lost the power of the third angel's message, because he is losing the true message out of his heart. He may advocate the truth, as did the Jews their sentiments, but the Holy Spirit is not with him. He has lost the power of the Sabbath. He is not counted in the sight of God as one who has kept his covenant with God to obey His commandments. The conversion he had at Fresno needs to be repeated, and the work must go deep. Until his whole nature is transformed, he cannot be accepted of God as one to bear the message. He knows not what spirit he is of.

I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.

In response to the enemy's work on human minds, I am to sow the good seed. When questions suggested by Satan arise, I will remove them if I can. But those who are picking at straws had better be educating mind and heart to take hold of the grand and soul-saving truths that God has given through the humble messenger, in the place of becoming channels through whom Satan can communicate doubt and questioning.

To allow images of straw to be created as something to attack is one of the most unprofitable things that one can engage in. It is possible for one to educate himself to become Satan's agent in passing along his suggestions. As fast as one is cleared away, another will be proffered.

I have been instructed to say: "The Lord would not have my mind thus employed. I have written something on the meaning of the words 'I,' 'we,' and 'us' in the testimonies. This point is, as it were, a man of straw, set up in the imagination of some who have been sowing tares."

It would be better for some had they spent in Bible study the time that they have spent in seeking to undermine confidence in the testimonies that God has given. It is time for weak, sinful men to humble themselves in the dust.

More and more I shall present the message to the people in Scripture language. Then if exception be taken by anyone, his contention must be with the Bible.

Lt 244a, 1906

To My Brethren in Battle Creek

St. Helena, California

June 6, 1906 [typed]

To my brethren in Battle Creek:

I have words to speak to all to whom they may apply. I shall go over the ground just as I am led by the Holy Spirit, step by step. There are those who have been duped by men that are linked together to support each other. I could name individuals, but this may not be essential.

I have received a letter from Elder G. C. Tenney. He writes as an honest man, and I believe he has been an honest man. He is now as a man deceived. He should never had gone to Battle Creek the last time he went there. I have had a deep interest in Elder Tenney, and in the past I have regarded him as a man who feared God and kept His commandments. But when he left Australia and linked his interest with the physicians in Battle Creek, he followed his own impulse instead of moving in the counsel of God.

We are living in an age of this earth's history when men must seek counsel of God, and not be seduced from the truth by men who have no real faith in Christ. Let no one regard it safe to follow human impulse. Brother Tenney has been drawn away from the truth more than he has suspected, and his connection with men in Battle Creek has been to his great injury. The light of his past experience is going out.

There has been an association of men in Battle Creek who today would be standing on the platform of eternal truth had it not been for the production of sentiments in Living Temple that had no foundation in truth. Brother Hiland Butler was an honest, true, Christian man; but he became linked up with men whose influence led him to refuse the counsel of God. He opened his mind and heart to those who were teaching the sophistries of Satan, and as the result, he has been deceived and misled and has become confused. His faith today is leavened with the seducing sentiments of Satan, and he will lose his soul unless he accepts the truth that he cherished in

former years.

The same deceptive delusion that has confused Brother Hiland Butler's mind has exerted a baleful influence in deceiving other minds also. The Lord has been greatly dishonored. Men who have had a genuine experience in times past have acted as men who are dazed, asleep to their danger. The enemy has been sowing tares among the wheat. Men have been faithfully warned of their peril, but they have refused to accept the testimonies of warning and have failed of seeing the dangers surrounding them. Their faith has become no longer assurance. The stealthy work of satanic agencies has come in and spoiled their faith and Christian experience.

Elder A. T. Jones, strong in his own strength, mingled with the men who were out of the way and soon became confused himself in his faith. He has seemed to give no credence to messages I have communicated to him, warning him not to sustain the very ones whom he has sustained.

When it was proposed that the old Battle Creek College should be reopened in order that the helpers of the sanitarium might have many educational advantages, the Lord signified plainly that Battle Creek was not to be made a great educational center, but that the schools in each union conference should be strengthened. The Battle Creek College had been removed for a purpose, and this purpose was not to be thwarted by the plans of men.

Brother A. T. Jones argued that the proposed reopening of the old Battle Creek College was merely a temporary arrangement to meet a seeming necessity. He did not seem to realize that God is able to meet all such necessities. Notwithstanding the cautions I gave him, he went to Battle Creek and helped to carry out this plan of doing a great educational work in Battle Creek. The result of his action has proved decidedly detrimental to the spiritual health of those who have been drawn to Battle Creek. Every one who has united with Elder Jones in this movement will, not long hence, have to meet results—the responsibility for which he will not care to have rest upon his soul.

Had every laborer, to a man, who claimed to believe the testimonies that have stood the test for over half a century, taken his position firmly on the right side of questions that have come up in connection with the Battle Creek Sanitarium during the past few years, the division that exists today would not be seen.

Some have advanced the idea that the Battle Creek Sanitarium was rebuilt in Battle Creek because of counsel given by the General Conference Committee to this effect. Those who make this claim do not take into account the fact that the very one who claimed to believe the testimonies had been receiving many, many testimonies on the necessity of developing new centers in unworked fields—testimonies that plainly indicated the will of God concerning the Battle Creek Sanitarium managers. In the light of these communications, they should have known their duty after the fire. Dr. Kellogg knew that anything I might say in addition to these communications would be in harmony with the instruction I had already communicated to the sanitarium managers through my letters to him. The Lord had plainly declared His own will. But

the Doctor took counsel with Brethren Daniells and Prescott, and other men, none of whom had had the advantage of the wonderful flood of light which had been thrown upon the Doctor's pathway for years. If they had had copies of all the testimonies that had been sent him, they would never have consented to the erection of even a small building in place of those that had burned down. But in their determination to labor in unity with Dr. Kellogg so far as possible without sacrificing principle, they gave their assent to the original plans of rebuilding. Afterward, without their consent, these plans were changed and enlarged upon.

In past years errors have crept into the medical work, and these have resulted in great evil. The Lord has signified that Dr. Kellogg should be guided by divine counsel, and that he should heed the messages God has given him. The Lord instructed me, "You can help him;" but he refused to be helped. And no one else can help him so long as he refused the counsel God has given.

Dr. Kellogg has not been capable of carrying the great responsibilities he so eagerly embraced. Too much commercial work has been mingled with his medical missionary work. His capabilities that should have been developed under God in the work of caring for the sick and of being a physician of the soul, as well as of the body, have, in more recent years, been used largely in the work of launching out in enterprises that necessitated the gathering of many responsibilities that the Lord never intended he should bear. The Chicago work was not in all respects carried on in the right way. Too great an effort was made to feed a large class. Too much money was used in doing slum work. God did not lay upon Dr. Kellogg the responsibility of doing so much of this kind of work. The Lord declared, "He is My physician."

There was a work to be done for the poor, as well as for the rich. The gospel was to be preached to all classes, that the richest of the Gentiles might be brought in, as well as the lowliest. Both Jew and Gentile are to be reached by the last message of mercy that is to be given to the world.

In the record of the Acts of the Apostles, we see the disciples of Jesus manifesting a Christlike activity in medical missionary work. All their efforts were put forth in the strength of the divine united with the human. Like a stream, which may be traced back to its source, their medical missionary work was so genuine that it could easily be traced back to the Great Medical Missionary. In the work of the Lord's agencies, the one Chief Agent is recognized as the real, actuating force.

The medical work in our sanitariums is to be a source of education. The church is to labor in union with Christ. Every worker is to be a partaker of the divine nature and is to be unhindered by disobedience, unbelief, and worldliness. Every talent possible is to be taught and illustrated. Had Christ remained on this earth, He would have been a compassionate Redeemer, a faithful Counselor of each and every one. The Word of God is to be taught in the perfection of the glory that the Word contains—truth, eternal truth, unadulterated with the sophistries of men or of satanic agencies.

The Lord gave to Dr. Kellogg the privilege of carrying forward the same work that He Himself

had exemplified in His own life on this earth. The same Holy Spirit that abode in Christ was, by divine promise, to be imparted constantly to every disciple of His. Even Christ, during His ministry, was in His divine-human nature constantly receiving the Holy Spirit and imparting blessings as He went about doing His appointed work. And Christ declared to His disciples: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” [Acts 1:8.] This is the instruction given to all our medical workers and ministers.

The disciples of Christ were to have a new experience after Pentecost. The promise of the Father now became the promise of the Son. The same Holy Spirit that abode in Christ when He imparted to them the instruction He was constantly receiving was to be the source of their intelligence and the secret of their power in doing the very work that Christ had done. In bearing witness of Him, they were to have a precious experience.

As they accepted their responsibilities, as their testimony identified them with Christ their educator, they were commissioned by Him not to depart from Jerusalem, but to “wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

“And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” [Verses 4-11.]

This is the event we are looking for. Let this first lesson be written in large letters, to be read by all; for this is the key that unlocks all the history that follows and explains all the future lessons. The qualification that was to give the essential evidence that they were Christ’s witnesses was their endowment with the power of the Holy Spirit.

That which Dr. J. H. Kellogg has needed is a knowledge of the science of truth through diligent searching of the Scriptures. I am commissioned to say that all who are enlightened by the Spirit of God must see the unscriptural position that some have taken in attempting to justify their crooked course instead of confessing their sins.

Dr. Kellogg has been in need of wise counselors. I have been looking over the many testimonies that have graciously come to him for the past thirty years and his responses to these communications. He has acknowledged that had he followed out plans which have been

interrupted by timely messages of counsel and admonition, these plans would have been attended with failure; and he has expressed great thanksgiving for the gift of God in giving these messages of light that have been coming to the people of God for so many years.

If necessary, the letters of instruction sent him, and his replies, will be placed in print. They may save some souls from making shipwreck of their faith; for they will evidence that some have been departing from the faith, giving heed to seducing spirits and doctrines of devils.

Lt 246, 1906

Buchanan, R. A.

Oakland, California

July 27, 1906

Dear Brother Buchanan:

I had hoped to receive a line from you in regard to Herbert Kellogg, ere this. Will you engage him to help you in doing work as a physician? Will you patiently let him act a part with you? I believe he can get up his courage to have confidence that he can help.

I dared not write before on this point, fearing it would be useless. Invite him to come, and instill courage into his mind, if possible. You will do a great favor to Herbert and to his father also, who feels keenly that his education cannot be used. If you will now deal with this brother patiently, kindly, and help him to gain courage, you will do a good work.

Christ identifies His interest with all the needy upon the earth. Inasmuch as ye did it unto them, ye did it unto Me, He says. Do not delay in this matter.

Did you get my letter? If so, please gratify this wish, which I believe will be for the good of the brother in giving him hope and courage. Make him believe that he can do something. Try him, please, and the blessing of God will rest upon him and upon you.

In haste.

Lt 248, 1906

Kress, Brother and Sister [D. H.]

“Camp-ground,” Oakland, California

July 27, 1906

Dear Brother and Sister Kress:

I am in attendance at the Oakland camp-meeting. The meeting has been in session for several



days. I have spoken several times in the large tent, which was crowded with interested hearers. I spoke on Friday and on Sabbath to a very densely packed tentful of people.

I cannot name all the ministers present. We have good speakers here, who understand the Scriptures. Bible subjects have been presented. I cannot hear distinctly the words of the speaker, so I do not attend the preaching services.

Later—August 1. I returned from the camp-meeting yesterday. The meetings were considered excellent. I thank the Lord that He gave me much strength to speak to the people, such as I have not had for years. After speaking to large numbers assembled in the mammoth tent, I did not feel tired. Before going to this meeting, I had had six weeks of the influenza. But I said, I will not worry; I commit my soul and body to God, trusting that He will give me clear and distinct utterance. Sometimes I spoke for an hour and a quarter. I had to keep my voice clear and distinct, upon a high key, but there was no loud shouting. And from the beginning to the close of my talks, I had not one feeling of weariness. The Holy Spirit refreshed me, and after taking my cold bath, I could take up my pen and write out instruction upon a different subject, needed by several in another place. Thus it was on Sunday, when the tent was crowded to its utmost capacity, and indeed all through the meeting.

Once it was my privilege to speak in a smaller tent, which was crowded full of young men and young women. Soon after I began speaking, older ones tried to crowd in. I had great freedom, and the tender Spirit of God was with me. The Saviour seemed to be close beside me. I dwelt upon the Christian experience to be gained from the ministration of the Holy Spirit promised in the twenty-eighth chapter of Matthew. All hearts were touched. I was much refreshed and strengthened. It is the earnest of the spirit of life through Christ that every soul needs now, just now. There is not the least excuse now for any one's departing from the faith, giving heed to seducing spirits and doctrines of devils. Those who follow their own sophistries do this from their own choice, in the face of light and evidence. The Lord Jesus recognizes the real value of sincere belief in His personality, which, tho unseen, is viewed by the eye of faith.

After Christ's resurrection, just before He ascended, He appointed a time and a place in which to meet His disciples. The twenty-eighth chapter of Matthew gives us a distinct history of this meeting.

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there

shall ye see Him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

“And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

“Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole Him away while we slept. And if this come to the governor’s ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. 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 always, even unto the end of the world. Amen.” [Verses 1-20.] Thank the Lord with heart and soul and voice.

Great peace has been upon me all through this meeting; and notwithstanding I have had much to say, not one talk that I have given has been followed by the least weariness. Even after more than an hour’s talk, I felt fresh—more so than when I began. My brethren and sisters say, “This is the power of God.” On the last Sabbath I talked in the forenoon for about fifty minutes. This was a most earnest appeal for all to prepare for the great day of God. I entreated those who had been listening to the words of invitation from the Lord Jesus not to delay repenting of their sins and being converted. To repent and be converted—this is the movement that the sinner must make if he would have Christ as his Saviour. To all who receive Him, Christ will give power to become the sons of God, even to as many as believe on His name.

After I had spoken, the meeting was changed into an earnest revival effort. He made a most urgent appeal for all who desired a new experience to come to Christ just as they are and by faith receive Him, telling them that as they did this, they would receive power to accept the pardon of all their sins. He asked them to rise to their feet. Some of the front seats were then vacated, and a large number came forward—men, women, and children. We then had singing interspersed with speaking. This had effect, and every seat vacant at the front was occupied. More seats had to be vacated at the front to make room for those who came forward. Several prayers were then offered. I felt that it was my privilege to take hold of the hand of infinite power and hold fast in behalf of the ones who needed an experience in the meaning of the truth contained in the fifth chapter of John.

“And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth: and He will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. Verily, verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this: for the hour is coming in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” [Verses 16-29.]

All that came forward were prayed for most earnestly, several of the ministers taking part. Then came a hymn—a prayer for grace to depend upon the Lord Jesus Christ. After the close of the hymn, the older ones among those who had come forward were invited into one tent, and the younger ones into another, and labor appropriate for the occasion was given them. They also had an opportunity to express themselves.

Had the Jews referred to in the foregoing Scripture been on the ground to see the earnest labor put forth and the filling up of the vacated seats with earnest inquiring souls, they would doubtless have opposed their own ideas against the plan of God; for in Christ’s day they called even the healing of the sick and their restoration to health—this work of relieving suffering humanity—breaking the Sabbath day.

During the meeting sixty-five persons were baptized, and we expect that there will be others who will be converted. This is the very work that is to be done in these last days.

I look upon this chapter in my experience—in my seventy-eighth year—as a miracle of Christ’s working, because all was done without any sense of weariness. We shall have peace and thanksgiving for the work carried forward in many lines at this camp-meeting. My soul was thankful, and I praised the Lord with all my heart.

The next boat to Australia leaves tomorrow, and I shall not be able to send you all that I would

like to, as there will not be time to get copies. But the boat leaving after this one will bring you some precious matter that I wrote yesterday. On Sunday night I had an attack of pleurisy. My heart was filled with sorrow because of the course that J. H. Kellogg is following. And A. T. Jones is following the same course and voicing the same sentiments, with a most determined spirit. When a realization of this comes over me, with such force, great sorrow fills my soul.

I have before me such a revival of the first great apostasy in the heavenly courts, that I am bowed down with an agony that cannot be expressed. It is in Battle Creek that the warnings that are given are entirely disregarded. Such a scene passed before me that it brought on a pain resembling that of pleurisy. I had an attack that seemed like a death grasp upon my heart. Sara worked over me with hot water bags and hot compresses until nearly midnight. I felt that Satan was trying to crush out my life; for I had had very decided testimonies to bear all through the meeting. I could only say, Hold me by Thy hand, dear Saviour; for I have had such fierce attacks of Satan upon my heart, which have nearly destroyed my life. I kept saying, Keep me by Thy power, O Lord, and I will follow closely in the path in which Thou wilt lead me. For hours I was in physical agony, but by faith I could leave myself in the hands of my Saviour. The pain was removed, and on Monday morning I wrote several pages of matter in my large diary.

It was clearly represented to me that Satan would make me feel the power of his cruel attacks, but not yet is my message to cease, nor my work of giving decided reproof to those who have gone against the light given them. Men will place themselves under Satan's rule, but we will not fail or be intimidated, even tho we may have some fierce attacks as I did on Sunday night. It seemed that in the excruciating pain I must cling closely to Christ Jesus. His power is above Satan's power. I am again free, although during the first night spent in my own home, I had only troubled rest.

The Lord is working in wondrous power, and He will continue to work, although through Satan's power we experience calamity. We are tried with every conceivable embarrassment; but all that comes will make us cling with firm assurance to the promise, "All power is given unto Me in heaven and in earth." [Matthew 28:18.] We may work as under the immediate protection of the Mighty One who inhabits eternity. Christ has opened a fountain of life for all the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." [John 3:16.] Yes, believing in a personal Saviour who gave up to death His only begotten Son, that a fallen world might repent, accept a personal Saviour, and eat of the leaves of the tree of life, which are for the healing of the nations.

Lt 250, 1906

Starr, Brother and Sister [G. B.]

St. Helena, California

August 1, 1906

Dear Brother and Sister Starr:

Why do you not write me? I would be very glad to hear from you. This very day the letters must leave for Australia, and my workers have not yet all returned from the camp-meeting. I had no thought that the Australian mail would leave so soon. I returned from camp alone and left Sara and Helen Graham to pack up. I had a letter partly written to Dr. Kress; I finished it and this morning I am having it copied.

Please write to me whether I write to you or not, because most of our time is taken up in writing much matter to our churches. I have had a long, trying time with influenza, brought on by speaking in the Southern California tent-meeting and in the open air. I went to the camp-meeting in Oakland because I thought it my duty to be there. We were well located, having our tent not far from the large meeting tent. The Lord gave me a message for the people. The large tent was crowded on Sabbath and Sunday, and all through the meeting everything was orderly and quiet. I spoke several times, putting all my strength into the message I had to bear. I thought I might speak three or four times, but I spoke seven times, four times speaking more than an hour. After speaking before that immense congregation, not one phase of weakness was upon me; this was the greatest wonder to me. I was as one refreshed from the beginning to the close of the meeting. This is a new phase in my experience. All who heard me say that it was a miracle that my strength was sustained from beginning to end. Praise the Lord that He has given me His Holy Spirit.

I would be so glad to see you and to converse with you, and I would be rejoiced to spend some time in Australia. But this will not be. The work here needs my labor. I thank the Lord that my mind does not fail me. I shall be seventy-nine years old next November, but not one of my family can go up and down the stairs to my office room any quicker than I can. I have feared, and physicians have told me, that natural lameness would come upon me because of the difficulty in my hip; both my ankles have also been seriously injured. But I thank the Lord that if I am careful I may not need my wheel chair, which I have purchased that I might use in the cities if I was at a distance from the place of meeting.

This much I have told you of myself. I will praise the Lord and glorify His holy name. Please consider, and write to me.

Lt 252, 1906

Olsen, Brother and Sister [O. A.]

“Camp-ground,” Oakland, California

July 25, 1906

Dear Brother and Sister Olsen:

I would be so much pleased to see you both and have a visit with you, and have a praying season with you. We are now to be on our guard every moment, lest Satan shall obtain victories over us. We need to brace up in the Lord Jesus Christ and pray and believe, for time is short. Be of good courage.

We need to bear in mind what is written in John 6:3-13. Here Christ shows us that He takes advantage of circumstances. He knew well that there would be an opportunity for Him to become a field preacher. The multitude followed Him; and standing sometimes upon a hill, He sat in the chair of state as a teacher to give the Word, which is the bread of life, to the people. He did not give them the Scriptures, but He fed them by enlarging a small substance of temporal food—by a miracle. That occasion would be long remembered. Temporal food supplied to the hungry may so open the way to place Him in the chair of instruction. He did not sit at ease, yet He sat as one having authority. He condescended to bring His disciples before the large numbers to give them reputation that many would recognize in their workings that they worked as Christ had. The very deeds of mercy given by our Lord will open a door for His disciples.

My brother, my sister, it is a delicate work to address you both. Make the Word your guide, Sister Olsen. The more you get your mind off yourself, and consider the many, many things that need to have sharp, keen thought how to handle difficult problems, the Lord Jesus will give you the wisdom you ask of Him. The distribution of the grace of God imparted to that multitude in words, as well as a free-will offering of the food enlarged, prepared the way for our Saviour in many places. Now His blessing was on the food. God's blessing will be upon His disciples as they break the bread of life to the necessities of hungry souls.

Now, my dear Sister Olsen, we have One upon whom we can rely to keep you and to help you to be courageous and keep looking unto your Saviour as One who can supply all your necessities. Then in speaking cheerful words yourself, the Great Healer makes those words a health to the one who speaks encouragingly to those who need words of helpfulness. Now is our lesson to be learned. Jesus gave thanks and distributed the bread, and lo, the loaves multiplied in their distribution. The fish increased in the hands of those who distributed them, and the fragments gathered up, after five thousand had been satisfied.

“Gather up the fragments.” [Verse 12.] He who had all the resources of infinity at His command would not waste a fragment! There is to be a gathering of all the words of Christ, and these words as the bread of life are to be given to the multitude. All, however weak they may be, are to consider Jesus would have them feed the souls who are needy of instruction from the apostles. Speak the truth in love. Let all who comprehend the truth retain the impression made upon their heart which they can be able to repeat to others who did not hear the words.

The Lord Jesus never wrought a miracle to exalt His power, but in contrast with this, in cases of a miracle, He can work intelligently. Christ did not give the example to His disciples to add glory to themselves, but as necessity occurred to satisfy the hunger.

God would have all His gifts appreciated. All fragments, jots, and tittles are to be treasured carefully, and we are carefully to become acquainted with the necessities of others. All that we have of Bible truth is not merely for our benefit, but to impart to other souls; and this is to be impressed upon human minds and every kindly word spoken to prepare the way to make a channel through which the truth will flow forth in rich currents to other souls. Every working of Christ in miracles was essential, and to reveal to the world that there was a great work to be done on the Sabbath day for the relief of suffering humanity, but the common work was not to be done. Pleasure seeking, ball playing, swimming was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah. Christ did not perform miracles <merely> to display His power, but always to meet Satan in afflicting suffering humanity. Christ came to our world to meet the needs of the suffering, whom Satan was torturing.

And our sanitariums have been erected to supply a great necessity in healing the sick and suffering ones, and thus counterwork the work of Satan to destroy. And as in the miracles when Christ was in the world, we His followers are to discard drugs. We are to have faith, living faith, to read the Word, to inspire faith, to pray by the bedside of the sick, to talk faith. And Christ says, "Go ye therefore, and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost." [Matthew 28:19.] Thus many are to be converted; the power of living faith is inspired in human hearts. "Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." [Verse 20.]

Keep of good courage, Sister Olsen. Have faith. Look up always to the face of Jesus, and see and sense His love. A great work will be done for you, if you will only believe. Our Lord will lead you if you have faith in the high platform of truth. May the Lord bless and sanctify you both, soul, body, and spirit, is my prayer.

Lt 254, 1906

Haskell, Brother and Sister

Oakland, California

July 30, 1906

Dear Brother and Sister Haskell:

Last night I was very sick. Sara did all she could for me with hot water bags and with fomentations. I had severe pain around my heart. I could not take a full breath without suffering excruciating pain. Sara worked over me until nearly midnight, and I felt relieved. I thought it would be best for me to return to my home, with the promise that if it were essential I would return to Oakland, if I improved healthwise.

July 31, 1906

I can write you but a few lines. My sickness has made me very weak. But notwithstanding this, I have written several pages in my diary. It was not completed, but I left it for Willie to read to the leading men in the work. As soon as I can, I will have it copied, and you shall have a copy.

But I would like to have you both, and all of your workers that can be spared, come to Oakland just now. We will give you all the help we can. We want the work here to be carried forward in the same way you have carried it on in other places. There is to be no stone left unturned to lead souls to find the treasure, the hidden treasure of Bible truth. I will not force anything, but the interest that has forced itself upon us now demands special methods to find the treasure. You can give the needed help in opening the Scriptures to those who are ready to receive.

Whenever you care to, you can come right to our office and spend as much time as desired. There is a four-roomed cottage near my house, and you may occupy this any time you desire to get away and make use of the advantages we have. We think a suitable building can be rented for the work in Oakland.

This is all I can say. May the Lord give you light and grace, that you may decide just right. I now leave this for you to decide.

In much love.

Lt 256, 1906

Ministering Brethren in Australia

St. Helena, California

August 1, 1906

To my ministering brethren in Australia:

I have many things to write to our churches, and I will present to you some of the matters that have been on my mind. We are deeply interested in the work going forward in all parts of the world. In Australia, we have had an active part in the work in the past, and we feel a deep interest in what is being done there. We see the need of earnest, devoted men to take up the work that must be carried forward in the future. There are some things that cause me much joy. In the school at Cooranbong, the workers are seeing the results of their seeking wisdom from God.

The Lord Jesus in His prayer expresses the great necessity for unity of spirit among His followers. Many have not been convicted of the truth because they have seen among those who profess to believe it a spirit of jealousy, of back-biting, and of criticism for their brethren. "By this shall all men know that ye are My disciples, if ye have love one to another." [John 13:35.]

The Lord requires every man to be at his post of duty doing the very work the Lord has appointed to be done. Let every movement be preceded by humble, earnest prayer. The truth is to



go forth as a lamp that burneth. Those who are guardians of the truth are to act as men who are wide-awake.

We are not to regard any human being as one to be believed and trusted, unless it is evident that he is established in the truth of the Word of God. Some who have been leaders in the work of God are seeking to make of none effect the work that God has placed in the world to educate His people, and to prepare them to stand the test of the miracle-working powers that would make void the precious facts of faith that have for the last sixty years been given under the power of the Holy Spirit.

We must warn our youth not to venture to Battle Creek to receive a training for medical missionary work or for the gospel ministry. Those who are there giving instruction in the Scriptures have turned from the truth in sustaining one who has rejected the warnings God has given, and they are no longer safe teachers. We cannot advise any of our youth to go to Battle Creek to obtain an education, for seducing spirits and satanic agencies are actively at work to deceive those who have turned away from the warnings of God's Spirit.

The history of the first great rebellion has been frequently presented to me in figures. The same spirit that brought about the great deception in heaven is at work in our world today. Our watchmen must be wide-awake to give the trumpet a certain sound.

Study carefully the first chapter in Patriarchs and Prophets. From this chapter, I quote:

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.’ [John 1:1, 2.] Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose, the only being that could enter into all the counsels and purposes of God. ‘His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace.’ [Isaiah 9:6.] His ‘goings forth have been from of old, from everlasting.’ [Micah 5:2.] And the Son of God declares concerning Himself: ‘The Lord possessed Me in the beginning of His way, before the works of old. I was set up from everlasting. ... When He appointed the foundations of the earth, then was I with Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.’ [Proverbs 8:22, 23, 29, 30.]

“The Father wrought by His Son in the creation of all heavenly beings. ‘By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.’ [Colossians 1:16.] Angels are God's ministers, radiant with the light ever flowing from His presence, and speeding on rapid wing to execute His will. But the Son, the anointed of God, the ‘express image of His person,’ ‘the brightness of His glory,’ ‘upholding all things by the word of His power,’ holds supremacy over them all. [Hebrews 1:3.] ‘A glorious high throne from the beginning,’ was the place of His sanctuary; ‘a scepter of

righteousness,' the scepter of His kingdom. [Jeremiah 17:12; Hebrews 1:8.] 'Honor and majesty are before Him. Strength and beauty are in His sanctuary.' [Psalm 96:6.] Mercy and truth go before His face. ...

“So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God.” But “there was one who perverted the freedom that God had granted to His creatures. Sin originated with him, who, next to Christ, had been honored of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, ‘son of the morning,’ was first of the covering cherubs, holy and undefiled. [Isaiah 14:12.] He it was who by transgression became Satan, ‘the adversary’ of God and holy beings, and the destroyer of those whom heaven had committed to his guidance and guardianship.”

At first Satan kept his real purpose hidden. He insinuated into the minds of the angels seeds of doubt and suspicion. At last there was war in heaven. “Michael and His angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven.” [Revelation 12:7, 8.]

Satan has a church in our world today. In his church are all the disaffected ones in whom he has implanted the seeds of selfishness, deception, and intrigue.

Christ pronounces a woe upon all who transgress the law of God. He pronounced a woe upon the lawyers in His day because they exercised their power to afflict those who looked to them for justice and judgment. All the terrible consequences of sin will come to those who, even though they may be nominal church members, regard it as a light matter to set aside the law of Jehovah and to make no distinction between good and evil.

In the representations the Lord has given me, I have seen those who follow their own desires, misrepresenting the truth, oppressing their brethren, and placing difficulties before them. Characters are now being developed, and men are taking sides, some on the side of the Lord Jesus Christ, some on the side of Satan and his angels. The Lord calls for all who will be true and obedient to His law to come out of and away from all connection with those who have placed themselves on the side of the enemy. Against their names is written, “TEKEL; thou art weighed in the balances, and art found wanting.” [Daniel 5:27.]

Who in our churches that have had so much labor bestowed on them will dare to venture the excuse, “I was deceived”? Warning after warning has been given, but some have virtually denied the very existence of Christ. They regard Him as a nonentity. They have not a correct judgment of the infinite exactions of the law of God. O that now, before it is forever too late, we might see these sinful ones come to an understanding of how God regards their perversion of His law. They would, if possible, deceive the very elect. Christ says to them, Repent, repent, before it is everlastingly too late; by repentance and confession be made complete in Christ Jesus.

Christ stands as our representative in the judgment. But His precious blood cannot avail for one

soul who has refused to be converted and transformed, purified and made complete in Christ, without spot or blemish. God cannot take into His kingdom those who are dead in trespasses and sins, who have lost all sense of the offensive character of sin, or who, by their commingling of truth and error, have confused many minds.

With some it has seemed to be regarded as a virtue to outwit their fellow men, even though they be their co-laborers in the Lord's work. God is displeased with those who, by underhand methods, have taken means that should have been used to open up His work in new fields and have used them to carry out their own ambitious schemes. They must partake of the consequences of their action. All who deliberately harbor pride, vainglory, avarice, ambition, murmuring, bitterness, evil speaking, lying, or slandering, will, when weighed in the balances of the sanctuary, be found wanting.

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

“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 have done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” [Matthew 7:15-23.]

There are many men, apparently moral, but who are not Christians. They are deceived in their estimate of what constitutes true Christians. They possess an alloy of character that destroys the value of the gold, and they cannot be stamped with the impress of the divine approval. They must be rejected as impure, worthless metal.

We cannot, of ourselves, perfect a true moral character, but we can accept of Christ's righteousness. We can be partakers of the divine nature and escape the corruptions that are in the world through lust. Christ has left before us a perfect pattern of what we are to be as sons and daughters of God. We are a denominated people. “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who has called you out of darkness into His marvelous light.” [1 Peter 2:9.] Christ is the propitiation for our sins. Through repentance we may receive forgiveness of sin and be made partakers of His righteousness.

“And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments is a liar, and the truth is not in him. But whoso

keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked.” [1 John 2:2-6.]

Lt 258, 1906

Kress, Brother and Sister [D. H.]

St. Helena, California

August 1, 1906

Dear Brother and Sister Kress:

Brother and Sister Kress, God showed me what He would do for Dr. Kellogg if he would take hold of His hand. But he wrenched himself away. At the Berrien Springs meeting the most precious offers were given him, and when he wrenched himself away I had such agony of heart that it seemed as if soul and body were being rent asunder.

I have seen Dr. Kellogg exerting a hypnotic influence upon persons, and at such times the archdeceiver was his helper. Those who sustain him are guilty with him. This blindness of understanding is a strange thing in our ranks. In regard to A. T. Jones, he has a theory of truth, which his books express, and he dares not tear up his past experience, which has been published. But he virtually turns away from his former experience by his present course of action.

Dr. Kellogg places himself in the position of one who is abused, because he cannot carry everything with him, but he is still at work with all subtlety. I have warned our people; for they do not understand his underhand, secretive working. And he works with such ingenuity to obtain sympathy that to many his words seem genuine. If he can destroy the faith of our people in the testimonies, he will do it. He takes the nurses, and others whom he can, alone in the night season and talks with them for hours in such a way as to make them believe him a much-abused person. If we are not constantly on guard, he would deceive by his sophistries the very elect.

Dr. Kellogg has had every advantage to make impressions on human minds, and he will improve this to the best of his ability in an effort to destroy confidence in the testimonies. Those associated with him, who have upheld him, will have to answer before God for their course of action.

The encouragement that has been given to Dr. Kellogg has been large and tender and true, but always there have been conditions involved. What we have published has been published to keep our people from being destroyed. Some thought the time had come long ago to make a determined effort to break the spell and expose the deception. For years one and still another of Dr. Kellogg's men have stood forth, claiming that Dr. Kellogg is all right, that he teaches the message as we believe it, and that he believes the testimonies. But at the same time a work of

misrepresentation was going on, and many of our people were becoming spiritually deceived.

To those who urged immediate action, I said, Wait until Dr. Kellogg himself and those closely allied with him take an open stand. Then be all prepared with matter ready to print. But I was shown that our brethren must make no move until Dr. Kellogg and his associates had taken a decided position to repudiate the testimonies. When this was done, we must show our people the right side and take the affirmative in the name of the Lord. The decided movement was made, and the power of the Holy Spirit attended the exposure of the efforts to destroy all faith in the testimonies. After this, some one said that A. T. Jones has lifted the lid too soon and spoiled their game. Had they waited a longer time before taking their pronounced position, they hoped to have many churches on their side.

We had to move, and yet we had to wait until those in error thought they could carry things against the ministers and churches. I was shown their course of action and had everything in readiness for such a movement and labored to defeat their deep-laid plot. We know the elements that we have to meet, and we shall stand prepared, so that the people shall not be deceived by these subtle, satanic workings. We will be on guard that souls shall not be deceived.

Lt 260, 1906

Workers in Oakland

Oakland, California,

July 29, 1906

To the Workers in Oakland:

During the camp-meeting, the large tent has been crowded to its utmost capacity. Many have become deeply interested in the presentation made of Bible truth. This interest must be followed up. One of authority instructs us to make the most of this opportunity. Now, just now, is the time to disseminate the light of God's truth. The Holy Spirit will be our efficiency. It is not commendable for a workman to leave a work incomplete. It would be a great mistake were we now to leave those who have become interested in the truth.

The Lord would have every worker humble himself before God. Teachers of the truth, repent, and be converted. You need daily a work done for yourselves, that you may be stewards of the grace of God. Work wisely, discreetly, in the love of Christ, to save the souls perishing all around you. Because of a lack of the love of God for their fellow workers, the labors of many are not a success. Their faultfinding, their censuring, their backbiting have kept many from accepting the truth.

One is your Master, even Christ. The Lord desires the complete suppression of the spirit of domineering. Christ will not abide with those who cherish a desire to rule. Let every vestige of

this spirit be burned out of the soul by the refining, purifying sanctification of the Holy Spirit. The religion emanating from Jesus Christ is of an entirely different character from that which many professed Christians reveal. Many have not the love of Christ, and unless they change decidedly, they will never receive a welcome into the gates of the city of God. When the love of Christ is shed abroad in the heart, there will be manifested the lovely flavor of His character.

It would be impossible for us to conceive that from Jesus Christ could emanate a religion in which humility is not one of the foundation principles. If humility were not essential for the human family, would it have been so manifest in our Pattern of holiness? He humbled Himself. He left the heavenly courts to dwell upon earth. He was the express image of His Father's person, yet He made Himself of no reputation. He was equal with the Father; yet He took upon Himself the form of a servant and became obedient even unto the shameful death of the cross.

Oh, that the Lord would open blind eyes, that they might see that God resisteth the proud and self-sufficient and giveth grace unto the humble. Be clothed with humility as with a garment. Humility is one of the true signs of excellency of spirit. He that humbleth himself shall be exalted.

The crown of life will be given to them that endure unto the end. Then let us so run that we may obtain the crown of life that fadeth not away. Many will fall beneath the weight of their own self-importance. Unless we keep our Pattern before our eyes, we will be hindered by our besetting sins. We shall find much that will oppose our advance and that will make our work difficult. But we are exhorted to stand fast in the Lord; to hold the beginning of our confidence steadfast unto the end; to be rooted and grounded in love; and to be established in the faith.

Let all love as brethren. Let love be without dissimulation. Be pitiful. Be courteous. Refrain your tongue from speaking evil, and your lips that they speak no guile, to weaken the hands of the workers; for they are laborers together with God. You offend God when you do not respect His workers.

There is a work to be done now in Oakland and in San Francisco. Now is our golden opportunity to labor for these cities. Humble yourselves, pray much, and the Holy Spirit's power will attend your labors. Our richest blessings will come to us as we see our need and walk humbly with God.

One may not have the very same gift as has another. In dealing with human minds, a variety of gifts is essential. Search yourselves individually; but do not assume the work of pulling down and humbling any one else. God does not require this of you. He has placed no man upon the judgment seat. Those who have been doing this evil work will never be free until they learn to leave others to obtain their experience from a higher source than finite man.

“Grow in grace daily, and in the knowledge of Jesus Christ.” [See 2 Peter 3:18.] There should be a high, religious development in Christian experience. In speech there should be manifested a growth of spirituality. With the increase in years, there should be an increase of capability to

carry forward the work of God.

Respect one another, as you wish to be respected. Let it be seen that the truth has a unifying power. God has been greatly dishonored by the feebleness of the efforts that have been put forth to come into unity. Because of this lack, the work of God has been hindered. Many have received unfavorable impressions that they should never have received. Unbelievers see the lack of love and unity among our brethren, and because of this, they have failed to be convicted of the truth.

The loss in Mountain view has come as a test to the believers in present truth. Those who carry on the work of printing the truth, to be sent out broadcast, now need tangible evidence as to how the work for this time is regarded by God's people. In the rebuilding of Pacific Press, money will be required. Let us remember that all we have is the Lord's. Let us manifest faith, and put into the Lord's treasury that which is necessary, that this institution may be prepared to proclaim the truth in its purity.

It is time for every one to bind himself about in the expenditure of means, spending nothing that might be saved to help in the work of God. Then there will be meat in the Lord's house, to supply the needs of the work in other places. Let every church member ask himself the question, Am I honest with God? Have I been faithful in paying tithes? Will God now accept my offering, if I repent and bring to Him a faithful tithe?

We are doing our work for eternity. The Lord is calling for His gospel to be spread throughout the world. Wake up, brethren, wake up, sisters. Economize on every hand. Seek to be converted to Bible truth. The message is to be carried to every creature. To every man is given his work. Carry the work forward with weeping and with prayer.

May the Lord lay upon many the burden of service. He has given to every man his work, and let each attend to his individual labor. We have no time to lose in faultfinding or criticism. For Christ's sake, blend in your labors, each filling his appointed place.

Lt 262, 1906

Haskell, Brother and Sister

Sanitarium, California

August 2, 1906

Dear Brother and Sister Haskell:

I have just received and read your letter. What you have proposed seems to me to be the very best thing you can do. Come to Oakland, and we will do our very best to see that you have suitable accommodations. If rooms cannot be secured, we can furnish you with a tent. The new tent that I occupied at the camp-meeting can be secured for \$25, and I may decide to purchase it.

The atmosphere is cooler in Oakland than in St. Helena. I hope you may be able to carry a light burden and secure the rest you need. We shall do all we can for your comfort, and you can spend your time in the way that seems to you most profitable.

I wish to get this in the evening mail so will close my letter now. I have just written letters to Australia. W. C. White reached home this noon.

Yours in the faith.

Lt 263, 1906

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 263a, 1906

White, J. E.

On the train from Washington to Los Angeles

June 11, 1905

My dear son Edson,—

It has been presented to me that your business enterprises consume a large amount of means, and that you have been gathering money from any and every place from which you can get it, thus largely increasing your heavy burden of debt. This will bring you to confusion and shame. Think, my son, of what it means for you to invest as you do large sums of money that is not yours— borrowed money. In this you are certainly bringing heavy burdens upon yourself, upon me, and upon your brother.

Representations of this matter have been made to me by One who cannot err. I entreat you, my son, to preserve your honor, if you lose all else. Stop your investments right where you are, and do not employ men to do work for you when you have no money with which to pay them. Consider what kind of a record you are making. Investigate your plans and motives closely. This is your solemn duty.

Have you not been over this ground again and again, until it has become a difficult matter to maintain your reputation for wisdom and integrity? Why will you not heed the oft-repeated counsel of your mother? Why do you pay so little heed to the advice of your brethren? I am instructed to counsel you to choose Brother Bollman, Brother Amadon, Brother Butler, and Brother Haskell, whom we believe to be servants of God, and open to them fully your financial situation, and then unite with them in studying the counsel that the Lord has given you in the past regarding your work, and unite in laying plans for the future. I know that it will have to come to this. Let no time be lost. Let not things pass on, your being your own counsellor, and entering into temptations planned by the enemy to spoil your record as an intelligent, honest businessman. I have been passing through keen anguish of soul on your account. My son, you must not let one unrighteous action rest upon your soul.

Your withdrawal from the Southern Publishing Association was not wise. It was not just. It involved much. In the night season we were in a counsel meeting. Matters were being investigated, and it was shown that your movement in separating from the publishing house was unwise. A large outlay of means on your part was required in order for you to prepare to carry on an independent business. And you had not the means to carry out such a movement. I cannot keep silent and see you continue to become involved.

Lt 264, 1906

Daniells, A. G.

Sanitarium, California

August 7, 1906

Dear Brother Daniells:

I have just read your letter regarding the matter of the appointment of the trustees of the Battle Creek Tabernacle. It has been clearly presented to me that there are men connected with the medical work who would endeavor to secure possession of the tabernacle, and that they would also do their utmost to obtain the property of the Melrose Sanitarium. The Lord would have these purposes defeated.

Many do not seem to understand these things. But the word that is given to me is that we are to be sure that all the property owned by our conferences is securely held. It has been presented to me again and again that those in positions of responsibility must be careful in their business management; for the enemy is seeking to secure control of the Lord's property, to strengthen his agencies in doing an evil work. Unless every piece of property is strictly guarded, it may be lost. There are some who have not a conscience nor a judgment that would prevent them from conniving at evil and making false statements to justify their wrongdoings.

“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit.” [Ephesians 6:10-18.]

The Lord sees the end from the beginning. We must watch unto prayer. Let us guard well our speech, that we do not bring against any one a railing accusation. We cannot afford to allow the enemy to obtain the advantage over us.

Lt 266, 1906

White, J. E.; White, Emma

Sanitarium, California

August 5, 1906

My dear children J. E. and Emma White:

I should have considered it a privilege to see you both, but I shall not urge your coming more strongly than I have done. I leave you perfectly free to do as you think best.

Never before have I carried so sad a heart as since I have seen the apostasy of men and women

who have had great light and an abundance of evidence of the truth for this time. This brings to me a grief that should be spared me, in these closing days of earth's history. But I have no power to change the seductive working of the enemy. The scripture has said that such things will come. I accept the Word of the Lord and submit to the conditions that arise.

Some will no doubt have their eyes opened, but for many I fear it may be too late for them to correct the errors they have made. I can only pray, Lord, open blind eyes, and give sight to these precious souls, for whom Christ has given His life.

We are now living amid the perils of the last days. Wickedness is steadily increasing, and soon in heaven it will be said, "It is done." "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly, and My reward is with Me, to give to every man according as his work shall be." [Revelation 16:17; 22:11, 12.]

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up forever and ever.

"And the four and twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen, Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God." [Revelation 19:1-9.]

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called chosen and faithful." [Revelation 17:12-14.]

I thank the Lord with heart and soul and voice that we have one who can be the right arm of our strength and our exceeding great reward. We all have special battles to fight; but when we trust fully in our Redeemer, who has purchased us with His own blood, we shall be more than conquerors.

My prayer is that I may not fail to obey the law of Jehovah. I pray that He will teach and guide in all my course of actions. Let us endeavor to follow the example He has set before us.

Lt 268, 1906

Kress, Brother and Sister [D. H.]

Oakland, California

August 20, 1906

Dear Brother and Sister Kress:

We left St. Helena last Thursday morning and have spent Sabbath and Sunday with the church in Oakland. After our camp-meeting, which closed about two weeks ago, the large tent was left standing, and a company of workers remained and are living in tents on the ground. I spoke in the large tent last Sabbath forenoon, and also Sunday afternoon. On Sabbath there was a large attendance. Our brethren and sisters came from the churches in Berkeley, Alameda, San Francisco.

During the camp-meeting I spoke to the people six times. The Lord gave me strength and the holy, quickening influence of the Holy Spirit. I was greatly surprised that I had so much strength. For several days before the meeting, I had been very feeble; and unless the Lord had given me of His special blessing, I know I could not have spoken as I did. Notwithstanding the great effort I was obliged to put forth in making myself heard by such large crowds, I felt no more weary than I used to when I was many years younger than I am now. I feel so thankful to God for such a testimony of His care for my body and mind in my old age. And I praise Him for the decided victories gained at this camp-meeting.

On the last Sabbath of the meeting, we had a revival service. Elder Haskell opened the meeting with prayer, and I spoke for about forty-five minutes. Elder Thompson then spoke and called upon those who wished to make a special consecration to come forward. As there was not a vacant seat in the tent, the people were asked to vacate the front seats, and the people came forward till every seat was occupied. Then a second call was made for more seats in front, and others left to make room for those who still desired to come forward.

My soul was stirred within me for those people, and the spirit of intercession came upon me. I addressed them the second time and urged all to take a decided stand for Christ. I made an earnest appeal for parents and children to unite in a work of reform.

We are glad that Elder Haskell and his wife are uniting with the workers in Oakland who are following up the interest awakened by the camp-meeting. Elder Haskell helps in the evening services for the public, and they both conduct Bible classes for the workers.

Truth, precious truth from the Word of God, is to be presented, both in public and in families. We

have a message that is to prepare a people to stand amid the perils of the last days, and we need the deep moving of the Spirit of God upon mind and soul and character.

Truth will stand every test that is brought to bear upon it. It cannot be overthrown by the sophistries of Satan. The more it is assailed, the more bright and clear it will shine out. As we see indications of the active, earnest efforts of the enemy, shall we not make determined efforts to give the message in clear, decided lines? Shall we not stand forth in the power and spirit of God and receive and impart lessons from the great Teacher?

I am so grateful to God for the great love He has manifested toward us. The life of Christ was a complete sacrifice, and our lives are to be an imitation of His example.

“O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done many wonderful things; Thy counsels of old are faithfulness and truth. For Thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.” [Isaiah 25:1, 2.]

Let us anchor ourselves to the words of the Lord God of Israel. We have seen the terrible destructions that have been wrought in San Francisco and are reminded of the words that the Lord has spoken:

“Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; that when he that looketh upon it seeth, while it is yet in his hand he eateth it up.” [Isaiah 28:1-4.]

These words were repeated to me during the past night, and many more, which I have not the time to write out. I have had clear representations of what will occur in rapid succession at various places. Then the words were spoken:

“But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean.” [Verses 7, 8.]

Even in the cities where the judgments of God have fallen in consequence of such transgression, there is no sign of repentance. The saloons are still open, and many temptations are kept before the people. Those who sell the alcoholic drinks are protected by law. The liquors are adulterated with substances, often more poisonous even than the alcohol, and those who drink them lose their judgment. Men in responsible positions love these poisonous beverages, and many families

are cursed by strong drink. A reform is possible, but the cases of many who have formed the habit of drinking intoxicating drinks are well-nigh hopeless.

The question is asked:

“Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will He speak to the people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and be snared, and taken.

“Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

“And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the over-flowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself upon it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.” [Verses 9-22.]

This entire chapter portrays the true conditions in our world today. (Isaiah 29) should be studied by those who have cast the truth behind them and are deceived by seducing words. To those who have once known the truth, but who have turned aside from it, the Lord extends the gracious invitation, “Return unto Me.”

The Lord calls for the conversion of parents and children who have not known the truth. Let those who do know the truth sign the pledge of total abstinence, and present it to their children, and to others. On no account are parents to be neglectful of the training of their children for the higher education—the fear of God, and the keeping of His commandments.



Fathers and mothers are in duty bound to give to their children an education in the words of Christ to His disciples. Let the children be restrained from every gratification of a perverted appetite, lest the foundation be laid for intemperate habits. They should be encouraged in a love for the reading of the Bible. Let no temporal advantages tempt parents to neglect the training of their children.

Whenever possible, it is the duty of parents to make homes in the country for their children. The children and youth should be carefully guarded. They should be kept away from the hot beds of iniquity that are to be found in our cities. Let them be surrounded by the influences of a true Christian home—a home where Christ abides.

The gospel will mold the character aright. We need to walk softly and prayerfully before God; and instead of expending much care upon the outward appearance, be sure that the garments of character are kept unspotted. Our children are to be fitted to enter the course in higher education in the heavenly courts.

Lt 270, 1906

Cobb, S. M.

St. Helena, California

August 22, 1906

Pastor S. M. Cobb

Dear Brother:

I have been writing many letters of late that I believe may be helpful to those who will study and profit by the instruction contained in them. We are living amid the perils of the last days.

I have received and read your letter, and before answering fully I desire to read it again. But today I find my eyesight so affected that I cannot use it. I must prayerfully consider the contents before I can go into the matters of which you speak. But I will write you a few lines at this time.

Last Sabbath and Sunday I spent in Oakland and have promised to be with them over next Sabbath and Sunday. The Lord sustained me, but the speaking and the writing have greatly taxed my head and my eyes. Last night I slept but little.

My fellow laborer in the great closing work of this earth's history, I would say to you that the location for a school is a matter that needs very careful consideration. When we broke the new ground in Avondale, the Lord outlined the work to be done by the school. It has taken years of constant labor to put the school on its present basis. We had to meet many objections and discouragements, such as will always attend such enterprises. The work required earnest prayer and the efforts of unselfish men. Some had to be proved whether they would become qualified

for the work. Many changes have since been made, but the Lord has signified His approval of the work.

We had to meet perplexities on the right hand and on the left, as we entered upon the work of the school. There was hard labor, and there was extreme intensity. But before every move we had seasons of prayer, and the Lord guided us at every step.

The selection of your faculty may be a perplexing problem. It would be a great drawback to secure men who are not well qualified for the work. You will need men and women who are sanctified, who are dignified in appearance, and who give evidence of a true Christian experience. Ye are laborers together with God.

Do not plan for too large a school, that will mean a large expense. Build economically, and be sure that you do not make such a move that in other places where schools will be needed in the future it will be impossible for an educational work to be done.

Be sure you are doing the work of the Lord. When you have found the best location, then build economically. Do not allow one dollar to be expended needlessly. Act only after due consideration and prayer. "The kingdom of heaven is not in word, but in power." [1 Corinthians 4:20.] Sit down and count the cost carefully before you build in any place. A mistake in such a matter often results in bitter discouragement.

Do not expect large returns in the beginning. This would be a strange thing. Success comes only through intense efforts and often through many disappointments. Do not build large. If prospered, you can add to the size of the buildings, as may be found necessary.

I hope I may be able to write more fully next time.

Lt 272, 1906

Simpson, W. W.

Oakland, California

August 20, 1906

Dear Brother Simpson:

I believe that now is the time for you to visit San Francisco and Oakland. Elder Haskell and his wife are here, doing a work similar to what they were doing in Southern California. Can you not unite with them? You can each have an influence, you in your line, and they in theirs.

Nothing of an ordinary character will be effective in awakening this community. A powerful message must be borne.

Elder Haskell is planning to go east soon, but he need not go immediately. He has now been here

one week. He conducts Bible classes and also helps the other ministering brethren in the evening discourses. He has been relieved by a change to a cooler climate, and both he and his wife are feeling better than they were.

I came to Oakland from St. Helena last Thursday. I had been very much depressed by the heat and was very weary. The brethren and sisters here were glad to see me, but so many visited with me after I arrived that I expended my strength and was unable to speak Thursday or Friday.

On Sabbath, I ventured to speak. Our brethren and sisters of the churches around the Bay gathered in, and the large tent was well filled. A good interest was manifested as I spoke to them from the third of Matthew and the seventeenth of John. I sought to urge them to turn from their backslidings and to heed the words of Christ in His last prayer. I could only refer briefly to the necessity of the unity that should exist among the disciples of Christ.

“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 17:19-26.]

We have a decided work to do, and every church member should realize the necessity of unity, as expressed in this prayer. Let no one seek to bind about another in his work. This has been a great evil in many of our churches. We are to be sure that we leave every one free to do his God-appointed work under the direction of the great head of the church. No one is to be bound hand and foot to another man’s mind, but all are to seek counsel from God.

Lt 274, 1906

Reaser, G. W.; Burden, J. A.; Executive Committee of Southern California Conference

Oakland, California

August 19, 1906

To Elders Reaser, Burden, and the Executive Committee of the Southern California Conference

Dear Brethren:

I am very anxious that Brethren Reaser and Burden and their associates shall see all things clearly. God has given to every man a certain work to do, and He will give to each the wisdom necessary to perform his own appointed work.

To Brethren Reaser and Burden I would say, In all your counsels together, be careful to show kindness and courtesy toward each other. Guard against anything that has the semblance of a domineering spirit.

Be very careful not to do anything that would restrict the work at Loma Linda. It is in the order of God that this property has been secured, and He has given instruction that a school should be connected with the sanitarium. A special work is to be done there in qualifying young men and young women to be efficient medical missionary workers. They are to be taught how to treat the sick without the use of drugs. Such an education requires an experience in practical work.

The work at Loma Linda demands immediate consideration. Preparations must be made for the school to be opened as soon as possible. Our young men and young women are to find in Loma Linda a school where they can receive a medical missionary training, and where they will not be brought under the influence of some who are seeking to undermine the truth. The students are to unite faithfully in the medical work, keeping their physical powers in the most perfect condition possible, and laboring under the instruction of the great Medical Missionary. The healing of the sick and the ministry of the Word are to go hand in hand.

There is to be a thorough education in Bible truth. The Word of God is spirit and life. We need constantly to look to Jesus. The efficiency of every worker is largely determined by the education and training he receives. In our educational institutions there is to be a higher class of education than can be found elsewhere. The students are to be treated kindly, tenderly, and interestedly.

In order properly to fit the sanitarium and the school at Loma Linda to carry on the work that the Lord has plainly directed should be carried on, means must be raised. And let no one act a part in influencing our brethren and sisters in Southern California not to do that which needs to be done.

The Lord has blessed Elder Burden, and He will continue to bless him, as he continues to move in the fear of God and plans wisely and economically with his associates for the fitting up and management of the institution. If any of his brethren act arbitrarily in an effort to restrain him in this, they would be found hindering the very work that the Lord has signified should be done. He is not to be forced to turn aside from his convictions as to the way in which the work under his charge shall be carried on.

In the carrying forward of the educational work at Loma Linda, our brethren must constantly guard against the efforts of the enemy to bring in a spirit of criticism and of alienation between brethren.

There are times when certain sanitariums will have to pass through a close, severe struggle for

means in order to do a special work which the Lord has particularly designated should be done. In such emergencies, they are to be free to receive gifts and donations from our churches. Some who receive the truth have means, and they will aid in sustaining the good work which should be done in our sanitariums.

My brethren, I am praying that the Lord will guide you in the very best methods of reaching hearts. Let no one, whatever his official position, decide matters fully on his own judgment, or he may make mistakes that will have to be corrected. One thing is certain, we have a short work before us. We are living very near the end of this earth's history.

For years we have wrestled to see the work of God advanced in Southern California. At one time we found such narrow, prescribed plans that the work could not move forward. Then when an effort was made to advance, it resulted in large outlay and in extravagant plans that were altogether out of order. Then followed a pressure for money, and the work was held back.

Still the light kept coming to me that the work should be conducted after a different order, that many plans and devisings of men needed to be changed. Of late some moves have been made. The Lord has wrought in the securing of properties at Fernando, at Paradise Valley, and at Glendale.

A sanitarium has been established at Loma Linda, and this is in the providence of God. Some know how difficult it has been to accomplish the work that has been done. But the work at Loma Linda is not yet perfected. More money must be raised in order to make this place a center for the training of medical missionary evangelists.

As the president and executive committee of the Southern California Conference unite with Brother Burden and his associates in planning for the thorough accomplishment of the sanitarium and school work at Loma Linda, they will find strength and blessing. Brother Burden is not to be bound about in his work.

Pray to the Lord, my brethren, counsel together, and then labor unitedly to help in establishing the work which we all so greatly desire shall not be hindered.

The work of higher education has been greatly hindered because men and women have not discerned spiritual things as they should. We should know the facts that are of weight in making decisions.

All our brethren are to be sober minded and cautions. Those who hold office need the ability to view every matter wisely. We are all to be workers together with God.

Lt 276, 1906

Brethren Engaged in Medical Work in Colorado

Oakland, California

August 20, 1906

To my brethren engaged in medical work in Colorado:

I have been plainly instructed that it was not in the order of God that a second sanitarium should be established in Boulder. The institution already established is all that is needed to meet the demands there. The Boulder Sanitarium is well equipped and prepared to do a work that will bring many to a knowledge of the truth.

Let every one connected with our sanitariums be sure that he is thoroughly converted and prepared to act the part of a true Christian medical missionary. If you will seek constantly to benefit others, some will be led by your influence to learn lessons from the great Teacher. Tell others of the Bible truths that you have proved in the life practice.

The true medical missionary occupies a very responsible position. He is to act a part as Christ's pupil in practicing the art of healing. Those who occupy the position of directors in the work are to obtain wisdom from the greatest Teacher the world has ever known.

It is sad that so many put their trust in men and make flesh their arm. The Creator of the universe is the chief Ruler. Why should any one exalt another who is doing a work that God has not assigned to him? To the medical workers who are not under the control of heavenly influences, the following words are applicable:

“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. 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 to 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 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 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 hath no understanding?” [Isaiah 29:9-16.]

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come

for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of a potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a shred to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." [Isaiah 30:8-15.]

As the Lord's messenger, I have been bidden to present these words to those who are seeking to make of none effect the messages of reproof and warning that the Lord has sent, and who are bracing themselves against His will and His way. There are those today who will neither hear nor obey the voice of God.

Lt 278, 1906

White, W. C.

St. Helena, California

August 27, 1906

My dear Son:

I thank you for the letters you have written to me. I do not expect you will find time to write me frequently at great length. I am always glad to receive letters from you, even when they contain but a few lines.

We have suffered intensely with the heat. I find it nearly impossible to work, excepting during the cool mornings. My head and eyes have been taxed very severely. Last Thursday, after riding out in the heat of the day, I was taken very sick. I could eat no dinner. Friday morning I presented my case before the throne of grace, and I was assured that the Lord heard and answered my prayer.

Last week I felt unable to go to Oakland, but Sabbath morning I felt impressed to speak at the sanitarium. The chapel was filled. Some of the patients in wheel chairs were brought in. I was richly blessed. I spoke with great freedom, and the Spirit of God sent the truth home to many hearts.

I am expecting to go to Oakland at the end of this week. I should be pleased to be with you in Colorado, but there is more work here than I can do justice to.

Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep, but was not in my home. From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable. After a time I awoke and found myself at home.

I see that the end is near, and I wish to do my work quickly. This morning I awoke at one o'clock. I felt very weak, but by claiming the promises of God, and by bracing myself in His strength, I have been enabled to write page after page in my diary before daybreak. The word comes to me: "Fail not, neither be discouraged. The Lord is your helper, your strength. Put your trust in Him, and He will sustain you. His light will shine upon your pathway. Look unto Jesus, and you shall not be broken, nor can you be overcome by Satan."

I know that the Lord will give us most precious victories. I have this assurance from Him, and I will not be disheartened. I am bidden to bear the decided messages the Lord gives me. If men will receive the words of the Lord, and will turn from their own ways; if they will choose to be guided and controlled by Him, our churches will see of His great power in the baptism of the Holy Spirit. I am to speak plainly and decidedly, whether men will hear or whether they will forbear.

I have had many things opened to me, but it is not my duty to reveal all that will surely come to those who manifest a spirit to walk contrary to the way God has marked out for them. Every one will be rewarded according as his work shall be.

Lt 280, 1906

Brethren and Sisters in Denver and Boulder

St. Helena, California

August 27, 1906

To my brethren and sisters in Denver and Boulder:

In the first chapter of First Corinthians, the privileges of the church are brought to view:

"Paul, called to be an apostle of Jesus Christ, ... unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm



you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

“God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” [Verses 1-10.]

This instruction is especially applicable in these closing days of this earth’s history, when Satan is putting forth a supreme effort to bring dissension and disunion into the ranks of God’s people.

In this same chapter the apostle Paul also portrays the conditions that bring about a dearth of the Spirit of God in many of our churches. Under the inspiration of the Holy Ghost he reproves and rebukes the spirit of strife and division.

The great day of the Lord is near at hand. When Christ appears in the clouds of heaven, those who have not sought Him with all the heart, those who have allowed themselves to be deceived, will surely perish. Our only safety is to be found through repentance and conversion and the blotting out of sins. Those who will now seek the Lord earnestly, humbling their hearts before Him, and forsaking their sins, will, through the sanctification of the truth, be fitted to unite with the members of the royal family and will see the King in His beauty.

To the churches in Boulder and Denver I would say, in the name of the Lord God of Israel: Put not your trust in the words and plans of any man. Hold fast to a plain, “Thus saith the Lord.” In these times of test and trial, there is danger that some of our brethren in Colorado may fail because of trusting in men who are not fitted to bear sacred responsibilities. There is grave danger in following the counsel of men who have not received the truth that would make them wise teachers and wise counselors in the church—unconverted men who in their transactions with unbelievers have not revealed the principles of Christian integrity.

Whatever his educational attainments, only he who realizes his accountability to God, and who is led by the Holy Spirit, can be an effectual teacher, or be successful in winning to God those who are brought under his influence. Shall those who do not heed the divine counsel be acknowledged as leaders in the Lord’s institutions?—God forbid. How can we regard as safe guides those who manifest a spirit of unbelief, and who, in words and character, fail of revealing true godliness?

“Verily, I say unto you, Except ye be converted, and become as little children (in learning the way of the Lord) ye shall not enter into the kingdom of heaven.” [Matthew 18:3.]

Self needs to be brought into submission to the yoke of Christ. The great Teacher invites all to learn of Him. “For I am meek and lowly in heart,” He says, “and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:29, 30.]

“Whosoever therefore shall humble himself as this little child, the same is greatest in the

kingdom of heaven. And whoso receiveth 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 depths of the sea. ... Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven.” [Matthew 18:4-6, 10.]

“The Son of man is come to save that which was lost.” [Verse 11.] But those who desire to be saved must be willing to be saved in the Lord’s appointed way, and not in a way of their own choosing. The free grace of God is man’s only hope. God is in earnest with every one of us.

If the churches in Denver and Boulder will come into line, other churches in Colorado will be greatly helped. There are some in Colorado who for a long time have walked perversely. If they will now turn to the Lord, He will accept their repentance, though they have sorely grieved His Spirit.

It has been presented to me that, so far as possible, I am to impart instruction in the language of the Scriptures; for there are those whose spiritual discernment is confused; and when their errors are reproved, they will misinterpret and misapply what I might write, and thus make of none effect the words of warnings that the Lord sends. He desires that the messages He sends shall be recognized as the words of eternal truths.

Let the Word of God speak:

“I am the Lord your God, which have separated you from other people. ... Ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine.” [Leviticus 20:24, 26.]

“Lo, the people shall dwell alone,” was the word of God through Balaam, “and shall not be reckoned among the nations.” [Numbers 23:9.]

We are called to be the Lord’s special people in a much higher sense than many have realized. The world lies in wickedness, and God’s people are to come out from the world and be separate. They are to be free from worldly customs and worldly habits. They are not to accord with worldly sentiments, but are to stand out distinct, as the Lord’s peculiar people, earnest in all their service. They are to have no fellowship with the works of darkness.

“This is the victory that overcometh the world, even our faith.” [1 John 5:4.] This faith is to be revealed by our unity and by our love one for another.

“And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of

men, but in the power of God.

“Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

“But as it is written, Eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

“Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.” [1 Corinthians 2:1-16.]

Read also the third chapter of First Corinthians.

The true Christian can be distinguished from all others by his union with Christ. This unity marks him as a servant of the Lord Jesus Christ. He loves God, and it is his privilege to direct his prayers to his heavenly Father. He keeps the precepts of God’s law and stands distinct from the world, refusing to follow the plans and methods in which God is not recognized. He is pronounced by the Lord to be one of His peculiar people, zealous of good works.

God will work through men of pronounced faith. Their light shines forth, and is not hid under a bushel. Our medical institutions have a decided work to do in honoring God by obeying all His commandments. The influence of the gospel will work for the salvation of the souls of those who come as patients to our sanitariums.

My brethren and sisters, “Ye are the light of the world. ... Let your light so shine before men, that they, by seeing your good works, may glorify your Father which is in heaven.” [Matthew 5:14, 16.]

Lt 282, 1906

White, W. C.

St. Helena, California

August 28, 1906

Elder W. C. White

My dear Son:

Your telegram concerning the receipt of the sanitarium documents was received this forenoon. I fear that you were feeling anxious about me.

The weather has been very warm, and I have felt much depressed by the heat. My ride last Thursday, in the hot sun, brought on a very severe sickness.

I wrote to you yesterday, describing the scene that was presented to me Friday morning. From this I infer that some place will soon be visited with destruction from the Lord. When I awoke, I prayed earnestly and felt greatly relieved and blessed. The Lord gave me special confidence to rely upon Him, and I found peace and rest of soul. I am gaining in strength and courage.

Sabbath morning, I told Sara that if I were asked, I would consent to speak at the sanitarium. She then informed me that Elder McClure had telephoned to ask if I would speak, and I told her to tell him that I would. The Lord blessed me richly in this effort. There was a large attendance, and excellent attention was given.

If it were not for the long journey, I would like to visit Colorado; but at this time I dare not take such a journey. I should be pleased also, if I were able, to attend the camp-meeting in Washington, D.C. If I were to do this, I would visit Nashville on the way. But I do not feel sure that it is my duty to go East at this time.

I am sending you copy of a letter I have received from Brother George Amadon. I am made sad to learn of the death of Elder S. H. Lane in New York.

I have just been reading a selection that Clarence has prepared on the training of medical missionaries. I see the necessity of reprinting such manuscripts, referring to the sacredness of the work enjoined upon ministers and physicians. Such matter, well prepared in pamphlet form, would do much good. We have most precious matter to be prepared for publication, and we need the very best talent we can obtain for this work.

After dinner, I read your letters telling of your experiences in Southern California. I was much pleased with their contents. I hope that your presence may be a blessing to our brethren in Boulder. May the Lord guide you at every step.

Lt 284, 1906

Place, O. G.

St. Helena, California

August 29, 1906

Dr. O. G. Place:

My brother, will you carefully review your past experience, and examine well the condition of your heart? Are you prepared for the time when from the lips of Him who will never lie shall go forth the words:

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” [Revelation 22:11-15.]

These words I am bidden to present for your consideration. What has been your choice? Those who choose to continue in sin may do so, but they must accept the awful results of their course of action. Those who choose the righteousness of Christ must diligently maintain their integrity. Men are to be judged, not according to their professions, but according to the purity of their motives, and according to their obedience to God’s law.

Soon probation will close, and our eternal destiny will be forever fixed. God’s forbearance will not much longer remain with those who refuse to place themselves under the banner of Jesus Christ. Every one must give to God an account of his stewardship. The Lord calls upon you now to make thorough work for repentance.

Time is very short. The wickedness of the wicked is becoming more and more pronounced in transgression and indifference to the moral principles of Jehovah’s law. Temptations will not decrease, but they will increase. Some who have once had light and knowledge of the truth will act for the enemy as decoys to lead others in a path of disobedience and transgression.

God’s ministers will stand as laborers together with Him. They will act as His voice, inviting all to partake freely of the water of life. And the Holy Spirit will co-operate with them in giving this invitation.

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” [Verse 17.] Blessed are they who will hearken unto the voice of this invitation.

Christ declares, “Ye are the light of the world.” [Matthew 5:14.] We are to shine amid the moral darkness of sin and iniquity. The grace of the Lord Jesus will be revealed by an upright character.

By beholding the light that shines forth in good works, many will be led to glorify God.

Our sanitariums have been established for the purpose of preparing a people for the second coming of our Lord and Saviour. In these institutions there is to be a living representation of what God will do for those who will obey the requirements of His law. All who are connected with them are to be workers together with God in directing the minds of the afflicted to the great Healer, who will cleanse the character and fit men by His Holy Spirit for a home among the blessed in His kingdom. This hope is ever to be kept before the sick and suffering. They are to be made to realize the love of God, and His desire for their happiness, and for their salvation.

The Lord has given to this people great light upon the principles of health reform. We have been instructed that the eating of the flesh of animals tends to shorten life, that it is not good for those who are well, and that it retards the work of recovery of those who are sick. The use of tea and coffee produces an unhealthful stimulation. In our institutions all these things should be discarded, and the patients are to be instructed how to live so that they may prevent disease. They are to be shown the evil results of indulgence of the appetite. Too great a variety at one meal, even of simple foods, will bring on serious disorders. These principles are to be clearly presented in lectures and in talks to the patients.

It was pleasing to God that a sanitarium should be established in Boulder to stand as a light before the world. An institution has been erected and is well equipped for the carrying forward of a work after God's order. In this institution are workers who are trying to serve the Lord and who are trying to walk in the light of health reform, as He has given it to His people.

In opening another medical institution close by the one that had already been established, you were not guided by the Spirit of the Lord. In the serving of flesh food, and in permitting other harmful indulgences, you have worked counter to the light that the Lord has given in health reform. This has worked great confusion. Some who have not been willing to deny themselves have been persuaded to leave the sanitarium and go to a nearby institution where they might continue to indulge the appetite. Some have been led to believe that the health reform, as it is practiced in the older institutions, is of no importance. This inconsistency has served to keep those questions constantly agitated. What moral right have you to continue to tear down the work of the Boulder Sanitarium?

At one time the question was raised as to whether you should purchase the Boulder Sanitarium. I was instructed that this would not be pleasing to the Lord; for you were not walking in His counsel. In establishing yourself so near to the older institution, you revealed a spirit of selfish ambition. And in the management of your institution, you have not heeded the light that the Lord has given as to how sanitariums should be conducted.

These conditions have brought perplexity to the church. They have been used by the enemy to discourage the efforts of our brethren in the Boulder Sanitarium, who have endeavored to lessen a debt that they had not created. Your plans have been of human devising, and they have been

contrary to justice, mercy, and righteousness. Will not the Lord judge for these things?

My brother, my soul yearns for you, that you may be brought to a realization of your spiritual condition. Your religious experience is not such as God approves. Would that you might feel your need of a sin-pardoning Saviour. O that you might come to God, humbling your soul before Him and allowing your heart to break. Unless there is a decided change in your heart, you will never enter the kingdom of heaven.

You know the truth, but your mind has not been brought into conformity to the mind of God. If you will face the mirror of God's Word, you will see that unless you repent and turn unto the Lord, you will not stand in the heavenly courts. Repentance and conversion mean everything to you. Wash your robes of character in the blood of the Lamb. Make thorough work for eternity. Repent, before it is forever too late. Seek the Lord while He may be found; call upon Him while He is near. Will you heed this invitation, or will you reject the message?

Your words and your insinuations may to some seem to be plausible, but your work will not stand under the investigation of God. Souls have been imperiled by your influence. Those who sustain you in your course of action are doing you an injury; for you are on the enemy's enchanted ground.

Even though you will continue to serve self, will you not remove to some locality, where you can carry on your work without injuring an institution that is struggling to stand on vantage ground? Can you not see that you are dishonoring God, and that you are working against His purposes, in attempting to conduct a medical institution so near to one that has the right of way?

I entreat of you not to proceed further in your course. You have set a wrong example; but if you will now make the Lord your friend, and confess your sins, there is pardon for you. It will take courage for you to take your stand firmly on the right side and to represent the righteousness of heaven. When Christ is formed within, the hope of glory, there will be no scheming to gain advantage over others; but there will be seen an earnest endeavor to manifest the virtues of Christ.

Once more, I beg of you to heed the invitation of Christ and to make thorough work for repentance before the words shall be spoken, "Let him alone." [Hosea 4:17.] Will you not cast your soul on the mercy of Him who has given His life for your salvation?

Lt 286, 1906

Logan, Roy

St. Helena, California

September 3, 1906

Roy Logan

Dear Brother:

Sister King has spoken to me of you as a young man desiring advice in regard to entering a school of Osteopathy, conducted by unbelievers.

I would caution you to be on your guard. You cannot be too careful how you place yourself in a position where you will be surrounded by students who are unbelievers, and receive instruction from teachers who are not taught by the great Teacher, the Lord Jesus Christ.

It has frequently been seen that what seemed to be favorable opportunities for obtaining an education in worldly institutions were snares of the enemy. The time of the students has been fully occupied, to the exclusion of the study of God's Word. They have completed the course of study, but they were not fitted to take up the study of the work of the Lord.

It is not necessary for you to go to a worldly school to obtain an education; for there are excellent opportunities before you in schools conducted by those who understand the truth, and where you can receive an education in Bible knowledge. If you desire to fit yourself for medical missionary work, you can find at Loma Linda the very best opening. If you need preliminary work, this you can obtain at the college in Healdsburg. Would it not be wisdom for you to attend one of these schools, rather than to place yourself in the company of those who neither teach nor obey the commandments of God?

You will have severe enough battles to fight, even when you place yourself under the best influences possible. Would it not be presumption to place yourself unnecessarily in a school where the teachers do not have respect to the Lord's commandments, where the Sabbath is not recognized as His sign?

For the present, my advice to you would be to counsel with Elder and Mrs. Haskell in Oakland. For a few weeks they will daily be giving special instruction in Bible lessons. The knowledge you might obtain from them would be of great value to you. I have been acquainted with Elder Haskell since he was a young man, and I know that he is one who has a good understanding of the Word of God.

The large tent is now being put up in Oakland. You could help our workers in getting settled on the new ground and then attend the classes that are conducted by Elder and Mrs. Haskell. As you do this, you will learn the way of the Lord more perfectly.

Our young men need, above all else, to be thoroughly instructed, that they may teach the way of the Lord to perishing souls. "The words that I speak unto you," says Christ, "they are spirit, and they are life." [John 6:63.] Study the Word. The strictest fidelity is to be cherished. The love of the truth, and a genuine desire for improvement in the understanding of the Word, will make you that ye shall neither be barren nor unfruitful in the service of God. As you learn, you should seek for opportunities to explain the truth to others.



The tempter is watching you in your uncertainty. He will make a determined effort to secure you to serve his purposes. How few understand Satan's great power to deceive! Close every door where he might enter. Surrender yourself, body, soul, and spirit, to God.

Place yourself under those who teach and obey the truth, and learn all you can from them. When you place yourself under the influence of the Holy Spirit, then you can see light in God's light, and you will rejoice in His truth. Keep yourself in the circle of His light, where His light is cherished, and then "let your light so shine before men that they, by seeing your good works, may glorify your Father which is in heaven." [Matthew 5:16.]

I expect to be in Oakland next Sabbath and Sunday; and if a favorable opportunity presents itself, I shall be pleased to meet you and counsel with you in regard to your work.

Lt 288, 1906

White, J. E.

St. Helena, California

September 4, 1906

Elder J. E. White

My dear Son:

Several times during the past few weeks I have made a beginning to write to you, but the letters have not been completed.

I am much interested at present in the work in Oakland. Elder Haskell and his wife have made an excellent beginning. They are educating a class of students to support themselves by selling papers and books. I feel encouraged at the outlook. Elder Haskell conducts one class daily, besides helping in the evening discourses. Sister Haskell also conducts a Bible class and gives instruction in hygienic cooking. Her instruction in this line is very interesting to some who are not of our faith.

Elder and Mrs. Haskell were planning to attend some of the camp-meetings in the south and east and then go to South Lancaster. He was present at the Oakland camp-meeting, held the latter part of July, and then they both were persuaded to unite for a few weeks with those who would remain to follow up the interest aroused by the camp-meeting.

I attended the camp-meeting and spoke six or seven times. Each time the large tent was crowded, and some feared that I would be unable to make myself clearly heard by all. But the Lord blessed me with clearness of mind and strength of voice. I had a message to bear, and I was sustained by an unseen power.

For several weeks before the camp-meeting, I had been suffering with influenza. It seemed that it would be impossible for me to speak at all; but although I spoke so frequently, I did not feel weary.

The last Sabbath of the meeting, we had a revival service. After prayer by Elder Haskell, I spoke for about forty minutes. I called for those who would take a decided stand for the truth to rise to their feet. Nearly every one in the congregation arose. Then a call was made for those to come to the front seats, who desired especially to seek the Lord. As every seat was filled, it was necessary to ask those occupying the front seats to leave the tent. All the seats vacated at first were filled, and a second call was made for more seats. These were also filled.

In speaking I had perspired freely, but I put on my fur cape and remained till the close of the meeting. As the congregation knelt in prayer, I felt the spirit of supplication and prayed earnestly for the blessing of the Lord. After the prayer, I spoke again to the people.

As Elder Haskell spoke, I was reminded of the occasions years ago when he was laboring in Massachusetts with your father and me.

Those who had come forward were requested to go to another tent, where they might unite in a testimony and praise meeting. Many of these offered themselves as candidates for baptism. Two baptismal services were held during the time of the camp-meeting and about sixty-five were baptized.

Several of our brethren expressed themselves as believing that my strength and clearness of mind at these meetings were the result of God's miracle-working power. Instead of feeling wearied after discourses, I felt refreshed. My voice was clear and filled the tent.

The camp-meeting closed July 29, and most of our people returned to their homes. The large tent, however, was left standing, also about twenty of the smaller tents, to accommodate the workers who remained. It was announced that the evening services would be continued.

Sabbath and Sunday, August 18 and 19, I spent in Oakland. The meetings were still in progress. Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers were going out and visiting from house to house. About forty were attending the morning classes, though not all of this number engaged in the afternoon work. I had great freedom in speaking to the people, who had assembled in the large tent, from Oakland, Berkeley, Alameda, and San Francisco.

The Lord has blessed the labors of Elder and Mrs. Haskell. One day, a lady—a stranger to Sister Haskell—slipped two coins into Sister Haskell's hand. Sister Haskell thought it to be two quarters, but when she looked she saw that they were twenty-dollar gold pieces. Sister Haskell asked the lady if she had not made a mistake, but she replied that she had not. The lady refused to give her name, but it has since been learned that she is not of our people. Her husband is an

influential man in the city.

The labors of Elder Haskell are especially valuable, because he went through the early experiences of the message. With my husband, we were united in bearing a wonderful testimony; and we can remember the early experiences as we traveled step by step under the guidance of the Holy Spirit. We drew our strength from the highest power that can be given to mortals. In answer to our prayers for guidance, the light was given to me in such a manner as to convince the congregations assembled.

On one occasion I spoke twice in one day to a gathering of about twenty thousand. I had spoken to our own people, and after the discourse twelve men came to the stand and gave me an earnest invitation to speak upon the temperance question in a place a few miles distant. They said that they had given to the last woman who had spoken for them twenty dollars, but that they were willing to give me more than this. I told them I would try to fill the appointment, and that if I failed, my husband would come. They said that they wanted me; for a man would not have influence as would a woman in speaking against the tobacco habit. They said that on Monday night they could best secure the hall, and the appointment was made for that time.

When Monday came, I labored most earnestly. About one hundred of our people were baptized; and when the afternoon came, I felt so tired that it seemed I could not read the texts in the Bible. But I felt that I must keep my appointment. Elder Haskell drove us in his easy carriage the distance of five miles. We went into the hall by a side entrance and found upon the platform about twenty influential men. After the prayer I arose to speak, but felt so weak that it seemed at first that I could not stand. But as has been the case on many other occasions, the power of the Holy Spirit rested upon me, and I was strengthened. This effort took away the bitter prejudice that many had cherished against Seventh-day Adventists, and I received invitations to speak in several places.

After I had been speaking a short time, a temperance hymn was sung, and during the song a collection was taken up. This collection they afterward urged me to accept, but I refused to receive a penny. I told them that I would donate the amount to the temperance work in which they were engaged.

During the discourse, as the power of the Lord gave force to the words and the arguments presented, some of the men on the platform grasped my husband's hand and pressed it so hard that he said they made it lame. After the meeting, many came to shake hands with us and to thank us for the discourse.

The Lord was with us then; but, Edson, I felt the power of God just as decidedly on the campground in Oakland as I did in the earlier days of the message. The sweet peace of God was upon me, and I felt refreshed rather than wearied. I praise the Lord with heart and soul and voice for His wonderful blessings to me.

A few days ago, our brethren were obliged to vacate the place they had been occupying with the tents, as a circus was coming to occupy the grounds. The tents, however, will soon be put up again on a lot of ground in some other portion of the city.

Last Friday morning I made another trip to Oakland. As the large tent had been taken down, our people secured the use of the Congregational church for our Sabbath services. On Sabbath morning Elder Haskell spoke in the church in San Francisco, in the church that had not been destroyed by the earthquake; Sister Haskell spoke to the church in Alameda; Brother Dores Robinson in Berkeley; and Elder Hibbard in Oakland. In all these churches the appointment was given out that I would speak in the afternoon.

When I reached the church, I found the hall crowded. I felt impressed to urge upon all our people present the necessity of taking a decided interest in working Oakland. We must not leave the enemy to come in and sow his tares among the precious seeds of truth that have already been sown. Let all realize the solemnity of this truth. There are many religious movements, many "isms," but Christ will identify Himself with the needy souls who are seeking after truth. We need true workers, workers whose hearts and minds are imbued with the truth, who will act a part in bringing the truth to other minds. Every Christian should be a missionary, working for the salvation of souls.

The children in our families need thorough instruction in the Bible. Let every soul put his talent of means and his talent of speech into the service of God. We are not to condemn others, but we must win them to a knowledge of the truth.

Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service. There are souls everywhere that can be impressed. The love of Christ must be in the soul, and there must be a sympathy with Him in an intense desire to win souls by a close study of the Word of God.

God will use humble men. He will make of every consecrated man a light-bearing Christian. Not the most eloquent in speech, not those who are the best versed in so-called theology, are always the most successful, but those who will work diligently and humbly for the Master.

Christ says, "Where two or three are gathered in My name, there am I in their midst." [Matthew 18:20.] The blessing of God is not always in proportion to the number who gather. They receive the blessing who are meek and lowly, who have that faith that works by love and purifies the soul.

Before I finished my discourse, I asked all to arise who would stand faithfully by Elder Haskell and his wife, by Elder Hibbard, and those who were laboring with them. I urged them to consider that now is the opportune time to work Oakland, and that to every man is given his work. I asked, "How many will pledge themselves to be in earnest in this work?" The whole

congregation responded by rising, and we hope that much good may be accomplished by their united efforts.

On Sunday afternoon, I spoke again to our people, assembled in the Congregational church. The next morning, we came home on the train to St. Helena, and I have been busy writing ever since my return. I expect to go again to Oakland at the end of this week.

I would be pleased to see you and Emma. I believe that she would have many advantages if she were here. I do not wish to urge you against your judgment, but if Emma will come, I will give her a hearty welcome to my home and will see that everything possible is done for her.

I have written you quite a long letter and will now have it copied and sent to you.

With love and in haste.

Lt 290, 1906

Kress, Brother and Sister [D. H.]

St. Helena, California

September 2, 1906

Dear Brother and Sister Kress:

I have read your letters once, but shall read them again. I have no light concerning your removal from your present position. When the Lord raises up a man to stand by your side to share your responsibilities, then it will be consistent for you to share your burdens with him. But do not worry. Let the Lord indicate your duty. "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." [John 14:1-3.]

It is not profitable to conjecture what will be in the future. If we live by the Word of God daily, making it our counselor, we will reveal Christ in our character. We are to perfect holiness in the fear of the Lord Jesus, whose life was a sacrifice. After He clothed His divinity with humanity, Christ died not a martyr, but a victim; not an example, but a sacrifice. As "never man spake like this man" [John 7:46], so never man lived like this man and never man died like this man.

The Lord will open to us even in this life wondrous things out of His Word. What was the proof that Christ was risen? The Word of God says, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became

as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.” [Matthew 28:1-8.]

The very best evidence that we have that Christ is the Son of God is our personal experience. That which our heart has felt, which confirms the inspired Word of God, makes our experience a living reality; and let not Satan in any way allure the mind or confuse the spiritual knowledge. We have Christ. We are not taught this evidence of man, but of the Lord Jesus Himself. He said to His disciples and mother, “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?” [John 14:4, 5.] Here unbelief comes in.

Brother and Sister Kress, I hope we will, through the evidence that Christ has given us, revive our faith daily, through the Word. Be of good courage. I am only troubled as I see men who ought to know the Way, the Truth, and the Life, stumbling in uncertain paths and losing their faith in the works and ways of God. O what a treasure is the fifteenth chapter of John! It is full of encouragement and assurance and hope. I would advise you to talk faith and to lift others up on the platform of faith.

“Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.” [John 18:33-40.]

This is the very experience we shall have to pass through. But how rejoiced we should be that Christ is where He takes a view of all these things. It would be well for our people to brace up for Christ’s sake, knowing that every circumstance of our life is open before Him with whom we have to do, and He will sustain us. But we are to stand on the elevated platform of eternal truth. Every false platform will be shaken to pieces, and therefore we are not to trust any man or think too much of the words that they may speak, or afflict our souls on account of them just now in

the peculiar circumstances in which we may be. Cling to the mighty One; lean not on man, but lean with all your faith and assurance upon Jesus. He will help and bless and strengthen you. We can see the evidence of our God and the proof of the great care the Lord Jesus has for those who accept Him as their personal Saviour. His Word is truth, and it is a power to every soul that walks humbly before God. The way we may become strong is to repeat and never tire of repeating how sure and steadfast we are in contemplating the truth as it is in Jesus.

As we have been great receivers, let us magnify the Lord and be great givers. The plain duty we have to do is to lift up before the people the way of the Lord. Lift Him up in prayer by that faith which works by love and purifies the soul. We are to reveal the fragrance of the life of Christ in our lives.

“I am the Way, the Truth, and the Life.” [John 14:6.] What would be the use of a way direct and sure in its course to glory, if no light of truth shone upon that path that travellers should desire it? What would be the use of truth shining on the way if there was no life in the persons that walked in the way, in the pilgrims’ journey from the earthly to the heavenly? But having the statement of Christ, “I am the Way, the Truth, and the Life,” all who believe in Jesus, the Leader, may in confidence walk heavenward, sure that we are in the path outlined in the Word as the Way. There is safety in following this way of which it is stated, “I am the Way, the Truth, and the Life.” Christ is the foundation of all spiritual life. As in God we live and move and have our being, we have our natural life through Christ in God.

If possible, cheer up, Sister Olsen. I hope the dear soul will not get Elder Olsen unsettled. If it is best for him to leave his present field of labor, he himself will understand it.

Lt 292, 1906

Kress, Brother and Sister [D. H.]

St. Helena, California

September 4, 1906

Dear Brother and Sister Kress:

All who are determined to hold fast to every feature of our faith should stand against the wiles of the devil. We are all to understand that there is a fallen angel who was once next to Christ in honor among the heavenly host. His work of deception was done in so great secrecy that the angels in less-exalted positions supposed that he was the Ruler of heaven. Satan made the representation that all wrong insinuations existing in heaven originated among the angels, while he himself had made suggestions which would never have been entertained by the angels, had he not created them. He artfully presented these things to God, as having come from the angels, while they all originated with the evil Satan himself.

We know that there is a fallen angel. He fell because he refused to obey the laws of heaven. He is called the Prince of Darkness, Beelzebub, that old serpent, the Devil, a deceiver, a liar, the prince of the powers of the air, and the god of this world. There is such a power, although concealed under a variety of disguises. Because he was not able to insinuate his deceptions upon Christ, he determined to undermine Him by false statements and reports. War in heaven was the result, and Satan was expelled. He became Christ's most deadly foe. His constant effort was to counteract, in every possible way, His great work of saving souls.

Christ had worked in the heavenly courts to convince Satan of his terrible error, till at last the evil one and his sympathizers were found in open rebellion against God Himself. Then he claimed a right to take a position above Christ as covering cherub. Expelled from heaven, he came to this earth, determined to work against Christ. He is in no danger of losing the angels that he deceived. He has them under his banner, enlisted to fight against the Son of God.

When Christ came to this world, Satan was constantly on his track, striving to make his work of no avail. When Christ was healing the sick and afflicted, Satan was on the ground, making His work of saving souls as hard as possible. It was because of Satan's power to afflict and torment human beings that Christ came to our world. He came to counterwork Satan's power over men and women. But the enemy tried in every way to hinder Him. When souls, convicted and aroused to their danger, began to inquire, "What shall I do that I may have eternal life?" Satan was present, to stir up the minds of the priests and rulers to oppose the Saviour's work, to hedge up His way. But Christ ever proved Himself superior to Satan. Rebuking the satanic agencies, He set free the poor souls who were bound by his chains and bade them go free.

Lt 294, 1906

Olsen, Sister [O. A.]

St. Helena, California

September 9, 1906

Dear Sister Olsen:

I have read your letter; and I would say, my sister, your worriment of mind is not necessary. Your husband has located you where you could feel secure. You are in a desirable place, near the sanitarium, where you can be looked after and cared for. You need to compose your mind and to know that you have angels of God to guard you.

The Lord has love for you and care for you; and while your husband is not always with you, yet you have excellent companionship right on the premises where your house is built. Do not keep your mind in an unrestful attitude; for this is detrimental to your health. You must realize that no one is capable of composing your mind but your individual self. You are too ready to look on the discouraging side. This has been a weakness in your character. It hurts your experience and gives



a sad complexion to your husband's experience. You brood too much. Whatever you can do to divert your mind from your individual self, in any line of employment, do it.

You are to appreciate the great gift to our world of Jesus Christ, and you may expect much peace and comfort and love exercised to keep your mind in perfect peace. Every believer is to be clothed in the righteousness of Christ, and that righteousness speaks better things than the blood of Abel.

Christ's life is given, a full sacrifice and atonement, for you, Sister Olsen, that you shall see and understand that divinity clothed with humanity came to our world, that all who believe in Christ shall not now and then be receiving help from Christ, but, as many as received Him, to them gave He power to become sons and daughters of God. You are then especially made partaker of the divine nature, having escaped the corruption that is in the world through lust. You must do a work for yourself in consideration of this wonderful gift of God to you.

The grace of Christ is to be daily received and then acted out in words, in spirit, in deeds. Exercise, as is your privilege, that faith; and cherish that hope and comfort, which Christ has provided in your behalf. He has honored your husband and sons with the grand privilege of becoming children of God, sons of God, heirs of God, and joint-heirs with Jesus Christ, if they will walk in the light as Christ is in the light. Each is on test and trial to perfect a character after the divine similitude.

All our future rests with our individual action in opening our heart to receive the Prince of Peace. Our minds can find quiet and rest in and through committing ourselves to Christ, in whom is efficiency of power. Having secured that peace, that comfort, that hope, which He offers to your soul, your heart will be rejoicing in God our Saviour for the great and wondrous hope presented to you as an individual who recognizes the great Gift. Then you will be so thankful, that you will praise God for the great love and grace bestowed upon you.

Behold your Helper, Jesus Christ. Welcome Him, and invite His gracious presence. Your mind may be renewed day by day, and it is your privilege to accept peace and rest, and rise above your worryment, and praise God for your blessings. Do not erect barriers of objectionable things to keep Jesus away from your soul. Change your voice; repine not; let gratitude be expressed for the great love of Christ that has been and is still being shown toward you.

You are not to suppose that if you only were in some other place, you could be a great blessing. The Lord has in His great goodness spared your life, and not extinguished it. Then live, while you do live, to His name's glory. Speak forth the praises of God, and crown your Saviour with thanksgiving and praise. This is the most precious work you can do. Honor the Lord Jesus with a contented mind. Look onward and upward to the period when Christ Jesus shall come to be admired of His saints and glorified in all them that believe.

Christ determines that He shall make the hearts of the complaining and sad ones to possess

sanctified affections; and He has sent His Holy Spirit for all who will to receive His peace, His rest, His comfort, His joy, and to express in words of thanksgiving and praise the joy that the beholding of Him as a sin-pardoning Saviour gives to all who will exercise faith, casting unbelief out of the soul temple.

When the Lord sees that the time has come for your husband to return to America, He will give the plain evidence. Wait patiently until the Lord points out the way. The Lord Jesus would renew your mind with freshness, and remove all that causes you to be disconsolate; by beholding you may be changed into His divine likeness. Gather up all the gospel promises, and believe, believe that He is, and is a rewarder of all who will come to Him, that they might have life. The Great Teacher is waiting to enrich His church with the operation of the Holy Spirit. He will renew every despondent soul who looks unto Jesus and exercises the mind with a practical appreciation of His assuring promises.

Do you believe, my sister, that Jesus will refresh your mind and make you hopeful and thankful and full of praise, to His name's glory? The soul of the church is the Holy Spirit; and this, received by the church, will be such a blessing that it will make them the light of the world. The Holy Spirit is needed in every church, in every home, in every heart, because it is the life of the world.

Christ has been represented to me as taking your hand, Sister Olsen, and saying to you, Look, believe in Me, and thou shalt have peace and life.

I have arisen at three o'clock to write these lines by candlelight. It is a message given to me, a representation to present to you. God will bless you, if you believe.

Lt 296, 1906

Olsen, O. A.

St. Helena, California

September 9, 1906

Elder O. A. Olsen

Dear Brother:

You must keep your mind stayed upon the Lord. It is not right that you should become discouraged when you see unbelief coming into the churches. Gird on the armor of the Lord.

“Grace unto you, and peace, from God our Father, and the Lord Jesus Christ. We are bound to thank God always for you, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth. So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, that ye

endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.” [2 Thessalonians 1:2-5.]

We will not advise you to be in any way discouraged. Opposition will come. Unbelief will be manifested by those who do not encourage faith and hope. When you cannot tell which way to turn, rest the whole matter with God. Encourage in your heart the faith that works by love and purifies the soul.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power; that (not the human agencies, but) the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.” [Verses 7-12.]

Elder Olsen, are you desirous of leaving Australia? I have hoped that yourself and wife would continue to remain for a time where you are. When your work in Australia is finished, you will be guided to some other field, which the Lord will reveal to you. The Lord has a work for you somewhere, but wherever that field may be, do not make an incomplete work of your consecration. Strive earnestly to glorify God, who has given His only begotten Son to save you.

When you teach the Word, keep to the affirmative, and let the melting mercy of the love of God into your heart and the quickening influence of His Holy Spirit into your mind.

“God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me, His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, and is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” [2 Timothy 1:7-12.]

Dear Brother Olsen, be of good courage in the Lord. “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.” [Verses 13, 14.] Now is our time to pray and to believe and to do earnest work before the church, the means of higher

education and the agency of the Holy Spirit. That agency is truly for your life. Christ, the chief Physician, has the only hand that can apply the unfailing remedy.

I am instructed by the Holy Spirit to say, All who believe the truth are to be the Lord's messengers. As disciples they are to learn continually of Christ how to lift up their thoughts, to enlarge their expectations, and to have the loftiest conceptions of His excellence and grace; that the endowment of His Holy Spirit may compensate for the loss of His personal presence. This the Saviour sought to impress on the minds of His disciples.

Let there be more earnest prayer in seeking the Lord. "Everyone," said Christ, "that asketh, receiveth; and he that seeketh findeth." [Matthew 7:8.] I am enjoined to urge upon every teacher of the gospel the need of multiplying and enlarging their conceptions of what Christ will be to them in carrying responsibilities. Capabilities increase wonderfully under the Holy Spirit's power.

Work under the application of the Word. Preach short discourses, right to the point. Then call for those who desire to reach a higher standard to signify their desire and take their position as humble suppliants for increase of tenderness and for the pitying love of Jesus for all their fellow beings.

You who believe the truth, will you die to your own self-uplifting? Will you seek the Lord most earnestly? Pray, pray as humble seekers. Do not put your ingenuity to work to prove that others are evil; but tell them in tenderness to probe deeply their own sinful hearts and pray that the Lord will purge the soul temple of sins. Let each confess his own sins; then may he draw nigh with full assurance of faith. Exhort your brethren to let brotherly love continue. "The peace of God, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever." [Hebrews 13:20, 21.]

These words are impressed upon my mind: "The elders which are among you I exhort, which am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage; but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who

hath called us unto eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever.” [1 Peter 5:1-11.]

Lt 298, 1906

Belden, Brother and Sister [S. T.]

St. Helena, California

September 11, 1906

Dear Brother and Sister Belden:

I keep you in my mind and ask the Lord to relieve you of this terrible affliction. Do not fail to write to me, even if your letter must be short. We as a family are interested in your case and would relieve you if we could.

We have had an excellent camp-meeting in Oakland. On Sabbath the tent was filled with our people, who gathered from scattered localities. The presence of the Lord was with us. We believe that time now if very short; and the petition I make often before I realize that I am praying is: Come, Lord Jesus, come quickly.

Our meetings have been very interesting. There have never been in any period of our work such wonderful openings for the truth to go to foreign countries. At the close of our camp-meeting at Oakland, sixty-five were baptized. These came forward during the meeting at our invitation that they become Christians. The revival of the Holy Spirit was as deeply felt as in our work forty years ago. When we called them to come forward, those sitting in the front had to vacate their seats, and people had to go out of the tent. Then we knelt in prayer. I united in the prayers, although I had been speaking for more than an hour. All were faithfully labored for after the meeting, and at the last a baptism was held when sixty-five were baptized. Those present said it was an interesting occasion. I was not at the baptism. Although not weary, I knew I had gone as far as I ought. These meetings will be a great blessing to the people.

We have just heard of the death of Sands Lane. We shall miss his labors very much. I have a long testimonial from him. He did not say he was sick, but I think it was his dying testimony. I can say of his case, “Blessed are the dead which die in the Lord from henceforth; they rest from their labors, and their works do follow them.” [Revelation 14:13.]

And now I will say to you, dear children, God has not forsaken Norfolk Island. Do not be discouraged, but know that we are praying for you. We would wait upon you to relieve you if we could. As this cannot be, we say to you: Put your trust in God, and know that He, as the Great Physician, can do large things. O believe, my soul says, Believe, and you will find rest both to your souls and bodies.

W. C. White is now in Colorado. He attended the camp-meeting in Los Angeles. This was an excellent meeting. About fifteen thousand dollars was raised to erect bathrooms for the Loma Linda Sanitarium and to fit schools for a higher grade of study. These schools will be started in the best localities and under the best teachers. From Colorado W. C. White goes to College View. He was very much worn down with night work, preparing matter to be printed. He needed rest. He says he rested on the cars. He will be gone three weeks, and we are all doing what we can.

My workers now are: Dores Robinson and his wife Ella May Robinson; Clarence Crisler, who is a most capable, all-round man, having had a long experience; Maggie Hare; Helen Graham; and Minnie Hawkins, who has just arrived from Australia. Maggie Hare has been much afflicted with her eyes. Then about three months ago she met with a serious accident, having one of her limbs shot. She has not therefore been able to help me much. Brother James' son also, a lad of about seventeen years of age, is obtaining an experience in office work. Sister Peck is on a line of work for the church schools. She is also my bookkeeper. This comprises my workers. We wish them all to become noble, self-reliant, sweet-spirited, growing Christians.

Sister Belden, we hope and pray that you can now rest nights. And poor Stephen, we pity him so much. I will say again, The Lord bless you and relieve you of suffering.

Lt 300, 1906

White, Emma

St. Helena, California

September 17, 1906

My dear daughter Emma White:

Some time ago we received a letter from Edson, saying that you were seriously ill, and that he was just about to start for Battle Creek. Later we received a telegram saying that you were in a dangerous condition, and still later another telegram informing us that you had passed the danger point. Now we have received from Brother Amadon a letter giving the particulars of your recovery in answer to prayer.

O how thankful I am for this news that the Lord has heard prayer in your behalf. I praise Him for His loving-kindness. Let us give to His name all the glory.

Dear daughter Emma, I am relieved of a great physical strain that has been caused by my anxiety regarding your condition. I have prayed the Lord to shield you by His mercy, and I believe that He has answered the prayers offered in your behalf.

I praise our God with heart and soul and voice. Let us ever put our trust in Him and never question or doubt His goodness. We are rich in the possession of so compassionate a Saviour and a Redeemer rich in grace to impart to all who ask in faith. He invites us to come to Him without

money and without price. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] Why do we not trust fully and entirely in the Lord?

I am holding fast to the promises of God. At our Oakland camp-meeting, the latter part of July, I spoke six times. On the last Sabbath of the meeting, I spoke in the large tent, but I could not then lay down my burden. Our brethren called for those to come forward who desired especially to seek the Lord. I spoke again, earnestly entreating all to take their stand firmly for God. This many did, and I united with others in prayer. The Lord gave us precious victories at this meeting. Instead of being wearied by such a taxing effort, I felt refreshed, and this was my experience each time I spoke at the camp-meeting. If ever I felt around me the everlasting arms, I did on this occasion.

Since the camp-meeting, I have labored constantly. I have spoken to large congregations at the sanitarium, in Oakland, and last week in Mountain View. I have felt perfect freedom from pain, and my head has been clear. I can walk up and down stairs easily. This is indeed a manifestation of the power of God in my behalf, and I praise His holy name.

I write this in haste, as I wish it to go by the first mail. May the Lord bless you and Frank, and your sister and your niece. Let us all praise the Lord with heart and soul and voice.

Lt 302, 1906

Washburn, J. S.

St. Helena, California

September 30, 1906

Elder J. S. Washburn

Dear Brother:

This morning I received and read your letter. I certainly desire that the four hundred dollars that a sister in Iowa is willing to lend without interest shall be used where it is most needed. I shall be pleased to see it used in the needy South.

I desire to do all I can to encourage and help the school at Madison. I know that the Lord directed in the selection of this property. The place is suitable for the carrying forward of a high-grade educational work. Let no one speak a word to discourage those who are laboring in Madison.

There must be no manifestation of selfish interests among the workers either in Madison or in Nashville. I feel an equal interest in the work in these two places. The school at Madison will make a success in fitting up workers, if they do not become discouraged. With the blessing of the Lord the sanitarium in Nashville may do a good work.

I would have been pleased if the school and the sanitarium had been united at Madison. The sanitarium might be a help to the school and the school to the sanitarium. I am bearing a decided testimony to our brethren at Loma Linda, that if the school work and the sanitarium work are separated, neither will make a complete whole. But since the sanitarium is not connected with the school in Madison, I would say, Let there be perfect harmony between workers in the two institutions. Let the workers in Nashville help and encourage those in Madison.

I think that the food factory should be set in operation soon and conducted in an economical manner. It will not be necessary to manufacture foods, for which it would be necessary to make a large investment. There are simple, inexpensive preparations that can be made to greater advantage. I have recently been writing out some lessons from the example of Christ in feeding the multitude, five thousand at one time and four thousand at another. I trust that in the carrying forward of our food work, the Lord's methods may be studied, and that no private interests may selfishly be introduced that would block the progress of the work in the right way.

Lt 304, 1906

Burden, Brother and Sister [J. A.]

St. Helena, California

September 14, 1906

Dear Brother and Sister Burden:

I cannot sleep after one o'clock. We left St. Helena on Friday morning to spend Sabbath and Sunday in Oakland. I spoke both afternoons in the tent. On Sabbath afternoon the tent was filled, mostly with our own people; and all present were interested. I had special freedom in speaking from the seventh chapter of Revelation. This is a most interesting chapter.

The only place that could be obtained for the tent was a lot of ground close by the car line, where the cars are coming and going all the time. You can see that this would not be the most favorable place for speaking. The interest was good; but I would not dare to attempt to speak in so high a key as would be necessary in this tent and shall not venture to do this. Apart from this disadvantage the location is excellent. After awhile we may get a better location. The Lord has graciously strengthened me to stand before the people. Souls are becoming interested in the truth.

I am in good health now, and I praise the Lord with heart and soul and voice. I would like to see you and to converse with you. Be of good courage in the Lord. I received your letter; and although it was short, I was glad to have it.

September 28, 1906

I have been writing from two this morning until six, when W. C. White left for his journey to Washington. I had written eighteen pages of letter paper for him to take with him. I could not get



the matter copied at so early an hour, but thought he could take it with him in the original writing. After he had gone, I wrote eighteen pages more. Before he left we had a season of prayer, and the Lord gave us His peace.

Brethren Burden and Howell, the work of the school and the sanitarium will be a blessing, the one to the other. Each must act its individual part, but both must blend together; then the interests of both will be advanced. If there is co-operation between the educational work and the work of the sanitarium, we can heartily recommend that the higher education be carried on in the sanitarium grounds; for this is the Lord's plan. If the men at the head of this enterprise plan for the usefulness of these institutions, each helping the other, there is nothing to hinder the operations of the school. As the work grows, buildings may have to be prepared.

Brother Burden, I have written a great deal of late in regard to the subject of food manufacture. We are not to allow Dr. Kellogg's plans in regard to the corn flakes cause a large investment of money that should be invested in less-expensive preparations of food. We will deal in foods that will not require such an outlay of means in order to secure the privilege of using them. I will send to you copies of some things I have written on this subject.

Time is very short; and cities and towns are to be visited with judgments. Fire and water will work with their destructive forces. We should not make the food business a straining for high profits. We should work in connection with the great food Manufacturer, Christ Jesus, who fed five thousand people with five loaves and two small fishes.

"When Jesus then lifted up His eyes, and saw a great company come unto Him, He said unto Philip, Whence shall we buy bread, that these may eat?" This question was asked simply to see what Philip would say; for Jesus knew what He would do. Philip answered, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." [John 6:5, 7.]

Christ might have said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip?" or, as the Lord answered Moses in a similar case, "Is the Lord's hand waxen short?" [John 14:9; Numbers 11:23.] In our feeble faith we are likely to distrust God's power and believe no further than we can see. After seeing the miracle of Christ, Philip could readily have answered, "Lord, if Thou wilt, Thou canst exert Thy power for this hungry multitude;" but now he asked, "What are they among so many?" [John 6:9.]

"Bid the men sit down," Christ commanded; for the grass was abundant in that place. [Verse 10.] A blessing was asked upon the food, and thanks was offered for it; and never did food taste sweeter. The seemingly meager supply was passed from the hand of Christ to the disciples, and it multiplied as it was passed to them. "He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would." [Verse 11.]

There might have been questioning among the multitude how they might entertain their

Benefactor and His disciples; for many of the people were rich, and they knew that Christ and His disciples were poor. But Christ would give these men a lesson; He entertained the hungry crowd by working a miracle. In this way He teaches that spiritual gifts are not to be bought, but are the free gift of God. Having fed their souls with the precious Word, the Bread of life, He supplies their temporal necessities, and thus encourages a manifestation of the grace of thankfulness.

When all had eaten, the word went forth from lips that had blessed the bread, "Gather up the fragments, that nothing be lost." "Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten." [Verses 12, 13.] Then leading the minds of the miracle-fed men from the temporal to spiritual food, Christ represented Himself as the Bread of eternal life.

The food provided was not especially inviting, and by many would be considered coarse. This does not signify that we should confine ourselves to a coarse fare, when Providence supplies us with better. But when necessity demands, and the blessing of the miracle worker is upon the food, even the coarsest fare will become palatable. To those hungry men, the meal composed of barley bread and fish was the most palatable they had ever eaten.

Lt 306, 1906

Kress, Brother and Sister [D. H.]

Oakland, California

July 27, 1906

Dear Brother and Sister Kress:

The camp-meeting has now been in session for several days. At every meeting the large tent has been crowded full of interested listeners. We have good speakers who understand the Scriptures, and the meetings have been considered excellent.

I thank the Lord that He has blessed me abundantly with strength. I remembered that last year, after speaking in the large crowded tent in Los Angeles, I was poisoned by the many breaths and was sick for weeks. But on Sabbath, when I was asked to speak in the large tent here, I said, I will not worry. I will commit my soul and body to God and ask Him to give me distinct utterance. I spoke for one hour and a quarter and was obliged to keep my voice raised in order to be heard in all parts of the tent. But I had not one feeling of weariness from beginning to end of my talk. The Holy Spirit refreshed me, and I was able after speaking and taking my bath to take up my pen and write many pages in my diary.

This experience was repeated nearly every day throughout the meeting. Once it was my privilege to speak in a smaller tent to the young people. I had great freedom, and the tender Spirit of God

was with me. The Saviour seemed to be close beside me. I dwelt upon Christian experience and the promise of the Holy Spirit. Many hearts were touched, and I felt much refreshed. I look upon this chapter in my experience in my seventy-eighth year as a miracle of Christ's working. We shall have peace and thanksgiving for the lines of work that were carried forward at this camp-meeting. My soul is thankful, and I praise God with all my heart.

The Lord Jesus recognizes the value of a sincere belief in His personality, though unseen, save by the eye of faith. Jesus was seen many times by His disciples after His resurrection. He appointed a place in Galilee where He would meet them. There He gave them the great gospel commission, "Go ye into all the world and preach the gospel to every creature." "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." [Mark 16:15; Matthew 28:19, 20.]

There is no excuse for those who depart from the faith, giving heed to seducing spirits and doctrines of devils. They make their own choice. In the face of abundant light and evidence, they choose to cling to their own sophistries.

I feel intensely sorrowful when I see some of our brethren in Battle Creek taking a course that is leading them away from the truth; for I have had a presentation of the first great apostasy in the heavenly courts. The warnings of the Holy Spirit have been disregarded, and there has been a persistent work of deception. A. T. Jones has permitted himself to be used as the voice of Dr. J. H. Kellogg.

It is our privilege to believe in a personal Father, who has made the gift of His only begotten Son, that a fallen world might repent, and accept of a personal Saviour, and be permitted to eat of the leaves of the tree of life. Thank God, we may uplift the Saviour before the people, as has been done at these meetings. The work will advance more and more, as we humble our hearts, and bring our wills in submission to God. Some will place themselves under Satan's rule, but we will not fail nor become discouraged.

Brother Kress, I am thankful that you have not been deceived by the representations of Dr. Kellogg. At the Berrien Springs meeting, the Lord showed what He was willing to do for Dr. Kellogg. The most blessed invitation was given to him. But the Doctor wrenched himself away from the outstretched hand of Christ. It seemed that in the agony of my soul I should die.

I have seen how Dr. Kellogg has united with the archdeceiver in using a hypnotic influence upon souls to deceive them. Those who sustain him in his course are guilty with him of resisting the Spirit of God. Such blindness of understanding seems strange in one who has known the truth for this time.

A. T. Jones has a theory of the truth, as expressed in his books. He does not repudiate these, but he virtually goes back upon their teachings by the course of action he is following.

Dr. Kellogg places himself before the world in the position of one who is greatly abused. He writes many letters, as he has to you, making such a presentation as would call forth sympathy. But he is still at work with all subtilty. I have felt compelled to warn our people; for they do not understand his cunning.

I have seen that the leaders in the medical work in Battle Creek will try to secure possession of the tabernacle. Their scheming is so subtle, that I greatly fear that this may be accomplished.

If Dr. Kellogg can destroy the faith of any of our people in the testimonies, he will do it. He sometimes takes the nurses and others, sometimes alone in the night season, and talks with them for hours, framing a tissue of falsehood, to make them believe himself a much-abused man. Some of these poor souls have heard the truth, and they wish to get out of Battle Creek. They realize that their safety consists in leaving the place where they are so deceived. The Doctor will take advantage in every way to make an impression upon human minds in destroying all confidence in the testimonies. If we are not constantly on guard, he will destroy by his sophistries, if possible, the very elect. And those associates who have upheld him will have to answer before God for their individual course of action.

The messages of encouragement given to Dr. Kellogg have been many. They have been tender and true, but there have always been conditions involved. We might say much more than we do, but we do not wish to expose before the world the things we might say. But we should so far as possible overcome the impression that we sustain and honor one who follows such a course as has the Doctor and his associates. Our only object in publishing any of these things has been to save some of our own people from being destroyed.

Long ago, some thought that the time had come when we must take decided action to break the spell. Friends of the Doctor were visiting our churches, acting as spies to work up a sentiment favorable to his interests. They claimed that he was in perfect harmony with the message as we believe it and that he believed the testimonies. A work of deception was being carried on. Many of our people were becoming confused.

I said to those who urged immediate action, Do not act hastily. It will be better to wait until Dr. Kellogg and his associates take the position that they do not believe the testimonies. When this time comes we are to be prepared with suitable matter for publication to meet the issue.

This was done. Meetings were held in Battle Creek at which the testimonies were presented in a very objectionable light. The testimonies were practically repudiated. But matter was ready for publication. Our people on the right side took a strong, affirmative position in the name of the Lord, and the wide-spread deception was arrested. One of the leaders in Battle Creek said that the lid of the kettle was lifted too soon, that had they waited a little longer, they might have had nearly all the churches on their side.

We shall do all in our power to counteract the deceptive work of the enemy. If we will put our

whole trust in God, He will keep us in His truth.

Lt 308, 1906

Starr, Brother and Sister [G. B.]

St. Helena, California

October 3, 1906

Dear Brother and Sister Starr:

You have an important work to do in the sanitarium. In your work for the patients, do not allow them to receive an impression that you are intensely anxious for them to understand and to accept our faith. It is natural that there should be an intense fervency to this end. But often a wise restraint is necessary. In some case the words that might seem appropriate would do grave injury and close a door that might have opened wider.

Manifest tender love, and exercise judicious forbearance. If you see a good opportunity to make a sharp point in argument, it is better often to forbear. Do not on all occasions present the strongest proofs you know; for this would arouse a suspicion that you were trying merely to convert your hearer to the Seventh-day Adventist faith.

The simple Word of God has great power to convince of the truth. Let the Word speak and do its work. Let there be wise restraint in evangelistic effort. Do not force the presentation of a testing point. Wait till inquiries are made. Let your example teach. Let the words and works show that you believe the words of the living Teacher.

Christ said, "Behold, I send you forth as lambs among wolves: be ye wise as serpents, and harmless as doves." [Matthew 10:16.] What a lesson for us all to learn! God helps those who work according to His instruction. He Himself will make the impressions that will reach the heart.

We see the deceptive working of Satan in various lines. We are forbidden to enter into controversy with opposing parties, except to say, as did Christ, "It is written." If Christ, when opposed by the devil Himself, would only repeat the words that He Himself had spoken, enshrouded in the pillar of cloud, shall we not do as He has given us an example?

Brother Kress has sent to me copies of letters he has written to Dr. Kellogg, and I have also seen a copy of what you wrote to him. That which you have written is excellent. There are communications being sent out by Elder Tenney, and others who have departed from the pure principles of the gospel, tending to confuse the mind and lead astray.

I wish I could give you a good account of our work in Oakland, beginning with the camp-meeting held the latter part of July. I have written to Dr. Kress concerning this meeting. The Lord

blessed me wonderfully and greatly sustained me. I labored as I did thirty or forty years ago. I felt refreshed rather than weary after speaking to the people in the large tent.

Elder Haskell and his wife and Elder Hibbard have been holding meetings in the large tent since the camp-meeting. For a few weeks it stood on the same ground, then it was moved to a different part of the city. I have been down to spend Sabbath and Sunday three or four times since the camp. Once I spoke in the Congregational church, which our brethren and sisters in Oakland are using since they sold their church property.

At the camp-meeting sixty-five were baptized, and a most excellent work is being continued. Elder Haskell and his wife conduct a Bible class in the morning. These classes are quite well attended, and new members are joining constantly. In the afternoon, the workers do house-to-house work. I am so glad that Elder and Mrs. Haskell are carrying forward the work in Oakland. They expect to do an important line of work in Bible study in connection with the college to be opened at Loma Linda.

I did not go down to Oakland last Sabbath, but I am planning to spend next Sabbath and Sunday with them. The new tent is in a good location, but the streetcars run right past, and it makes it very difficult to speak. The attendance has been fairly good and seems to be increasing.

Lt 310, 1906

Salisbury, W. D. and Echo Publishing Company

Sanitarium, California

October 6, 1906

Dear Brother Salisbury, and those connected with the Echo Publishing Company:

Yesterday we received the money you sent to us. We need it just now and thank you for it.

I would advise that Brother Faulkhead be invited to connect with the office at Warburton. I believe that he would do good and faithful service.

I wish I could see Brother Miller straightforward, unselfish, his mind and will clean, sanctified through the truth, and every capability used to serve the Lord. Nothing would give me greater joy than to see a soul that is in peril become sensitive to the influence of the Holy Spirit. But Brother Miller needs the sentiments of truth to refine, purify, and ennoble the mind and the heart, the will, and the purposes, that he may make himself an honor to the cause of God. In his present condition, the leaven of disaffection is at work. And when such a spirit shall be brought into the office, others will be leavened with evil. His influence in the office would be such that the souls of the apprentices serving under him would be imperiled.

Those who have not heeded the words of reproof that the Lord has sent to save their souls will

have a hard time. O I plead with every soul to soften and subdue their own dispositions and to let self be crucified. I have had presented to me how the leaven of evil will work. Satan has come down in great wrath, knowing that he hath but a short time in which to work. He will work with all deceivableness of unrighteousness. Those who in their past experience have had great light, but have not cherished that light nor purified their souls by obeying the truth, will meet with great loss.

Will every member of the Seventh-day Adventist church now search his own heart and make earnest, thorough work for repentance? Whenever a man places his own wisdom or wealth or power to control in the place where God should be, he is on the losing side. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches. But let him that glorieth, glory in this, that he knoweth Me, and will do My will." [Jeremiah 9:23, 24.]

A self-righteous man esteems his own experience as one to be trusted. He finds fault with his brethren and acts as though he does not fear God. Ministers of the gospel, unless they daily seek counsel from God, will not keep His honor in view. They will walk blindly, not in the footsteps of Jesus.

The spirit of antiChrist is developing rapidly. Soon there will be a time when those who follow their own human nature, who manifest a love for supremacy, will be found to be on the losing side. The Lord has abased kings, and He will say to all who, while professing to serve Him, and yet make a display and depart from His counsel: "What doest thou to declare My law, while thou thyself livest in transgression?"

The Lord will come very near to the man of contrite heart. He will teach him wisdom. We cannot afford to walk apart from God. Unto Him is to be ascribed all the honor and the glory for the success we attain. He is the true light of the world, whose words are to be received and practiced. Those who exalt Him above money, or praise, or glory will gain precious victories.

Pray, brethren, for the Holy Spirit. Give up your own will, every desire to dominate, expel pride from the natural stubborn heart. Then we will as church members love as brethren, kindly, courteously. The love of Christ in the heart will expel evil speech; and as you do good to others, you will meet with the approval of Christ. Abase yourselves in the sight of God, and the Lord will lift you up.

Let every one who considers it is his privilege to do as he pleases remember that the Lord will allow him to have his way, but he will be brought through bitter experiences. It is the truth, my brethren, that we all need, the truth that works by love and purifies the soul.

I was in a meeting in a place near Melbourne. Many people were present. There seemed to be a spirit of questioning the religious experience of others. Some could scarcely speak freely, so eager were they to criticize and condemn others who were present. But one in the assembly arose

and said, Let us come to an agreement. Let us settle these questions in the fear of God. Let us bear in mind that we all acknowledge an ever-present supremacy. God is here, and He can take us all and lead us aright.

Has God made the world and then left it entirely to the jurisdiction of men? Has He retired from the scene of action and left it to the domination of human agencies? How can it be that among those who profess to obey Him and to serve Him, there shall be strife and variance? What a terrible thing is sin to intrude itself, to manifest itself in apostasy, rebellion, and discord in God's fair domain!

Let the sinner attempt to explain these matters. Lay the burden of answer upon the skeptic. The Lord created all the heavenly intelligences. Lucifer, exalted to be a beautiful, glorious being in the heavenly courts, brought in jealousy, evil surmising, because he himself was not in the position of God. He declared that man was bound and fettered if he made God first and last and best in everything. God had not previously been obliged to speak of allegiance to His laws, for there had been no occasion for the least disaffection till it was introduced by Satan.

We still see the deceptive working of Satan on every side. God would have us plant our feet firmly upon the platform of His truth, that we may not be deceived by his wonderful representations. In the rock Christ Jesus is our only safety.

Lt 311, 1906

White, J. E.

St. Helena, California

October 6, 1906

Dear Son Edson:

During the recent camp-meeting in Oakland, I had a wonderful blessing from the Lord. As I stood up to speak to the large congregation on Sabbath morning, my weakness left me, and I was animated with a remarkable strength and freshness. I felt a sweet assurance of the protection and blessing of God, which has not left me since that time. My peace flows like a river, notwithstanding the discouraging things that have transpired. The Lord has instructed me what course to pursue, and I am following the light He has given. I have naught to retract from what I have written.

I have had messages for you, but how can I send them to you? The dark web of deception has been woven about you, and you have taken a position to sow doubts and to uproot confidence in the testimonies God has given me.

For years you have done great injustice to your brother. You and Frank Belden and Dr. Kellogg and A. T. Jones have cherished wrong feelings toward W. C. White, and some have even



descended to employ ridicule against him.

Notwithstanding all this, Willie has always been ready to plan with me how we could relieve you whenever you found yourself in a critical financial stress.

Recently the Lord has again opened before me the relation of W. C. White to the work of the Lord. Said my Instructor, "I will put My Spirit upon him and fit him for your counselor. I will make him a man of clear conceptions. He shall act as a wise counselor in council meetings. He will not be ruled by selfish considerations. He shall be your helper, associated with you, to present the light that shall be given."

Edson, God calls for you to be converted. If you remain as you have been for years, you cannot be reckoned as on the Lord's side. Notwithstanding the decided light the Lord has given through your mother, your sympathies have been largely with those who would make of none effect the light God is giving to His people. The time has come when you must make your decision. "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." [1 Kings 18:21.]

Lt 311a, 1906

White, J. E.

St. Helena, California

November 28, 1906

James Edson White:

I am propped up in bed writing to you. I have now entered my eightieth year. W. C. White returned day before yesterday from his journey in the East. I have talked with him briefly concerning articles from my pen to appear in the papers, but beyond this, I have been unable to do any visiting.

I would be pleased to visit you and Emma at your home, but at present I dare not run the risk of such a journey. I must carefully guard my health; for my work is not yet done. But I hope that everything possible shall be done for the work in the southern field, and that means will be encouragingly invested. Now is our time to work. The time is near when the wrath of the dragon will be aroused, and there will be more decided opposition to our work. I hope and pray for the revealing of the power of God in a most earnest manner.

God lives and reigns. All the wiles of Satan and all the power of men who carry out his devisings cannot make falsehood truth. They cannot prevent truth from taking root in every place where it shall be proclaimed. Truth, immortal truth will triumph in the end.

Nothing needless should enter into our plans; for there are many places where work must be

done. The Lord will raise up men who will be as His ambassadors to stand on higher ground, and to proclaim the message with a loud voice. The loud cry will be, must be, soon heard everywhere. We must make no false moves. Let all who are engaged in the work of warning the world be fully sanctified to the Lord as His messengers. No expressions of oddity should come from their lips, for they never add to the interest, but rather detract from it.

The truth of God is to be proclaimed from His blessed Book. The Lord will be our Helper as we will make Him our choice in wisdom and true holiness. It is time to dig deep and to make our foundation sure on the Rock of Ages.

I am to bear a message regarding the dangers of a man exercising a ruling power over his fellow men. "All ye are brethren," said Christ. [Matthew 23:8.] There must be no dominating one over another. Let all do unto others as they would wish others to do unto them. Antagonism among brethren is displeasing to God. There should be co-operation, each brother working in harmony with his brethren.

When officers are appointed in the church, it is supposed that they will be men of sound judgment, but they are not to pursue a course of arbitrary authority as rulers. There is no virtue in being in disagreement with one's brethren. In true Bible co-operation, there will be perfect harmony. Yet while we are to co-operate with our brethren as far as possible, while we are to give honor to whom honor is due, no living person is to come between our own souls and our heavenly Counselor.

Last night, in the night season, I seemed to be kneeling by your side and pleading with God to reveal to you the real spirit of prayer. As I thought of how you have reached out to gather to yourself large responsibilities, I pleaded with God to instruct you how to gain an experience in binding about your ambitious projects, that you might be a complete overcomer.

I spoke to you of the enmity you have felt toward your brother and told you plainly that you could not be free in the Lord while you were cherishing these wrong feelings. I said, "When you regard this matter correctly, you will see how grievous has been your sin of hatred; for it has been nothing short of this. You can no more carry these feelings into heaven than can any sinner. There must be a complete breaking of your heart before God, such as is represented in the Bible as falling on the Rock and being broken. If this does not take place, the Rock will surely fall on you, and you will be left hopeless. You do not understand how much mischief has been done by your words and cruel spirit, which are grievous in the sight of a holy God. Our ministers are not so blind that they cannot see, and how will they interpret these things?"

It seemed a life-and-death struggle for you. Impressions for good would be partially made upon your mind, then the enemy would come in with power; and at times it seemed that weak human nature would succumb. Then rays of light would come, and I would be encouraged.

At last you surrendered, but there was not complete freedom for you until you had confessed your

wrong and wicked feelings toward your brother. You cried out, "I fall upon the Rock, and am broken. The inspiration of the Holy Spirit has shown me the injustice of my course. How could I ever have hoped to enter heaven with such feelings? I see now that it is my wicked, unjust suppositions that have filled my soul with feelings of hatred. It is the fire of the Holy Spirit alone that can burn away these wicked things."

The Spirit of God seemed to open before your mind your sins and shortcomings. I was drawn out to say, "It is important to remember, my son, that our Saviour was tempted in all points like as we are. He knows how to succor them that are tempted. You are the purchase of the Saviour's blood. He has died for you, that you may be a partaker of His divine nature, having overcome the corruption that is in the world through lust. There is hope for full and entire victory."

Lt 311b, 1906

White, J. E.

St. Helena, California

May 10, 1906

My dear Son Edson:

When you intimated that W. C. White manipulates and changes my writings to suit himself, you did me more injury by such statements than any other person could do. Because of your relationship, your course in this matter is more injurious to me than that of any other person. You believe your own opinions, and you trust your own judgment more than you do the judgment of your mother, who has tried to encourage and sustain you in right thoughts and right feelings.

The time has now come for me to speak regarding this. In your brother, the Lord has given me one who has been found faithful, true, and reliable. I have reason to prize his counsel. He conscientiously consults me in regard to his work. If he should err in judgment, in common things, the Lord Himself would guide me in reaching a safe, clear decision. The Lord has given me my work in writing out the messages according to the light He gives me. The Lord has also instructed me that He will give W. C. White the spirit of wisdom in dealing with affairs that need to be dealt with by him with righteousness and justice.

Your course of action and that of Frank Belden have at times been a source of great grief to me. I have known of your uniting with the elements that are opposed to my work. I have had presented to me the dangerous elements of character that have been manifest in my nephew Frank Belden in criticizing and ridiculing W. C. White.

By your course of action, you have become in grave financial difficulties at various times. Yet W. C. White has always been in perfect harmony with me in suggesting ways and means to relieve you in these crises. Edson, I have spent time and means in an effort to set your work in a

favorable light before the people. I have hoped to bring out a book telling of your experiences in the southern field. But under present conditions I dare not bring it out, as I had planned. I hope that your course may be such that I can conscientiously continue this work and complete it, but at present I cannot do this.

I am heartsick over your persistent course of enmity toward your brother, without cause, which has existed for years. I know that the Lord has chosen him for the work in which he is engaged, and that he is walking carefully and conscientiously in the fear of God, endeavoring to carry out the light that has been given me. I know that by your unbrotherly course you have grieved the Spirit of God and have placed yourself on the enemy's side. I know that W. C. White has for you the tenderest feelings. If you will consider, you will see abundant evidence of this. Yet you relate yourself to him more as an enemy than as a friend and a brother. This must be answered for in that great day when the works of everyone shall be brought in review before God, unless your spirit shall change decidedly.

God has given to W. C. White his work, and by his own course of action he has gained the confidence of those who have had the benefit of his labors. I am now of that age where I cannot be sure of living much longer, and I cannot lave you with the impression that I sustain you in the feelings you have entertained toward your brother. The Lord has repeatedly shown me that you are cherishing feelings that should never find birth in the human heart. Satan triumphs that he can cause so much unnecessary suffering right in my own family.

When you are truly converted, you will see things in a correct light and will overcome these wicked feelings against your brother; else you can never see the kingdom of heaven yourself, nor, unless they repent, can those who have so gladly listened to your expressions in regard to one whom the Lord has chosen and has blessed as His servant.

Unless I tell you these things I shall not have done my duty. You have misjudged and have borne false witness against your brother. You have planted in the minds of others seeds of doubt in regard to the testimonies God has given me. You and Frank Belden have talked together and have strengthened one another in your unnatural feelings. Night after night I have prayed that the Lord would convict you of the injury you were, by your attitude and speech, doing to the cause of God.

W. C. White does not know that I am writing these things to you. But every word of this is true, and I wish you might see the wickedness of the unnatural relationship you maintain.

Please read in the second chapter of First John: "Again a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him: but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." [Verses 8-11.]

Please study this whole chapter. (Verses 16-19) speak in unmistakable terms of conditions in these last days.

I want you to see how God looks upon the bitterness of spirit you have manifested toward your brother. I must now place him in a proper light before the people, as God has placed him; for the people must not be deceived in this matter. The cause of God must not be imperiled by the use that may be made of your influence as member of my family, in opposition to the work that needs to be done.

I do not feel at liberty to write you in reference to the perplexing questions you have to decide. If what I might say were according to your own mind, it would be gladly endorsed. But if it were not according to your mind, you would say, "Willie White's mind is figuring here." Thus you have placed yourself in a position where I know not how to help you. I am charged to say to you that unless there is a thorough conversion in yourself, the Lord will not justify me in giving the impression that you are endorsed and upheld by your mother.

Lt 312, 1906

Belden, Brother and Sister [S. T.]

St. Helena, California

October 3, 1906

Dear Brother and Sister Belden:

The mail closes tonight, and the boat will leave San Francisco tomorrow.

We do not forget you; we remember you in our prayers at the family altar. I lie awake nights pleading with God in your behalf.

O I feel so sorry for you. I will continue to pray that the blessing of God may rest upon you. He will not leave you comfortless. This world is of but little account; but, my dear brother and sister, Jesus says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] I plead this promise in your behalf.

Since the last camp-meeting I have had good health. On Sabbath I spoke to an audience of over a thousand people. While speaking, a great peace came over me, and these words were put into my mind: "His banner over you shall be love, and His grace shall sustain you." I felt a soft glow of Christ's love in my heart, and ever since that time I have felt that peace which passeth knowledge. After speaking an hour and a quarter, I felt as much refreshed as at any period in my life. I felt so grateful, so hopeful, so full of peace. My activity has returned, and I have been quickened—soul, mind, and body. I feel grateful every hour.

My brother, one night I seemed to be leaning over you, and saying: "Only a little longer, only a

few more pangs of pain, a few more suffering hours, and then rest, blessed rest. In a special manner you will find peace. All humanity must be tested and tried. All of us must drink the cup and be baptized with affliction. But Christ has tasted death for every man in its bitterest form. He knows how to pity, how to sympathize. Only rest in His arms; He loves you, and He has redeemed you with His everlasting love. Be thou faithful unto death, and thou shalt receive a crown of life.

“All who live in our world from henceforth will know the meaning of trials. I know that God will give you grace, that He will not forsake you. Call to mind the promises of God: ‘Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.’ [Revelation 14:13.]

“Be of good courage. I would be with you now if I could, but we shall meet in the morning of the resurrection.”

I seemed to leave you hopeful. Now strengthen your love to God who gives His grace and His strength to those who need it most. Be of good courage in the Lord.

I was also speaking words of comfort to Sister Belden. I was encouraging her, and the room seemed to be filled with angels of God. Let both of you be of good courage. The Lord will not leave nor forsake you.

Lt 314, 1906

Olsen, O. A.

St. Helena, California

October 2, 1906

Elder O. A. Olsen

Dear Brother:

I feel thankful to God for His rich blessings to me. During our recent camp-meeting I was as one renewed in physical, mental, and moral powers. I will not repeat to you in this letter, however, what I have written to Dr. Kress. I praise the Lord with heart and soul and voice. I have been free from pain and weariness ever since this meeting in Oakland.

We often think of you all and would be pleased to see you both. Sister Olsen, have faith in God. Keep His praise in your heart from morning till night. Speak not one word of repining, but ask for the healing power of God to come to your heart and mind. Be cheerful and hopeful. Praise the Lord.

Last Wednesday W. C. White left for Takoma Park to attend a meeting of the General Conference

Committee. I was unable to sleep after one o'clock. I left my bed and began to write on important matters. I wrote nineteen pages of letter paper before he left in the morning and let him take it without being copied. After he left I wrote nineteen pages more before I had my dinner. This was all important matter that will be a help to them in their councils at Washington.

Brother Olsen, I am instructed that at the present time I am not to answer the questions that come to me from Battle Creek. What I write will be misinterpreted and made to serve their own ends. All I can do is to let them alone. It may be my duty to go to Battle Creek in the near future. But I shall have no words with those who have departed from the faith. We are to answer them as Christ answered the enemy, "It is written." I am bidden to have no controversy with them. I am only to vindicate the truth.

The world is rapidly filling up the measure of their iniquity. O may the Lord give me much of His love and grace and power to meet and rebuke the powers of darkness. We must keep the way of the Lord, looking unto Jesus who is the Author and the Finisher of our faith. We are not to allow one discouraging word pass our lips. But we can praise the Lord that we can believe and trust in Jesus. He is the light, and in Him is no darkness at all.

Let us talk faith, talk courage. Let our lips utter the praise of the Lord. Behold Him, behold Him who is the Light of the world. Talk of His love, tell of His wonderful works.

Notwithstanding the heavy judgments of God, the wickedness in San Francisco and in Oakland is greatly increased. We are now to be faithful stewards to our trust, whatever our line of work may be. We are to look to Jesus and work after the divine pattern. God requires faithfulness in every soul that touches His work. Not one thread of Satan's sophistry is to be brought into the fabric.

We have many things to remind us of our need of chastisement. Some of our buildings have been burned, books and plates have been destroyed. We need these misfortunes, else they would not have been permitted to come. The words are spoken: "Well done, good and faithful servant," not "Well done, good and successful servant." [Matthew 25:23.]

Our work individually is to make a heart and a life surrender. We must die to self. The exhibitions of selfishness are so marked. Many men, many of our ministers are unprepared to engage successfully in the work of saving souls. Soul, body, and spirit need to be reconverted.

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." [James 1:12.] But unless ministers are themselves under control to God, unless their will is brought into submission to the Lord Jesus, for Christ's sake, let them take hold of their individual selves. This is the message I am giving to the workers in Oakland.

Christ is moving upon hearts. Shall those who have had the messages of truth for years continue

to need a reconversion? Some give evidence that they do not discern the working of the Spirit of God. They manifest a spirit to tear down and pull down. Every thread of a spirit of domineering needs to be taken away. The Lord has a mighty work to be done by those who will let themselves be worked by Him.

Lt 316, 1906

Elders of the Battle Creek Church/Ministers

St. Helena, California

July 5, 1906

To the Elders of the Battle Creek Church, and to Ministers and Physicians:

I have instruction to give from the Lord. The condition of things in Battle Creek is to be clearly outlined and understood. Those who have brought about this condition are sadly deceived and are misleading others. But the Lord will be glorified. Great spiritual transformations are to take place. All those who would be led of God should walk very humbly before Him. In no case are they to be diverted from the path of duty that God has marked out for His people. They are not to believe falsehoods, though they be published in abundance.

A voice is to be heard in the Tabernacle, giving God's word for this time in clear notes of warning. God has human instrumentalities that will not hold their peace. They are to advocate the word and will and way of Jehovah. In a clear, decided manner they are to proclaim the truth in all its beauty and power. No strange doctrines are to be introduced. There is to be no undermining of the fundamental truths that the Lord has submitted by many miraculous evidences. A voice is to be heard in clear affirmation of the truth, in contradiction to the skepticism and fallacies that have been coming in from the enemy of truth. Reformations will take place, and the working out of the principles of divine truth will reveal growth in grace; for the divine agencies are efficient to enlighten and sanctify the human understanding.

The truth as it is in Jesus, as it was proclaimed by Him when He was enshrouded by the pillow cloud, is verity and truth in this our day and will just as surely renovate the mind of the receiver as it has renovated minds in the past. Christ has declared, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [Luke 16:31.]

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit, for the spread of the gospel in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations, that largely occupy the mind, and will become educated in connection with men who have had experience—men who understand the truth. Through most wonderful workings of God, mountains of difficulty will be removed and cast into the sea. Let us labor as those who have experienced the virtue of truth as it is in Jesus.



There is to be, at this period, a series of events which will reveal that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. Those who preach the truth will strive to demonstrate the truth by a well-ordered life and godly conversation. And as they do this, they will become powerful in advocating the truth and in giving it the sure application that God has given it.

When the men who have known and taught the truth turn aside to human understanding and mete out to deceived minds their own dish of fables, it is high time for those who have once been laborers in evangelistic work, but who have been drawn away into the management of restaurants, food stores, and other commercial lines of work, to come into line, study their Bibles diligently, and with the Word of God in hand, dispense the Bible truth, the spiritual food, in cooperation with the heavenly angels. This work now calls loudly for workmen of divine appointment. Omnipotence will then say to the mountains of difficulty, Be thou removed and cast into the sea.

The call is to go forth, "Son, go labor today in My vineyard." [Matthew 21:28.] As this call is obeyed, the message that means so much to the dwellers on the earth will be heard and understood. Men will know what is truth. Onward, and still onward, will the work advance. And marked events of Providence will be seen and recognized in judgments and in blessings. The truth will bear away the victory.

To all students we would say, In the name of the Lord do not permit yourselves to be held where the spiritual atmosphere is poisoned with skepticism and falsehood. Those who have had the evidence of truth, but who for days, weeks, months, and years have had about them a subtle influence that gives a distorted representation, a false coloring, to the truth of God, are not fit for teachers for our youth. Where falsehoods, regarding the Word and work of God, are reported as truth is no place for students who are preparing for the future, immortal life. We are seeking heaven, wherein can enter none who have changed the truth of God into a lie.

Truth has a spiritual influence. It enters the mind, direct and uncorrupted, from One who is truth. The reception of truth in the inward parts is charged with the greatest results. Truth is to be received into the heart and developed and expressed in the character.

No lie is of the truth. On every occasion possible, Satan is on hand to introduce the leaven of his deceptive fallacies. Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth.

Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. "Remember ... how thou hast received and heard, and hold fast, and repent." [Verse 3.] Why repent?—Because there have come in faults in the form of theories so subtle that by the influence of mind upon mind—through the agency of those

who have departed from the faith—the wily foe will cause you imperceptibly to be imbued with the spirit that will draw you away from the faith.

There are many who are in a perilous position spiritually—many who are “ready to die.” The Revelator was bidden to write to the church in Sardis: “These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent.” [Verses 1-3.]

There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. “Remember therefore.” In our work we are not to be drawn into any plausible theories that would lead to a denial of our past faith in the truth we have heard and advocated. “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.]

“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.” [Verse 4.]

“Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.” [Ezekiel 37:26, 27.]

This last scripture carries our minds forward to the triumph of Israel and Judah. The accomplishment of the work will be through human instrumentalities charged with divine power. All the glory is ascribed to the great power of God; but it is through unity and co-operation of the human with the divine that the result is made possible. Humanity, blended with divinity, grasps the divine efficiency, and the work is complete.

We have been filled with pain of heart, which language cannot describe, as we have seen feature after feature of the work that should have been conducted in the purest channels as a means of bringing souls to a knowledge of the truth, corrupted by ambition and commercialism. Thus some features of the health work have proved a snare to capture talents of influence that might have been used in feeding souls with the bread of life. While thousands are perishing without a knowledge of the truth, while multitudes have not the bread of life to feed upon, while God is calling for a quick work to be done to prepare a people for the coming of Christ, shall our hygienic restaurants prove a snare, by being operated merely for commercial advantage, and their influence extend no further?

It was hoped that much good would be done by preparing food for worldlings—that thereby many would be brought to a knowledge of the truth. And this might have been, had the glory of God been kept in view. But these enterprises have been run so largely on a commercial basis, for

the temporal advantages to be gained, that they have often become a snare, as it were, to hold men and women of talent, who, by study and diligent effort, could do acceptable service in the winning of souls to Christ. The end of all things is at hand. We must learn to fulfil God's purposes. Let no one delay.

There are those who once were teachers of righteousness, but who have turned from the truth and are wandering in the mists of error. Satan with much persistency is striving for the mastery. Christ calls upon many who are in training for His service to obtain an education of a character altogether different from that which they have been receiving. The Lord Jesus calls upon us to fulfil His commission given just before His ascension to meet the heavenly armies that escorted Him to the city of God. We have the battle of tribulation before us, but our commission is, "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.] Who will pass this by and continue in any commercial business that will not bring souls to Christ? Shall this condition change? Will you give the last note of warning to the world?

Lt 318, 1906

Brethren and Sisters in Nashville and in Madison

St. Helena, California

October 15, 1906

To the Brethren and Sisters in Nashville and in Madison:

Among brethren engaged in various lines of the Lord's work there should ever be seen a desire to encourage and strengthen one another. The Lord is not pleased with the course of those who make the way difficult for some who are doing a work appointed to them by the Master. If these critics were placed in the position of those whom they criticize, they would desire far different treatment from that which they give their brethren.

We are to respect the light that led Brethren Magan and Sutherland to purchase property and to establish the school at Madison. Let no one speak words that would tend to demerit their work, or to divert students from the school. I do not charge any one with an intention to do wrong; but from the light I have received, I can say that there is danger that some will criticize unjustly the work of our brethren and sisters connected with the school at Madison. Let every encouragement possible be given to those who are engaged in an effort to give to children and youth an education in the knowledge of God and of His law.

To the workers in Madison I would say, Be of good courage. Do not lose faith. Your heavenly Father has not left you to achieve success by your own endeavors. Trust in Him, and He will work in your behalf. It is your privilege to experience and to demonstrate the blessings that come

through walking by faith and not by sight. Work with an eye single to the glory of God. Make the most of your capabilities, and you will increase in knowledge. Those who do the will of God may be permitted to pass through suffering, but the Lord will cause them to triumph at last.

The Lord has helped you in the selection of the location for the school; and as you continue to work under the guidance of the Holy Spirit, your efforts will be successful. The Lord will give you spirit and life, if you will not permit yourselves to become discouraged. We trust that from your brethren you may receive the help of harmonious action, of prayers, and of means. But let not one feeling of discouragement be cherished. The Lord has a work for you to do where you are, and those who are doing His work need never be discouraged.

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to the sepulcher. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay: and go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee: there shall ye see Him: lo, I have told you. And they departed quickly from the sepulcher with fear and great joy, and did run to bring His disciples word.

“And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshiped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

“Now when they were going, behold, some of the watch came unto the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor’s ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews unto this day.” [Matthew 28:1-15.]

Not for lack of evidence did the Jews deny the resurrection of Christ. Not because they were ignorant of the truth did they hire the soldiers to bear false witness. They desired to keep the people from knowing the truth; for if the truth were known they would stand forth as murderers. False teachers are ever afraid to trust the people with knowledge. They ever seek to hide the facts that would show the error of their position.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” [Verses 16-20.]

To Christ, and to Christ alone is [given] the right of authority over all things. Those who put their trust in Him, and will hold fast the profession of their faith firm unto the end, will be protected. As Christ’s disciples, as laborers together with Him, there must be united action among all the laborers. Some are converted to the truth in one way, others are best reached by a different method. So the laborers will act, some in one line, others in another; but all may blend unitedly. To every man is given his work.

Those who criticize their fellow workers open a door through which the enemy will enter. What can be more sad than to see brother working against brother, expressing suspicion and doubts of the other’s sincerity? There is room enough for all to use their God-given talents. All are laboring with the one object of inspiring belief in the words of inspiration. Then let every one so order his speech and work that he may be in harmony with those who are laboring to the same end as he himself.

“In vain ye do worship Me,” said Christ to the Pharisees, “teaching for doctrines the commandments of men.” [Matthew 15:9.] Let those who are entrusted with the work of teaching the Word of God be sure that they are under the control of Him who has declared, “All power is given unto Me in heaven and in earth.” His commission to His disciples includes the words, “Teaching them (all nations) to observe all things whatsoever I have commanded you.” [Matthew 28:18-20.] No man is authorized to set up his own mind as the standard to which he may compel others to conform.

The voice, rightly used, is a precious talent. But it must be controlled; it must be subdued and sanctified by the Spirit of God. Let every one guard well his speech, lest he offend or hurt one soul for whom Christ has given His life. God has set no men in the church as dictators.

“The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” [Mark 1:1-3.]

This message is to be borne by those whom Christ has called to His work in these last days. The glorious gospel, God’s message of redeeming love, must be brought to the people. And that love is to be revealed in the hearts of the laborers. The theme of saving grace is an antidote for a harsh spirit. The love of Christ in the heart will be expressed in earnest work for the salvation of sinners. “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.]

Let the gospel be presented as the word of God for life and salvation. Let not the ministers of Christ spoil the presentation of the gospel by the manifestation of a harsh spirit. The gospel will

be commended by the revelation of a spirit that works by love. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." [Isaiah 52:7.]

I am glad that the school work has been begun at Madison. The sanitarium and the school might have been a mutual help one to the other, had they been closely connected. But a solid work is to be carried forward in each of these institutions.

I am instructed that the Lord will give wisdom to minds to prepare simple health foods. It will not be necessary to pay large sums of money for the privilege of manufacturing some foods that have a large sale. Let the people be taught how to cook properly, making simple preparations of healthful food. In the school the products of the soil, the fruits, the grains, and the vegetables may be used to advantage.

We remember you in our prayers. May the Lord guide you continually and bless you in all your efforts. It is your privilege to stand undaunted, and through the help of the Lord to make a success of your work.

Lt 318a, 1906

Brethren and Sisters in Nashville and in Madison

St. Helena, California

October 15, 1906

To the Brethren and Sisters in Nashville and in Madison:

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most of your capabilities, and you will increase in knowledge. Those who do the will of God may be permitted to pass through suffering, but the Lord will cause them to triumph at last.

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mountains are the feet of him that bringeth good tidings, that publisheth peace.” [Isaiah 52:7.]

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We remember you in our prayers. May the Lord guide you continually and bless you in all your efforts. It is your privilege to stand undaunted, and through the help of the Lord to make a success of your work.

Lt 320, 1906

Haskell, Brother and Sister

St. Helena, California

October 14, 1906

Elder and Mrs. S. N. Haskell

Dear Brother and Sister Haskell:

I was very desirous of going to Oakland last Friday to keep my appointment. But for three or four days previous, I was very sick. I do not understand what brought this on: it may have been sitting in the church on Sabbath, while I was in a perspiration after speaking, or it may have been caused by some grapes that I ate. While in Oakland last week I could not sleep, and since returning home my sleep has been very much broken. I have suffered severe pain in my right side. For several days I have been able to eat but little, but today I am feeling better and hope that I have reached the end of the sickness.

I am hoping to receive a letter from you today; for I feel a deep interest in your work. I trust that your health is good. Let us unite our petitions that there may be in Oakland a rich spiritual harvest. We desire to see the power of God manifested in an ingathering of souls.

Evening after the Sabbath, I went downstairs and united with the family in worship. Sister Caro and her little flock met with us. We were glad to see them, but the youngest little one seemed to feel that she was not at home and was anxious to get back into the little cottage.

Often in the night season I seem to be entreating some who know the truth, but into whose life

experience the truth has not been brought. What can we do to arouse these souls? Those who have manifested a spirit of domineering must seek for a change of heart before the Lord can use them to His name's glory.

I have thought sometimes that it may yet be my duty to bear my testimony once more in Battle Creek. The other day a telegram came from W. C. White, saying that Elder Daniells would go to Battle Creek this week and intimating that a letter would follow. I wish that while Elder Daniells is in Battle Creek, I might be present. The enemy is at work on every side, and we must have the whole armor on. We need the power of God every moment.

My mind has been dwelling upon the subject of prayer. Little groups should gather and seek the Lord earnestly. We are, as a people, sadly neglecting this means of grace. Christ declares—and the words were spoken after His resurrection—“All power is given unto Me in heaven and in earth.” And because of this power, He adds the great gospel commission: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” [Matthew 28:18-20.]

Our duty is to speak the words of truth, as coming from the lips of Christ. We have a more sure word of prophecy, whereunto we do well that we take heed. As church members we need to separate sin from the heart, we need to learn the meekness and lowliness of Christ. Then will be an end to all the terrible dissensions and the disunion among God's people. Every Christian should seek to perfect in his heart the love of Christ; for without this love we cannot be what Christ desires us to be. His decided command is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself.” [Luke 10:27.] All discordant elements, every root of bitterness is to be uprooted. Unless every fiber of the roots is taken out, the plant will again spring into life and spoil the life experience. So long as there remains a trace of unsubdued, un sanctified self, an unchristlike spirit will spring forth and will reveal itself in evil words and actions. Thus the character will be marred.

We have the assurance that Christ “loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.” [Ephesians 5:25-27.]

We all need, through the blood of Christ, to seek earnestly for cleansing from sin, from impure thoughts, from natural appetites and all unholy desires. We must be careful that we do not take into our systems such food as will cause worryment and irritation; for it is in such a condition that we are especially likely to reveal unchristlike dispositions and to speak harsh words.

Elder Haskell, you and your wife are engaged in a most excellent work. The study of the Bible prepares the mind and judgment to submit to its claims. Humility of mind and heart is of great importance. We are cheerfully to submit to the will of God as expressed in His Word. The mind

and heart will be sanctified by the reception of truth. As self is surrendered, there will be a delight in doing the will of God. There will be a spirit of willing obedience.

The education that Christ gave to His disciples qualified them to write out the story of His life. When our will is brought into harmony with the divine will, faith in Christ will impart strength for obedience. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:10.] The whole mind, the whole soul, is brought under the cleansing virtue of the blood of Jesus Christ.

How can a man who has this experience be rude or discourteous or impolite, even toward those whom he thinks to be in error? Those who act in an unchristlike manner are not fitted for the work of saving the erring from the evil ways. "This is the love of God, that ye keep His commandments." [1 John 5:3.] The keeping of God's commandments will not make a man harsh or disagreeable.

Under the influence of meekness, kindness, and gentleness, an atmosphere is created that will heal and not destroy. If the mind is filled with discontent, this will manifest itself and irritate other minds. Let every one seek to set his own house in order.

There are some who are so constituted that if authority is given them, they will not exercise that authority wisely, but will set themselves as lords over God's heritage, even though their own character is faulty and needs to be sanctified through the truth. Such an exhibition has done great harm to many souls. The lips and the pen should be converted. Reproof cannot be wisely given by those who themselves need conversion.

When once a course of anger and faultfinding is entered upon, it is impossible to be just. The mind becomes perverted as harsh words are spoken; and unless there is a restraint, there will be a manifestation of passion. Such methods will never help one who is in error.

The Lord would have those who are united in the work in Oakland love as brethren. Exhort all to be pitiful and courteous. Praise and deserved commendation are health to the soul. To express an unselfish interest in our brethren and sisters, and to desire their help, will brighten our Christian experience. Blessings are both received and bestowed. May God help us to help one another.

God's people need an increase of energy and zeal. With too many there has been a cold, calculating policy, unmixed with the love of Christ. Often a rashness is mistaken for zeal. There is now need for a general seeking of the Lord and a humbling of the heart.

Lt 322, 1906

Olsen, Sister [O. A.]

St. Helena, California

October 23, 1906

Mrs. O. A. Olsen

Dear Sister Olsen:

I would be much pleased could I visit the old sanitarium farm that I loved so well and see how you are situated.

In the night season I was conversing with you. I was saying to you, "I am much pleased because you are in such a good location and can be near to the sanitarium. Do not give way to depression, but let the comforting influence of the Holy Spirit be welcomed into your heart, to give you comfort and peace."

I am praying that the Lord will reveal Himself to you as a personal Comforter. The eyes of the soul must be kept open, in order to recognize the great mercies of our heavenly Father. Jesus is a bright and shining light. Let Him reflect His bright beams into the heart and mind. Do not forget thanksgiving. "Whoso offereth praise glorifieth God." [See Psalm 50:23.] Look to Him, and lay before Him all your necessities. Is anything too hard for the Lord? He is the great Physician. He can heal soul and body, and He would have you take hold of Him in faith. He fully understands the needs of your case. He is a very present help in every time of need. And He is pleased when we show our gratitude to Him.

Christ is the light of the world. "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings." [Malachi 4:2.] Let the light of His peace shine into your soul. He has a tender care for you, and you should praise Him with heart and soul and voice. You can please Him by manifesting a cheerful spirit. Let not one cloud of despondency or dissatisfaction hide from you the sunshine of His presence.

It is in recognizing His light that you will conquer. You may increase in faith, by exercising the voice in speaking forth the praises of God. To the heart that recognizes Him is the promise, "I will give him the bright and morning star." [Revelation 2:28.]

My sister, if you would obtain precious victories, face the light that emanates from the Sun of righteousness. Talk hope and faith and thanksgiving to God. Be cheerful, hopeful in Christ. Educate yourself to praise Him. This is a great remedy for diseases of the soul and of the body. "I will praise the Lord who is the health of my countenance, and my God." [Psalm 42:11.] We will, in His unclouded brightness, lose all repining and despondency. Praise the Lord for His loving-kindness to the children of men.

Lt 324, 1906

Sisley, Sister

St. Helena, California

October 23, 1906

My dear aged Sister Sisley:

I would be much pleased to see you. I hear that you are wonderfully retaining your mental and physical powers. For this I thank the Lord.

I shall be seventy-nine the 26th day of next month, yet the Lord continues to bless me with clearness of mind. Often I arise by one o'clock in the morning and by breakfast time have written from ten to twenty pages of letter paper. If subjects are not brought to my mind, one crowding upon another, I can readily follow a subject in writing. My memory on Bible subjects is clear, especially so when I am speaking in public.

My power of speaking clearly is unimpaired. Last Sabbath I spoke to our people assembled in the Congregational church in Oakland. I spoke for over an hour, and as I spoke I felt the power of God thrilling me through and through. My talk was followed by a social meeting; and before the meeting closed, I offered a prayer to God. Then my favorite hymn was sung, "Jesus Lover of My Soul."

I was also wonderfully sustained during our recent camp-meeting in Oakland. Several times I spoke in the large tent to congregations of nearly two thousand for over an hour at a time. After these efforts, I felt refreshed, rather than wearied. I was invigorated by the Spirit of God. The last Sabbath of the meeting, I spoke for nearly an hour, then we had a revival effort. Many came forward for prayer, and I felt impressed to pray for them. As I prayed my whole being was thrilled by the power of the Spirit of God.

Our work is nearly done. "Unto them that look for Him will He appear the second time without sin unto salvation." [Hebrews 9:28.] I do not worry about the future, for I feel to trust God with all my being. What a wonderful privilege to stand in the presence of God as one pardoned from all transgression! Our great High Priest has broken the fetters of the tomb, and has ascended up on high, to lead captivity captive, and to bring the gift of His pardon to every repentant soul. He will accept of every one who has loved Him and has washed his robe of character white in the blood of the Lamb.

Be of good courage, my sister; for we shall soon stand with the redeemed on mount Zion. Let us praise the Lord.

In love.

Lt 326, 1906

Belden, Brother and Sister [S. T.]

St. Helena, California

October 22, 1906

Mr. and Mrs. S. T. Belden

Dear Brother and Sister Belden:

I had hoped to receive a letter from you by last mail, if only a few lines.

I wish to ask you if you have tried the charcoal for Brother Belden? I think I wrote you about it some time ago. Take pulverized charcoal, wet it, and put it on as a poultice. The charcoal possesses a wonderful power of drawing poison from the system.

I wish that I might step in and speak to you words of comfort. I know that the Lord will be your helper and your comforter. I long for the coming of the Lord; for then there will be no more suffering, and the wickedness of the wicked will be at an end.

I spent last Sabbath in Oakland. Elder Haskell and his wife have been blessed in their efforts. They have conducted Bible classes in the forenoons, and he and Elder Hibbard have given the discourses in the evening.

In the afternoon I spoke in the large Congregational church. Our own church in Oakland was sold a few months ago, and our brethren and sisters are meeting in this rented church, till another can be built in a suitable location. I felt the Spirit of God resting upon me. Angels of God were present, and some said that they had never heard me speak with greater power. I spoke for over an hour and then gave an invitation to others to testify.

Elder W. W. Simpson is now making an effort in Oakland and is exercising all his capabilities, that he may so present the message that all may see that the Bible lies at the foundation of all his statements. He has pitched his tent in a central location and has secured a good hearing, better than we had expected.

Brother Simpson is an intelligent evangelist. He speaks with the simplicity of a child. Never does he bring any slur into his discourses. He preaches directly from the Word, letting the Word speak to all classes. His strong arguments are the words of the Old and the New Testaments. He does not seek for words that would merely impress the people with his learning, but he endeavors to let the Word of God speak to them directly in clear, distinct utterance. If any refuse to accept the message, they must reject the Word.

Brother Simpson dwells especially upon the prophecies in the books of Daniel and the Revelation. He has large representations of the beasts spoken of in these books. These beasts are made of papier-mâché, and by an ingenious invention, they may be brought at the proper time before the congregation. Thus he holds the attention of the people, while he preaches the truth to them. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions. Those who attend his lectures and are not converted must practically reject the Word of God.

We are glad that the rains have held off so long this fall. It has looked somewhat threatening, but we have had no rain as yet. We are hoping that the rain will hold off until the people of Oakland have had an opportunity to hear the truth as it is proclaimed by Brother Simpson in the tent.

The written Word of God is a perfect rule of faith and action. It is able to make men wise unto salvation. It leads to a renouncing of all dependence upon self, and an entire dependence upon the righteousness and the intercession of Christ. All who will earnestly determine to keep the commandments of God will be kept as obedient children. The more we individually become acquainted with the Word, the more we shall be inspired by faith. The Lord's salvation is the joy of His people.

We are surely rapidly nearing the close of this earth's history. As the end approaches, those who serve God with all the heart will strive earnestly to perfect a Christian character.

We pray that the Lord may come very near to the afflicted one, and that he may be given grace to bear his sickness. Dear Brother and Sister, keep your eyes fastened on Jesus. If you will look to Him, you will discern His sympathy. In all our afflictions He is afflicted. He can give peace to the darkened soul.

Sister Belden, be careful that you do not overdo. Rest whenever you can. You have been passing through a time of grievous affliction, in seeing sufferings that you could not relieve. All I can say to you is, Keep the eyes of faith fixed upon Jesus, and you will not look to Him in vain. Be of good courage. The end of all things is at hand. The Lord Jesus suffered for the sins of the whole world, and we may overcome by the blood of the Lamb and by the word of our testimony.

Brother Belden, I know not if you are still living, but if so, I hope that the pain is less severe. We trust that your intense sufferings may not last long, but that you may soon be

“Asleep in Jesus, blessed sleep,

From which none ever wake to weep.”

Keep the eye of faith fixed upon the Redeemer. He knows the meaning of bodily and mental suffering. He tried to save the souls of all, but in agony He was forced to say of many, “Ye will not come unto Me that ye might have life.” [John 5:40.] But few have received His offers of mercy.

“The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] We will bear in mind that we are in the hands of a merciful God. Christ endured the agonies of the crucifixion, that we might be saved. “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.” [John 3:16.]

Lt 328, 1906

Kress, Brother and Sister [D. H.]

St. Helena, California

October 23, 1906

Dr. and Mrs. D. H. Kress

Dear Brother and Sister Kress:

We were glad to receive your letters that came in the mail last Sunday.

We are thankful that some are active in the cause and work of God. Those who have genuine faith in His Word are drawn out to try to save others. Every kind of false doctrine will be brought to the front to draw the people into that which will ruin their souls.

I am exceedingly sorry that Dr. Kellogg is so persistent in maintaining his course. I write him no letters; for what I might write would only be used to suit his purposes. No lie is of the truth; and in the great day when every word is brought in review before the Judge of all the earth, every man will receive according to his works. Dr. Kellogg has not kept the law of God. He may write doleful letters, for the purpose of obtaining sympathy, but this will not help his case. I feel so grieved in spirit because of his determined apostasy. Satan would use him as his agent to deceive, if it were possible, the very elect.

You say that you cannot see why Dr. Kellogg feels so great a hatred toward W. C. White. The Doctor has no just cause for cherishing this root of bitterness. On many occasions my son has tried to help him to see the peril of his positions, but to no avail. He will not yield, and my son cannot accept his erroneous sentiments.

After the death of my husband, I was instructed that the Lord had appointed W. C. White to do a special work in connection with my writings. The Lord promised to give him of His Spirit of grace, and a spirit of wisdom and of sound judgment. This would enable him to be a wise counselor. The Lord foresaw that my son would not make haste, but would wisely consider his movements; he would not turn the truth of God into a lie for gain. For these reasons the Lord appointed him as my helper.

A report has been circulated that W. C. White manipulates my writings. Many things are presented to me, and I write them out as soon as possible. Some of the instruction is given to apply to situations that are in the future. As various emergencies arise, light is given in regard to the proper time to send out matter that is already prepared.

Before the development of recent events, the course that would be pursued by Dr. Kellogg and his associates was plainly outlined before me. He with others planned how they might gain the sympathies of the people. They would seek to give the impression that they believed all points of our faith and had confidence in the testimonies. Thus many would be deceived and would take their stand with those who had departed from the faith.



I had matter written out to meet this issue, but I had given instruction to my helpers to hold these documents until future developments. I was to let these men take the aggressive. Had I outlined their future course, they would have denied any such intentions, but I saw that a time would come when they would take a firm position against the testimonies. This was to be the signal for decided action.

And thus the matter worked out. When the leaders in Battle Creek made an open raid on the testimonies, then I said, Brethren, we now face the issue. "Meet it" with all the strength and power of God. Then the pitchers were broken, and the light shone forth in clear rays. Some who before had been bewildered now saw clearly and took their position on the right side. Those who had anticipated a sweeping victory met with defeat. But among the leading brethren in Battle Creek who are in error, there has not been manifested a spirit of true repentance.

As regards human manipulations of my writings, I will say that there is no blotting out of that which has been written. But it is necessary to use that wisdom used by Christ when He said: "Behold, I send you forth as sheep among wolves: be ye wise as serpents, and harmless as doves." [Matthew 10:16.] Some portions of the testimonies are not used as soon as written. We often wait for a time; and as special emergencies arise, it is found that something already written meets the issue. Then it is necessary to "meet it" with strong evidence and proof.

Because of this, it has been reported that W. C. White or others manipulate my writings. It is in accordance with the wisdom of God to keep the lamps in the pitchers until divine orders come to break the pitchers and to let the light shine forth. We need special wisdom from God to know how and when to send out the messages that are given. When the Lord speaks, we hear and obey. Nothing is left out or laid aside, unless for the purpose of bringing it forward at some time in the future to meet some emergency that may arise.

Lt 330, 1906

Cobb, S. M.

St. Helena, California

October 23, 1906

Elder S. M. Cobb

Dear Brother Cobb:

I feel impressed to write to you this morning and ask you that you be sure to treat all men with equity. I have been instructed that there is danger of your taking a course with some physicians that will be an injury to them. We are to do all in our power to encourage ministerial talent, and also that of physicians, by giving them every consistent advantage; but there is a limit beyond which we should not go.

When we were trying to find a physician to act as medical superintendent of the Loma Linda Sanitarium, one experienced physician consented to come upon certain conditions. He stated a certain amount for his services and said that he would not come for less. Some thought that, because it seemed so difficult to find any one, we might invite this physician on his terms. But I said to Brother Burden, It would not be right to employ this Doctor, and pay him so much, when others who are working just as faithfully receive less. This is not justice, and the Lord has instructed me that He would not approve of such discrimination.

The Lord calls for self-denial in His service, and this obligation is binding upon physicians as well as upon ministers. We have before us an aggressive work which requires means; and we must call into service young men to labor as ministers and as physicians, not for the highest wages, but because of the great needs of God's cause. The Lord is not pleased with this spirit of grasping for the highest wages. We need physicians and ministers whose hearts are consecrated to God and who receive their marching orders from the greatest Medical Missionary that has ever trod this earth. Let them behold His life of self-denial, and then gladly sacrifice, in order that more workers may engage in sowing the gospel seed. If all will work in this spirit, less wages will be required.

Some have failed on this point. God has blessed them with ability to do acceptable service, but they have failed to learn lessons of economy, of self-denial, and of walking humbly with God. Their demands for high wages were granted, and they became extravagant in the use of means; they lost the influence for good they should have had, and the prospering hand of God was not with them.

I am fearful that some in New Zealand who are demanding large wages will bring in an influence that will be detrimental to the medical missionary work. It is not show nor much talk that gives success. Beware of placing too great confidence in those who demand high wages before they will engage in the Lord's work. I write you this as a caution.

Brother Cobb, be sure to council freely with your brethren in the work. Make a careful study of what is involved in missionary work. Missionaries must learn humility, and they must learn constantly of the great Medical Missionary. A great work lies before us, but it must be done after Christ's order. The third angel's message is to go forth with power. There needs to be a through work done in the hearts of many who are acting a prominent part in the work of God, but who are not now thoroughly consecrated.

The apostle John once wrote to Gaius, commending to his hospitality certain brethren who were preaching the gospel to the Gentiles. Notwithstanding the request of John that these brethren should be received and entertained by the church of which Gaius was a member, Diotrophes had hindered their reception and had even persecuted and cast out of the church those who did receive them. These strangers were not influential men; and in his feeling of self-superiority, Diotrophes considered it his privilege to treat them disrespectfully. John wrote upon this matter,

reproving the action of those who had so failed in courtesy. Their example was not one that should be followed. A kind reception should always be given to God's missionaries. John says:

“The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth.

“Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers: which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers to the truth.

“I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

“Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

“I had many things to write, but I will not with pen and ink write unto thee: but I trust I shall shortly see thee, and we shall speak face to face.” [3 John 1-14.]

In the providence of God, some have been blessed with means and with conveniences, that they may act as benefactors, working together with God. Some of these are so attached to their homes that they cannot be induced to leave to engage in service that takes them away. Let an effort be made to persuade them to help in the support of a substitute. There should be with all a hearty willingness to support the cause of God. Let all be careful in the expenditure of means in every line, that they may save as much as possible to help in the advancement of the work of God. All may give donations, and some may help by exercising hospitality to those who are strangers and pilgrims. The time has come when God will call men from the plow, and from humble positions, to teach Bible truth. Large donations are needed to aid in the carrying forward of the work of preaching the gospel at home and also among the heathen in foreign countries.

When the work is begun in a new country, and a few accept the light of present truth, it is not best to ask them at once to support the work in their field. Support should be sent from Christians in the home field. Genuine Christians will, as God has prospered them, respond to calls for help.

There are many in the churches of today who seek for the pre-eminence. They lack the spirit of true self-sacrifice. Some are opposed to those who exercise their private judgment, and they

stand directly in the way to hinder those who do missionary work, simply because these gospel workers will not follow the finite judgment of these critics. In the day when God shall render to every man according as his work shall be, they will see that God has honored those with whom they refused to unite. The Lord's servants, who are in close touch with the great Chief Missionary, will be kind and will manifest true Christian politeness.

Lt 331, 1906

Cobb, S. M.

"Elmshaven," St. Helena, California

October 24, 1906

My Brother [S. M.] Cobb:

I was conversing with you and saying that we have a great work before us in these last days, and we must consider that the work must go evenly, not exaggerated in any point. The physician's wages must not be placed [so] high for we are ministers and people having a grand work before us. I was in the night season conversing with you, and I said that you have placed the wages of Dr. Beaker [?] too high. You must consider our work is to go to many places. Physicians and ministers must act their part as doing the work God has given them to do and not draw from the treasury, in the case of one physician, a large price.

I will find the letter written to Brother Holden. He was an experienced physician. We needed him, but his services were above the average; and there must not be a preference. Your wife is in danger of influencing her husband altogether too strongly. We are God's workmen and physicians must practice self-denial just as verily as the ministers.

The same men who came to Australia from Battle Creek were not prepared to take the work in the humble way that the workers have had to do, but they had received the impression that they must put on an appearance of influence.

Lt 332, 1906

Olsen, O. A.

St. Helena, California

October 23, 1906

Elder O. A. Olsen

Dear Brother Olsen:

I have written to Dr. Kress and will now write a few lines to you. I feel a deep interest in the

work in Australia and would greatly enjoy being with you to talk over the situation.

With this I am enclosing copy of a talk I gave to our people assembled in the Congregational church in Oakland last Sabbath. I spoke for over an hour, and the Lord gave me great freedom. At the close of the meeting I offered prayer, and Brother Crisler has written this out with the sermon.

Into the churches in Berkeley and in Oakland there has come a spirit that I regret. We have done the best we know in order to set things right. Some of our leading conference brethren have not a correct idea of what it means to be a faithful guardian of the flock.

We should not place in office men who will exercise a dominating spirit. We need men who manifest a whole-hearted tenderness. We must deal with erring ministers and with church members as with God's property, not as though they were school children. We need to remember that we are dealing with men with like passions as ourselves. We cannot use our influence to place in office those who have not a control over their own spirit or who have a disposition to be easily excited. Such men know not how to deal with human minds.

Let every one pledge himself before God to control all passion and never to take a course that will depress or cast down one whom the Lord Jesus has bought with His precious blood. The Lord will help every one who will trust in Him.

Preach cheerful discourses, and do not wear the organs of speech by overtaxing yourself. Keep as fresh and vigorous as possible. Now, just now, is our time to prepare for the higher school above. Let us soften our spirit and be true as steel to principle. We must humble ourselves and exalt Jesus Christ. Let no one strive for the mastery, but let all endeavor closely to follow in the footsteps of Jesus.

“Whosoever will come after Me,” says Christ, “let him deny himself, and take up his cross, and follow Me.” [Mark 8:34.] This He asks for our safety and our happiness. As we closely follow Jesus, we become true laborers together with God.

When any man becomes self-sufficient, filled with self-confidence, that man should be relieved of all responsibility. We should pray for him that he may learn the lesson of Christ: “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [Matthew 11:29.]

There are but few who can bear praise and exaltation. It is difficult to find those who are safe guardians of souls. So many think that such a position permits them to order, and to dictate to, and to command others. Men in positions of trust should be true to God, and should treat others kindly and courteously, as [they] themselves desire to be treated. Let all watch for souls as they that must give an account.

What a work might go forward in our world, had all our church members broken up the fallow

ground of their hearts! The working out of a pure and undefiled religion will do a grand and noble work in the salvation of precious souls. Let us cherish the tenderness and the love of Jesus Christ.

Lt 334, 1906

Faulkhead, Brother and Sister [N. D.] and children

St. Helena, California

October 24, 1906

Dear Brother and Sister Faulkhead and the children:

I address you all. I may never again see you in this life, but I do want to meet you in the city of our God. I mean to be there, and I sincerely hope, Brother Faulkhead, that you and your wife and children will be overcomers. You must be daily preparing for the higher life. I want to meet you and your wife and children in the city of God. Train your children to habits of self-denial and sacrifice. Let them be taught how to serve and honor God.

We each have frailties of character; but as we keep the lessons of Christ before us, and become His children, we shall be given power to overcome our defects. Be true to the One who gave His precious life to make it possible for you to become members of the royal family, children of the heavenly King.

I rose at two o'clock this morning, and as I write these lines to you, I see that it is now three. I hope, Brother Faulkhead, that you will be reinstated in the office and be a helper to those who need help. I have a deep interest in the office. It should be a place where the workers are trained and educated to become members of the royal family. If they love the Lord, and live humble lives, if they are meek and lowly, then they will be learning of Christ and doing His service. There must be more trusting in the Lord Jesus. There must be more taking hold of His strength.

Let Jesus come and abide in the office. Every day He should be invited to preside there. May the precious Saviour give you great help and wisdom. He will if you depend upon Him and make Him your trust. You will advance in a knowledge of spiritual things.

Your sister in Christ.

Lt 336, 1906

Brethren in Responsible Positions in Australia

St. Helena, California

October 25, 1906

To the brethren in responsible positions in Australia:

There is one thing that I am bidden to present decidedly before our ministers and physicians. Some physicians who went to Australia from America, especially some who went from Battle Creek, went with the idea that they must make a great display and put on style. Some were heartily received, and the Lord gave them evidence that He was preparing the way for them. But their expenses were made very heavy by their habits of extravagance; and in order to meet these expenses, they resorted to the means of selling various things in connection with their practice. This lessened their influence with the people.

The Lord opened the way for these physicians. Meetings at which they spoke were largely attended. But I was instructed that their influence was not sanctified and that they were not becoming qualified to make a success in their work. The effort to keep up an appearance, as if they were men of wealth, kept them financially embarrassed.

I have been greatly burdened over this matter. Let our physicians study the life of the great Physician, who travelled on foot from place to place. The multitudes who followed Him did not realize that they were listening to the greatest physician who ever ministered to the necessities of humanity. "If any man will come after Me," Christ said, "let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] Those who consent to follow the self-denying Redeemer will be instant in season and out of season.

We sincerely hope and pray that you will not spoil any one of your physicians by offering large wages. Let the work be carried on in such a way that many will be given the opportunity of becoming physicians of souls and bodies. Let there be means in the treasury to be used in taking men from the common walks of life and sending them out to do missionary works in various lines. If the world is to be warned, we need to accept every consecrated worker who has ability to open the Scriptures to those who are in darkness. House-to-house work should be taken up by men and women. Forbid them not, but encourage souls by giving them something to do in circulating our publications, in selling our books and papers. Thus many souls will be converted.

What a wonderful mission was given to the disciples. It was their last week together, and Christ desired to prepare their minds for the coming trial, for the separation that was shortly to take place, for the wicked things they would see Him suffer at the hands of men. This was to be their trial—to see the sufferings of their Lord. He, their Saviour, was to be betrayed by Judas into the hands of wicked men. He was to suffer rejection. But He comforted His disciples with the words of encouragement found in the thirteenth, fourteenth, fifteenth, and sixteenth chapters of John.

With strong, hopeful words the Saviour ended His instruction. Then He poured out His soul in prayer for His disciples. Study this prayer, recorded in the seventeenth chapter of John, praying for an understanding of its meaning from the first verse to the last.

"And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee

before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee; for I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.

“I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition, that the Scriptures might be fulfilled.

“And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. 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.” [Verses 5-14.]

Christ does not pray that they may be rich and great and honored, and preferred by the world, or that they may learn to conform to worldly customs. His prayer is, “Keep them from the evil. Keep them from the sinful customs of the world. Set them apart for thyself.” Prosperity of soul is the greatest gain for every child of God.

“Sanctify them though 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.” [Verses 17-19.]

Christ speaks with the assurance of His divine mission. “Thou hast sent Me into the world.” [Verse 18.] He is the Author of pure and undefiled religion. He speaks with the greatest satisfaction of the commission He has given the disciples. He sent the disciples forth to do the same work that the Father had given Him to do. He promised that superhuman power would attend them in the work that they were to do after His ascension. This work was to begin in Jerusalem, then to extend to Samaria, and from there to the uttermost parts of the world. The world was to be their field of labor.

After His resurrection, “when they were come together they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom of Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

“When He had spoken these things, while they beheld, He was taken up, and a cloud received



Him out of their sight.” His hands outstretched in blessing upon His disciples, who were to be His representatives in the world, He slowly ascended, accompanied by a multitude of heavenly beings. As the watching disciples strained their eyes to catch the last glimpse of their departing Lord, two angels clad in white appeared before them, and said, “ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” [Acts 1:6-11.]

Those outstretched arms represent Christ’s embracing the world. The last look that the disciples saw on the face of Christ was one of love. The blessing that He bequeathed to His disciples included all who should henceforth believe on Him and accept Him as a personal Saviour. “As many as received Him, to them gave He power to become the sons of God, even to them which believe on His name.” [John 1:12.]

The prayer of Christ is for all God’s ministers. “Sanctify them to Thy service,” Christ prayed. [See John 17:17.] Then their credentials will be ratified in heaven. Qualify them for their office in the ministry. I have called them. They have consented to take up the work that is to be done.

When the sacredness of Christ’s character is brought into the daily life, God is glorified. In the work of the gospel minister, the same proofs are to be given that Christ gave in His work. All who accept the responsibility of working as physicians and ministers are to perfect their efforts through the sanctification of the truth. Sanctification means purification. The wisdom that comes from above is first pure, then peaceable. It is only thus that they can be qualified to do the work that Christ did in the world in proclaiming the truth. The Word of God, obeyed, is the divine revelation that works in heart and mind and sanctifies the soul. The words of truth are to be cherished. Not one charge given by God is to be disregarded. If obeyed, the Word will restrain every evil thought, word, and act.

I am instructed to say to all whom Christ sends into the work: He will help you in all things to carry out His commission in holiness and truth. No human oddities are to be brought in. No expressions of sang-froid are to be heard; for such things detract from the sacredness of the truth that is being presented. It is the Word of God that our ministers are to give to the people, and they must give it in pure language. Not one cheap word is to be mixed up with the words of truth. Some suppose that sarcastic expressions will increase the interest of the hearers, but they lower the speaker in the minds of the hearers. The cheap, common words uttered destroy in many minds the effect of the discourse.

The truth is to be practiced in all its sacredness as the words of eternal life. Its holiness and purity are to be a savor of life unto life. Then let the lips be kept pure from all common utterances. True holiness is the fruit of Christ’s death. It was by this infinite sacrifice that the Holy Spirit was purchased for the human family. Christ gave Himself to His church, that through obedience to the sacred words of truth the members might receive His sanctification.

He who designed the salvation of the souls of men requires that all who minister in word and

doctrine should be sanctified through the truth. Christ came to bear witness to the words of eternal life. He endured in our behalf the most humiliating suffering that human nature can endure. He died to confirm the truth. And the minister or physician who handles the Word of truth should receive its sanctifying virtue. Then let them not destroy this holy influence by bringing into their work commercial interests. Christ died for us. Let us ever be as true as steel to the principles that will stand through eternal ages.

When there is so much at stake, let our speakers keep every expression free from anything that would cast a slur upon them as servants of Christ or mar the impression made by the truth they are presenting. Let them keep all commonness out of their discourses; for commonness lessens their influence and brings them down to a low level. It leaves upon minds an impression that God cannot approve. By commonness of speech or action, the minister may strike a decided blow against the sacred impression that God would have left on minds. We must give evidence of the sanctifying influence of the truth by letting our words be well chosen and elevating, clothed with dignity and Christlike grace.

Christ prayed for all who are His. For this is His will, even their sanctification. "Sanctify them through Thy truth; Thy word is 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." [Verses 17, 20-23.]

What a prayer was this. If it had not been possible for this unity to be, Christ would not have offered such a prayer. "I in them, and Thou in Me," He said, "that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hath loved them as Thou hast loved Me." [Verse 23.] This seems almost impossible.

Who are included in the prayer of Christ? "Neither pray I for these alone, but for them also which shall believe on Me through their word." [Verse 20.] The company present at the time, the eleven, the seventy, and the large numbers who followed Christ from day to day were included in this prayer. And not these only, but all who in every future generation should unite themselves to Christ through hearing the truth. His prayer was uttered for all generations to come. His great desire is that all who believe in Him may be one, that all may receive the benefits of the truth. He prayed for them all, that they all might be one. Let us strive for this oneness, for it is the evidence we are to bear to the world that we are one with the Father.

"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 lovest Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare

it; that the love wherewith Thou hast loved Me may be in them, and I in them.” [Verses 24-26.]

The glory of the Redeemer constitutes the brightness of heaven. The glory before which angels cover their faces is Christ’s glory. The Lamb is the light of the New Jerusalem. “And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there, and they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.” [Revelation 21:22-27.]

We are all to strive for unity. “A new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.” [1 John 2:8-11.]

The prejudice cherished in the human mind is Satan’s great lever for causing dissension. The time has come when the enemy is constantly working to this end. Do not allow tattling in the church. If it has been indulged, expel it now. Let all seek to bar the way against Satan by answering the prayer of Christ. Guard the tongue; guard the lips; and live the humble life that Christ lived. He is the one true Pattern of righteousness. Let every soul humble himself, and remember that many souls will be called from the lowly walks of life to become Christ’s disciples.

May the Lord give you wisdom and good judgment; for the enemy will press in everywhere that he has opportunity.

Lt 338, 1906

Salisbury, W. D.

St. Helena, California

October 24, 1906

W. D. Salisbury

Dear Brother Salisbury:

I wish to write you a few lines to say to you and your wife, Be of good cheer in the Lord. I feel a deep interest in you both.

Your success depends upon your possessing the meekness and the lowliness of Jesus. "Ask, and ye shall receive; 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." [Matthew 7:7, 8.]

Draw nigh to God, my brother and my sister, whom I love in the Lord. Take your stand upon the elevated platform of Bible truth. If you will not be satisfied with a mere form of godliness, but will advance day by day, increasing in courage and in faith and in earnest seeking of the Lord, you will endure as seeing Him who is invisible.

Oh, how much we lose because we do not put our heart and soul into an effort to receive of heavenly things. Have faith in God, and He will not disappoint you. Read the Bible as the direct voice of God speaking to you. Our work is to believe in His Word and to be obedient. The power of God is for every soul who will devote himself without reserve to do the will of God.

Be ever ready to receive the rich blessings of our heavenly Father. Educate your hearts and your voices to praise God. "Whoso offereth praise glorifieth God." [See Psalm 50:23.] Wonderful are His promises; for they are truth and righteousness.

Do not neglect to pray daily for help. Walk humbly with God. Speak of the wonderful love of God before those employed in the office. Speak kind, encouraging words to those with whom you are brought in contact. Let not the enemy interpose between your soul and God. You must have His power, you must express His love. Speak as though you knew the Holy Spirit was with you.

Can you enlarge your paper, The Signs of the Times? Feel free to select for publication choice matter from the many books that the Lord has helped me write. Take hold of His arm of infinite power, and make a sanctified, decided effort to lead the apprentices and all the workers in the office to make a full and entire surrender to the Lord Jesus. Tell them not to spoil their record in heaven by unkind words or actions. Tell them to cultivate gracefulness of speech, to cut away selfishness out of their hearts, to give no expression to fretfulness; for that would give Satan an advantage over them. Let the workers in the office seek to perfect characters that will please Christ and the heavenly angels. No one can take with him into heaven a disagreeable character. We are now living in the day of preparation for heaven. Your likeness is now being taken. Wrong feelings and unkind words mar the presentation of the heavenly Artist. Cultivate patience, kindness, truthfulness. Seek the Lord daily for wisdom to become a child of His. Study the Word of God, and strictly obey all the commandments. Pray earnestly, seek the Lord in faith, and He will delight to answer your humble petitions. And be ye thankful. Praise the Lord with heart and soul and voice.

I am instructed that there must be among the workers a decided reformation, if your picture in heaven is to be what Christ is ready to make it. Do not hesitate, do not let time pass. I am praying for you all, that you may read and understand the Word of God. Be faithful in cleansing the soul

temple of everything that defileth.

Do you desire the life that measures with the life of God? Do you desire to be fitted for the heavenly courts? Get ready, get ready; for the time is very short. Praise the Lord for His great love in giving Jesus to our world. Confess all sin, put away errors in character, and prepare for graduation to the higher school above, where Jesus will be your guide and your teacher.

Lt 340, 1906

Washburn, J. S.

St. Helena, California

October 17, 1906

Dear Brother Washburn:

I cannot sleep after half-past two A.M. I have received and read your letter, which speaks of money that you could obtain for me without interest. Then you say that you need money so much for the work in the South, and that if you could have this money to use, it would be a great blessing to you. My brother, if the sister will consent to let you have this money to use, I have no objections. Certainly I would not deprive you of the benefit it would be to you. The one who has this money to lend will arrange the matter to suit herself. You can make the necessary arrangements with her, and I shall be free from all responsibility.

I want to do all I possibly can for the work in the South. I should be glad to favor the southern field even more than I have done.

My circumstances just now are such that it would be a great advantage to me to obtain money without interest. The fire at Mountain View means a loss to me of not less than three thousand dollars, and perhaps more. For this loss I do not expect to receive any remuneration.

I have a deep interest in the work in the South, and always shall have. I also have a decided interest in the work in Southern California. The sanitarium at Loma Linda must be provided with treatment rooms that will properly represent the work and compare favorably with the other buildings. But my financial circumstances are such that I cannot help in this work as I should be glad to.

I leave all these things with the Lord. I will not be selfish. I would rather not make decisions; and as the case stands, I shall leave you and the sister who has the money to lend to settle the matter. I shall feel better in doing this, since you need the money to use in the South. I shall not worry, nor feel displeased to have you take the money. I understand that it has been decided to raise fifty thousand dollars for the work in the southern field, and for this I am very thankful.

I am of good courage in the Lord. I am very anxious that all our people shall experience an

increase of devotion and zeal. I pray that they may seek the Lord more earnestly for His rich grace. The Lord lives, and He will bless all who seek Him with the whole heart. We need a living, active faith. We must have power from God if we stand the test in these trying times. May the Lord help us every one. We cannot do anything unless God's blessing is with us.

Your sister in Christ.

Lt 342, 1906

White, J. E.; White, Emma

St. Helena, California

October 16, 1906

My dear children Edson and Emma:

I suppose that Emma is once more at home in Nashville. I have not heard from her recently, and I shall be very glad to hear how she is getting along.

We are having very fine weather. No rain has fallen yet. This is fortunate for us, as we were compelled to dry our prunes ourselves. The weather has been excellent for this, and the prunes will soon be ready for shipment. We shall send you some if you would like them. We have a large quantity.

Since the Oakland camp-meeting, when the Lord so unexpectedly blessed me and strengthened me to speak before the large congregation, I have had better health than I have had for years. At that meeting I felt no weariness after speaking for over an hour. Since that camp-meeting I have been more free from infirmities than at any time before in my recollection. For the past week I have not been so well, but have been able to do some writing.

If I have light from the Lord, I shall go to Battle Creek and again bear my testimony before the people there.

One week ago last Sabbath I spoke to our people in Oakland. At three o'clock in the morning the big tent was blown down by a strong wind. The big center pole was broken; and as the tent was old and rotten, it was much torn. A smaller tent was obtained and put up. On Sabbaths we have the use of the Congregational church in Oakland. This is an excellently constructed building in which to speak. I have spoken in the tent many times, but I prefer to speak in this church. Last Sabbath I spoke with great freedom, and the Lord's blessing rested on the people. In the forenoon the brethren filled appointments in different places and announced that in the afternoon I would speak in the church. I spoke for about fifty minutes and then called upon all who desired to take part in the meeting. I realized that the angels of God were in the building. We had an excellent meeting. Testimonies were borne and confessions made. The power and Spirit of God were present. This meeting lasted for more than an hour. I remained through it all. I was indeed

thankful that the Lord gave me so large a degree of His Holy Spirit. I praise Him with heart and soul and voice.

I am to speak in Oakland again, next Sabbath, October 20.

W. C. White has been absent from home for about a month. This makes it necessary for me to be with my workers; for we are trying, while the Lord graciously spares my life, to prepare matter that will bear a living testimony of the working of God with me since the first manifestations of His Holy Spirit in my experience. I have a work to do that no other can do; and while the Lord spares my life, I will bear the testimonies that He gives me to bear.

The spending of Sabbath and Sunday in Oakland breaks up my work. These frequent changes are not pleasant; but while the Lord gives me strength, I shall try to help in the work that is being done in Oakland. I am of good courage in the Lord, and I greatly desire that the precious message of truth shall go forth with power in Oakland. A good work is being done there. People of other nationalities come in to hear, and some have already taken their stand to obey the truth.

Elder Rice and his wife have done all they possibly could to give these souls every advantage in learning the English language. The brother of one who has recently been converted is now deeply interested. These brothers understand several languages and are highly educated. Both will now work unitedly to impart the truth to others of different nationalities. Thus a good work is being carried forward.

Recently, in a meeting held in the large tent, Elder Haskell said that he would give one hundred of his book *Seer of Patmos* to help in obtaining means to carry forward the work, if the brethren and sisters would do their best to sell them. After he sat down, a clean-looking, pleasant-faced man came forward and slipped some money into his half-closed hand, with the words, "You need it." Elder Haskell opened his hand, and there lay one hundred dollars. He turned to thank the man, but he had gone. Several tried to follow, to see who he was, but there was no man to be seen. Was it one of the angels of God that did that?

Another interesting circumstance occurred in connection with Sister Haskell's Bible class. Sister Haskell had held only a few meetings on the ground, when, as she left the large tent to go to her small tent, a lady, finely dressed, followed her and placed in her hand some pieces of money, turning away immediately. On opening her hand, Sister Haskell found two twenty-dollar gold pieces. She hurried after the lady, and solicited her name, but the stranger refused to give it, saying, "It is all right," and adding that circumstances made it best that her name should not be known. Afterward we learned that she was the wife of one of the members of the Assembly. These things show that the higher classes are interested.

The last Sunday that I spoke in the tent before it was blown down two young men of excellent appearance were present. After the meeting, they went to Elder Haskell and made inquiries regarding our faith. Brother Haskell gave them a Bible reading on the spot. It was short, but right

to the point. A good work is being done. There are many interested ones to be looked after. They must not be neglected. Elder Haskell and his wife are doing an excellent work. They make the truth stand out in its simplicity. Their lessons, given to educate canvassers and young Bible workers, are so interesting that grown people unite with the class to search the Word and become established in the Scriptures, that they may give a reason of the hope they cherish.

Two weeks ago a contribution was taken up in the Oakland church for the work that is being carried on in different lines in Oakland. About thirty-three dollars was raised. At the close of the meeting a sister came forward and put eighty dollars into Elder Haskell's hand. He protested against her giving so large a sum; for I learned that she is the wife of Elder Hansen from Europe, who died recently in San Francisco. This sister has supported herself and also laid by this amount for the cause. She would not take the money back. She knew what she was doing, she said. She had planned to give this sum.

In the afternoon I stood before a tent full of people and told them of this widow's gift. She had not house or land. She is a widow. Eighty dollars she had given, and nothing less should it be. Then I said, "She hath given more than they all." After this another woman brought ten dollars to Elder Haskell.

These are some of the evidences that we have that God is in the work being done. I see the hand of the Lord working on the right hand and on the left. I praise God with heart and soul and voice that souls are embracing the truth and are asking for baptism. We feel that God must work with us.

I shall be seventy-nine years old the twenty-sixth of November. I am grateful to our heavenly Father for every evidence of His power. I see the necessity of a deeper work of grace in our hearts. We must have the power of the great I AM with us, or else we can accomplish nothing. My trust is not in myself, but in the One who has said, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

It is our privilege to be united in Christ. The life that we live must be a genuine union with Christ. When the union of the branch to Christ, the Living Vine, is real, no human power can sever the connection. No storm can disturb the peace of the soul thus joined to the Saviour. Connected with Christ, the branch becomes a living branch, deriving all its nutriment from the parent stock. We need greater faith—a living, active faith. Then there will be a strong spiritual vitality supporting the branch. We must pray constantly with a humble mind and a meek and lowly spirit. We need not wait for an opportunity to kneel before God. We can pray and talk with the Lord wherever we may be.

It is growing daylight. I have not slept since half-past two.



In much love.

Lt 344, 1906

Simpson, W. W.

St. Helena, California

October 27, 1906

Elder W. W. Simpson

Dear Brother:

Since coming home, I have thought of my conversation with you, and have feared that you might not have understood what I really meant to say in my caution to you. I may have been overanxious on your behalf. Please do not suppose that I question the power of God to protect you. I know that His angels are round about you. I am fully in sympathy with your efforts to make the Word your textbook and letting the Lord speak through His Word. I have no criticisms to offer on your method of calling for means. I think your success in this line is a sufficient justification of the plan, and the Lord will bless those who give of their means. I do not wish what I said to you to interfere with your regular line of work. My only fear was for your personal safety. I desired to caution you not to expose yourself unnecessarily. I wish you to act as the Lord directs, making Him your whole dependence.

My brother, if you wish to rest for a few days at any time, I invite you to come to my home in St. Helena. If you become weary, come and rest as long as you think needful. I will see that you have a pleasant room, and Brother Crisler and Brother Robinson will do what they can to see that you have a good time.

I know that the continuous speaking is trying to the organs of speech, and constant labor is a tax on one's physical strength. The sanitarium is close by our place, and we will drive you up in our carriage if you desire to take treatment. I will see that this does not cost you anything—neither your fare nor any treatment you may desire. It may be that you would feel unwilling to leave the work, but I mention this that you may come if you feel you need a change.

I am very thankful that you can be in Oakland at this time and give the messages you have to give. Last evening at the close of the Sabbath, I was drawn out in earnest prayer in your behalf. I believe that the Lord will be your present help in every time of need. I long to see our ministers feel a burden to take the Bible and read the very words of God to the people. Many of our people should now awaken to a sense of their duties in the neglected cities. Our people need to be thoroughly aroused and to put on the whole armor of God.

Last night, and the night before, I felt a heavy burden resting on my soul. I seemed to be standing before a large congregation, reading the Scripture found in the sixth of Ephesians:

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

I tried to present before the people the promises of God, clear and strong. We need to pray much. “The Lord has given us a message,” I was saying to the people, “and He calls upon us who have received the light to preach the Word.” We have a world to save. I presented before the people that while they were catching up and dwelling upon words of faultfinding, they were disqualifying themselves for the service of God. There must be perfect fidelity in the discharge of every duty. We must urge upon souls the importance of the last work to be done for a perishing world. We have to contend with the forces of Satan—the rulers of the darkness of this world, against spiritual wickedness in high places. The complete armor of God is to be found in His Word, the gospel of Jesus Christ.

In the revelation of the course of leading men in San Francisco, the Lord is giving us an object lesson of the world as it now is. Our only safety is to have our loins girt about with truth. The Son of God bore every indignity possible for a human being to bear. He met the spiritual darkness, the power of the wicked in high places.

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth should be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ.” [Ephesians 4:11-15.]

I desire to do all I can to help in the conversion of souls. We have the same dangers to meet as had the apostles. There are men today who practice sleight and cunning craftiness, who lend themselves as instruments to do the work of the enemy; and when I see the enemy at work, I cannot hold my peace.

To walk in all the truth means being truthful in word and in deed, constantly developing in the graces of a Christian character. The essential unity of believers, as set forth in the Word of God, is to be a standard to which we must all earnestly strive to attain.

Christ has given His people an example, that they need make no mistake. We must ever be watchful, that we may imitate our Divine Pattern.

I was sorry to disappoint our people in San Francisco last Sabbath, and I felt relieved when I received a letter from Sister Haskell, saying that it would be as well for me to wait till next Friday before coming down. I am not feeling well; I am suffering with the influenza, and I dare not expose myself. I am not sure that it will be best for me to go to San Francisco this week. But if the Lord indicates that I should go, I shall venture and not be afraid.

Be of good courage, my brother. Do not keep on too great a strain. Remember we have a home to which you are welcome when you need a change. May the Lord bless and keep you and give you victories in Jesus Christ.

Your sister in Christ.

Lt 346, 1906

Cornell, M. E.

St. Helena, California

October 25, 1906

M. E. Cornell

Dear Brother:

This morning I arose and began to write at two o'clock and wrote until breakfast time, at half-past seven. The Australian mail left this noon, and I wrote many pages to be sent to our brethren and sisters in Australia and New Zealand. Brother and Sister Stephen Belden are now in Norfolk Island, and he expects something from me by every mail. For many years, with but few exceptions, I have not disappointed him. The Lord has blessed me with strength, and I praise Him with heart and soul and voice. Many who know of my earnest labors are amazed that at my age I am still able to write so much.

Brother Cornell, I have a message for you. You seemed to be wavering whether to acknowledge the truth or to give heed to seducing spirits. But God's hand was stretched out toward you, and He was saying, "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him. [1 Kings 18:21.] No longer remain in a position of uncertainty; for unless you fully accept the messages of the Lord, you will soon take your position with those who have refused to believe the testimonies that God has given." I send you this caution, Stand firmly for the truth. Your feet are not on vantage ground. You should now do all in your power to exercise a decided influence for the truth.

I have been forbidden to write more to Dr. Kellogg, because he misconstrues and places his own

interpretations upon the testimonies. Many of the true statements he denies and is seeking to make of none effect the messages that God has sent to His people.

But I have a message for you, Brother Cornell. I am instructed to say to you that it is high time for you to take your stand decidedly on the side of truth and righteousness. Why do you halt between two opinions? You should have power to discern where the light is shining and to distinguish it from darkness. How can you, my brother, cherish doubts in regard to the leading of God in our past experience?

Your mind is becoming leavened by false statements that cause perplexity and doubt. When you are led by the Spirit of truth and righteousness, your discernment will be clear. The forces of good and evil are contending for your soul, and the Lord earnestly calls upon you to take your position firmly on His side. You need not enter into controversy with men, but how can you fail to discern where the true light now shines?

Many warnings have been sent to Dr. Kellogg, but he has refused to receive those that were not in harmony with his own mind. Of him the words might be spoken, "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." [Proverbs 29:1.] Had he received the reproofs and the warnings that the Lord has mercifully given him, he would have humbled his heart before God. He would have been reconverted and would today stand as the Lord's chosen physician. But he seems to have made it his choice to cling to the scientific theories regarding which he has for so long time made a study. Our people cannot safely unite with him. Those who have been under his influence have lost their spiritual discernment.

Brother Hiland Butler has been turned aside and is lost in a maze of perplexity and doubt. He cannot discern light from darkness. Brother Rhodes has resisted the Spirit of God, until he has well-nigh lost his connection with the Source of light. Some of the leading sanitarium physicians are under the influence of the Doctor and seem unable to break the spell. There are many others, whom I will not now name, who seem to be lost in the fog of skepticism; and unless they are thoroughly converted, they will go into infidelity.

And I must say to you, my brother, that you are in imminent peril of losing your soul. You may think it a light matter to remain in indecision, but the Lord does not so regard it. Some who have been warned of their dangers felt themselves so secure from deception and refused to heed the warnings of God's Spirit that would have kept them from remaining in an atmosphere that would becloud their spiritual senses.

A. T. Jones was warned not to place himself under the influence of Dr. Kellogg, but he turned his ears away from the hearing of the messages that might have saved him.

It is a terrible thing to remain in indecision. For Christ's sake, and for your soul's sake, I appeal to you to serve the Lord and to heed the messages of His Spirit that are given to save men from

the snares of the enemy.

Lt 348, 1906

Butler, G. I.

St. Helena, California

October 30, 1906

Elder G. I. Butler

My dear Brother:

Last night I could not sleep after one o'clock. I stayed in bed for two hours after waking, trying to get to sleep, but could not. I then got up, and on going into my office from my sleeping room, I found your letter. I have just finished reading it, and a letter from Edson.

I shall not try to answer your letter now; for there are questions in it that require a thoughtful rereading. I am thankful that we have a divine Counsellor, One who understands the situation. He can give wisdom; and without His counsel, we should make grave blunders.

I am suffering from another attack of influenza, and yet, in spite of the fact that I do not get half the amount of sleep that I should have, I wrote in two and a half days forty pages of letter paper for the Australian mail. I have to be instant in season and out of season. I knew that Brother Salisbury, who is in charge of the Echo office, needed words of caution in regard to showing special care as to who is taken into the Echo office. I advised that one brother, the former treasurer, be reinstated in his position. I advised that another brother should not be given a certain position; for he would make trouble for the work, because he is an easy subject for temptation and not an easy subject for correction. It is hard for him to change his course of action.

In every mail that goes to Australia, I send a letter, with copies of letters that I have written to others, to Stephen Belden. If I happen to miss a mail, he feels this deeply. Just now I am sending him all that I can; for I fear that each mail that goes will be the last in which I can send him anything. Poor man, he is dying of cancer, and I am so far away that I cannot be near to help him. But I can write to him, and I can pray for him.

Recently I have written letters to different ones who are in danger of being misled by the deceptive influence that prevails at Battle Creek. The disaffected ones will make every effort possible to secure the tabernacle, and to gain other advantages by which to disseminate their wrong theories and carry forward their apostasy. But the Lord lives and reigns. I am writing out the cautions He gives me. I will not give up. I must relieve my soul of its burdens. It may be that I shall have to visit Battle Creek.

I have been pleading with the Lord to help His people on every point; for He alone can control the elements of wickedness in Battle Creek. He will shortly bring something to pass. What a privilege it is to be able to bring our perplexities to the Lord in prayer. He has invited us to do this, and why should we not avail ourselves of the privilege? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] We need much more faith and much more earnest prayer. We need to humble our hearts before God and put all selfishness out of the way. We must have that strength, that wisdom, that cometh from our Lord and Saviour Jesus Christ. With the hand of faith we must grasp the hand of Infinite Power, and hold on, believing with the whole heart the promises God has given.

Our will and way are to be submerged in the Lord's will and way. Self must surrender, not to discouragement, though difficulties be piled mountain high, but to God. We must work in accordance with His will and His way. We are His children, and we must cut loose from our own devisings and let the Lord work out His will through us, although He may deny us the very thing that we feel we must have.

I have tried to hang my helpless soul upon Jesus. We need more faith, more steady, unwavering, sanctified faith. We shall triumph in carrying out God's wise will.

I felt great sadness of heart on hearing that one of the Huntsville school buildings had been consumed by fire. I am so sorry that one life was lost. We must now do our very best to make the needed improvements at the school. I am not favorably impressed by what you say about all the buildings that are to be erected, being small. We must not let the work at Huntsville flag or be brought down to small dimensions. There is need of buildings, and there is need of larger buildings, but these must not be extravagantly large; for the work in other places in the South must be considered.

The school at Madison must be treated fairly, yes, right loyally. If all will act a part to help this school, the Lord will bless them. I am determined to act my part, although my debt of thirty thousand dollars does not lessen. I feel so great an interest in these schools and in other lines of work that I must see what I can do. I have not lost one jot of my interest in the southern field. I want to act a part in helping all lines of the work. I especially desire that Brethren Magan and Sutherland shall have hearts of hope and courage, because they see that they have the sincere sympathy of all who have an understanding of the case. They must be encouraged by the true interest manifested in their behalf.

Let us take all these burdens to the Lord God of Israel. Let us work in His name and for His glory. Our hearts need to be filled with veins of sympathy. We need to have courage and joy in the Lord. Never, never let words be spoken that will make the burden weigh heavier upon those who have struggled for so long to carry out the expressed will and purpose of God. I fully believe that those who are connected with the school at Madison are carrying out the will of God. I believe that this farm is the very place for the school. Provision must be made to aid this

institution. Those who are struggling to establish this school must be helped.

The Lord is good; let us trust in Him. I do love the Lord, but it makes my heart ache to see and feel the necessities that must be met. We will say, The Lord lives, and He is rich in resources.

Let us have thankful hearts, and be of good courage in the Lord. Keeping our eyes fixed on Jesus, we may triumph in Him.

May the Lord bless you, Elder Butler, and preserve you in health. May His Spirit and His grace be upon you.

The question that you ask in regard to plates, I cannot answer now. After the death of my husband, I was for one year so afflicted that I felt that perhaps the Lord would let me rest in the grave. Night after night I was in deep sorrow. One night I had a special answer to my prayer. It was after the healing power of God came upon me at Healdsburg. At that time the Lord raised me up, and gave me special light, and I have never since felt so unreconciled. I was instructed that the Lord had mercifully raised me up because He had a special work for me to do, and I was assured that I should have the special protection and care of God. The Lord had spared my life and had saved me from that which was surely sapping my life forces.

The Mighty Healer said, “Live. I have put my Spirit upon your son, W. C. White, that he may be your counsellor. I have given him the spirit of wisdom, and a discerning, perceptive mind. He will have wisdom in counsel; and if he walks in My way, and works out My will, he will be kept, and will be enabled to help you bring before My people the light I will give you for them. Let your light so shine before men that they may see and understand in a special manner that the Lord has given a message to meet the emergencies that will arise. As you speak the words I give you, angels of heaven will be with you, to make impressions on the minds of those who hear.

“I will be with your son and will be his counsellor. He will respect the truth that comes through you to the people. He will have wisdom to defend the truth; for I will take charge of his mind and will give him sound judgment in the councils that he attends in connections with the work. The world in its wisdom knows not God. It does not behold the beauty and harmony of the special work that I have given you. Your son will be perplexed over many matters that are to come before My people, but he is to wait and watch and pray, and let the words of God come to the people, even though he cannot always immediately discern the purpose of God.

“If you watch and wait and pray, Providence and revelation will guide you through all the perplexities that you will meet, so that you will not fail nor become discouraged. Time will outline the beauty and grandeur of heaven’s plan. It is difficult for human minds to comprehend that God in His providence is working for the world through a feeble instrument. To know God in the working out of His providence is true science. There is much knowledge among men, but to see the designs of heavenly wisdom in times of necessity, to see the simplicity of God’s plan revealing His justice and goodness and love, and searching out the hearts of men—this many fail

to do. His plan seems too wonderful for them to accept, and thus they fail to be benefited. But Providence is still in our world, working among those who are grasping for the truth. These will recognize the hand of God. But His Word will not be revered by those who trust in their own wisdom.

“The counsel and purposes of the Omnipotent One, and His great plan, are not recognized by selfish human beings. It is difficult for man, in his pride and self-sufficiency, to accept the plan that God is working out through the mediation of His Son. It is contrary to the mind of the self-deceived and self-important to receive God’s words of warning and reproof. They resist the light. But the promises of mercy and grace and love must still come through the lips of My messengers to those who are being led astray. If those reprov’d will heed, and understand, and be corrected, if they will change their wilful course of sin, God will grant pardon. But if they allow the enemy to stir up rebellion in their hearts, they in their turn will stir up rebellion in other hearts and in their stubbornness will fight against God.”

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14-16.]

These words place a weighty responsibility upon Christ’s disciples. The followers of Jesus are under obligation to the world to reveal Him in pure, noble characters. What a light shone forth from Daniel. In the court of Babylon he made known the purposes of God, reflecting the light of heaven into this proud kingdom. What light shone forth from his three companions, as in steadfast integrity they stood before the proud monarch, declaring, “Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” [Daniel 3:18.] What a demonstration of the power of truth was the example that Abraham set before the church in his home. And Mordecai, Ezra, Nehemiah, and many others were chosen messengers—men through whom the pure light of consecration shone brightly.

“Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] All who would be disciples of Christ are bound to make God and heaven manifest by good works. All who will walk humbly before God will surely recognize the workings of His providence.

The messages that God sends are as light in a dark place. Through Christ, God is establishing a kingdom in this world. As God’s people reveal Him in good works, they become the light of the world. As they work under Christ’s counsel, and bear a living testimony to the truth, they will be sustained against the power and craft of Satan, which will increase as we near the time of Christ’s second appearing. God’s witnesses are to hold firmly to the Word of the Lord, which is to shine amidst the moral darkness till the very close of this earth’s history. There must be in this time of trial a dignified reliance upon the Word of God. We are to hold fast to past and present



truth. The light is to shine forth with heavenly clearness. God will give an increase of light to those who walk in light received. Satan's devising and his mysterious, deceiving power cannot put out the light which God bids shine. Every soul who is willing to be instructed by the Word has the precious treasure of strength of character and is enabled to glorify God in word and act. The followers of Christ increase in power to be good and do good; for the Sun of righteousness is shining upon them.

Lt 349, 1906

Burden, J. A.

St. Helena, California

November 2, 1906

Elder J. A. Burden

Dear Brother:

I have words to speak to you. The Lord has laid upon you responsibilities of no ordinary nature. At the time of the meeting held before you were settled at Loma Linda, when I was so sick, the Lord showed me what was to be your work as director of the sanitarium, and that if you would connect yourself with divine wisdom, you would be taught of God. You need a clear mind in order to settle wisely the many questions that come to you for decision. The Lord would have you taught of Him.

My brother, do not allow men of limited experience to come in, as Elder Reaser has done, and assume a controlling power. Brother Reaser has placed himself as teacher and adviser and ruler in many matters; and unless you work and watch carefully, such an influence will retard the work. Brother Reaser should learn that he is not qualified to do the work he supposes he is to do.

Brother Reaser supposes that if it were not for his watching of the finances, there would be serious losses; whereas if he had nothing to do and say in these matters, it would save many perplexities. He has taken upon himself burdens that the Lord has not laid upon him. He has learned some of his lessons of Elder Healey, who has done much to retard the work in the South. If he would attend to his work of ministry, and keep his hands off the work of directing, he would save himself and others many burdens. From the light that has been given me, I know that it is a mistake for him to be connected with our sanitariums; he should not be a manager.

In regard to the health food business, I would urge you to move slowly. Dr. Kellogg's proposition to sell the corn flake rights to our people for twenty years has just been considered by our brethren here; and I fear, if I had not been on the round, this matter would have been carried through to the loss of our food business. When a thing is exalted, as the corn flakes has been, it would be unwise for our people to have anything to do with it. It is not necessary that we make

the corn flakes an article of food.

I would advise you, my brother, to keep away from the influence of Dr. Kellogg's ingenious plans. Let us use our own ingenuity to invent the best kinds of food possible. We are living in the closing days of this earth's history; souls are starving for a knowledge of the Word of God and of healthful living. Let us seek to carry our work solidly, giving all possible instruction regarding the principles of health reform, praying with the sick, and teaching the people how to care for themselves in sickness and health.

The Lord has sent us valuable help in Dr. White, who is studying to know and to follow the way of the Lord. Let there be much earnest prayer on the part of the workers, each depending on the great Physician to carry the work according to His purposes. "For we are laborers together with God: ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] In our efforts to build up the cause of God in the earth, we are to make sure work for eternity.

Many of the workers who are bearing responsibilities are embracing too much authority; and they will certainly confuse the human judgment by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit.

Brother Burden, carry your work intelligently, ever consulting the Word of God; for this Word is very precious to the worker in the cause. Study the messages that God has sent to His people for the last sixty years through the Spirit of prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been made in the past by leaning upon the guidance of men. Seek to correct this mistake.

November 25, 1906

Yesterday was a strange day for me. I was compelled to leave letters and other writings unfinished.

The Lord has been working with Elder Simpson, teaching him how to give to the people this last warning message. His method of making the words of the Bible prove the truth for this time, and his use of the symbols presented in Revelation and Daniel, are effective. Let the young men learn as for their lives what is truth and how it should be presented. We are living in the last days of the great conflict; the truth alone will hold us securely in this time of trouble. The way should be prepared for Elder Simpson to give the message, and our young men should attend his evening meetings.

Those who have considered themselves qualified to bear responsibilities in the churches should seek to obtain light and a knowledge of how to prosecute their work at this time in the cities, north and south, east and west, that are calling for a knowledge of the truth for this time. Our

camp-meetings should do a more thorough work in preparing the laborers for the work that is to be done in every place.

The camp-meetings which my husband attended were made special seasons of seeking the Lord. Every morning at an early hour the minister assembled in the large tent, where we sought to become of one mind. The question would be asked, Have we any personal difficulties to settle? If so, let us settle them. Let us not pass one day on this ground, cherishing hard feelings against a brother. Let there be no evil speaking one of another; for this will greatly dishonor God. Let us by every means in our power seek to remove the alienation and differences that exist.

Then we would have a season of prayer, and these were times of confession and breaking of heart before God. Often the workers, and especially the ministers, would state their true feelings, relating their temptations and confessing their loss of confidence in their brethren. These confessions tended to clear away any ill feeling that existed and brought in a very different atmosphere.

At these camp-meetings no one man carried the burden of deciding who should speak, but those were chosen who were experienced in the message and in conducting camp-meetings. We used then the very arguments that are now given why the young men should not be brought to the front while the aged workers were passed by.

God speaks through the men who understand the guiding of the Holy Spirit. When thousands come out to attend our meetings, they desire to get the greatest possible benefit; and it is poor policy to place as speakers men who are not fully adapted to meet the needs of the situation. The word should be spoken by men who have felt the deep moving of the Spirit upon their hearts and who feel the burden of the message that God has given them for the people. The old soldiers of the cross are not to be passed by.

Men who have been placed in office for the first time, and who are just gaining their experience, need to move carefully and in humility of mind; for often they are not able to judge wisely. When Elder Reaser was placed in a position of responsibility, he did not see his need to learn all that he could from the experience of others who had a knowledge of the history of the work in Southern California and who had burdens laid upon them for that work by the Lord. At the first assuming of his new responsibilities, Elder Reaser should have considered that these persons understood the situation better than he did. By his officious attitude, he has made the work much more perplexing than it otherwise would have been. If he will be taught, the Lord will teach Elder Reaser that He has men on the ground who are fully as capable, yea, much more capable of planning and devising for the interests of the work as himself.

The Lord has given you your work, Brother Burden. He has not appointed Elder Reaser to tell you what your duty is. As superintendent of the sanitarium, your work is an important one. Elder Reaser is not to intrude himself upon that which God has given you to do. That there shall be no more money in the sanitarium until the institution shall have earned that amount required is not

for Elder Reaser to decide. Hire money, if this is necessary in order to perfect the work.

Lt 350, 1906

Belden, F. E.

St. Helena, California

November 6, 1906

F. E. Belden

Dear nephew Frank Belden:

I am anxious to hear from Emma White. Is she still at your home in Battle Creek? I hope that she is improving, and that if she has not already gone home, she may soon be able to return to her husband, and to a milder climate than that of Battle Creek. I know that you will do all you possibly can for her, if she is still with you. The Lord is our trust. We may trust in Him, when every other hope is vain. I have faith to believe that God can restore her to health.

I feel deeply grateful for the blessings I daily enjoy. I am still able to speak in public. Last Sabbath I spoke in the church in San Francisco. I feel so thankful that this building was spared through the earthquake and the fire. There was a fair-sized audience, but more might have been accommodated in the church. I spoke from the fifteenth of John: "I am the true Vine, and My Father is the Husbandman." [Verse 1.] I felt refreshed and strengthened to speak words in season. The Lord gave me a distinct message to bear, and I know that the influence of the Holy Spirit attended the words spoken. All seemed to listen attentively and to receive the word.

Elder Haskell and his wife, who for some time have been conducting Bible studies in connection with a tent effort in Oakland, have now moved over to San Francisco. They are doing an aggressive work. They conduct daily Bible studies and are educating a class of workers. They train these workers to labor from house to house, selling our publications and holding Bible readings.

After the meeting last Sabbath, many desired to speak to me, and I spent some time in meeting these brethren and sisters. Then I went into a room in the same building which had been fitted up for me. Most of our brethren went over to Oakland to hear Elder Simpson. He has pitched a large tent in the business part of Oakland, near the Post Office, and conducts evening services. His meetings are well attended.

The labors of Elder Simpson remind me of the labors put forth in 1842 to 1844. He uses the Bible, and the Bible alone, to prove the truth of his arguments. He presents a plain, "Thus saith the Lord." Then if any oppose his words, he makes it plain that they must have their controversy not with him.

He has large life-like representations of the beasts and symbols in Daniel and the Revelation, and these are brought forward at the proper time to illustrate his remarks. Not one careless or unnecessary word escapes his lips. He speaks forcibly and solemnly. Many of his hearers have never before heard discourses of so solemn a nature. They manifest no spirit of levity, but a solemn awe seems to rest upon them. He takes up a collection only once a week, but he receives sufficient to defray his expenses without being obliged to call upon the conference.

Last Sabbath evening his discourse was on the Perpetuity of the Law. The ten commandments and our obligation to observe the seventh day as the Sabbath were forcibly presented, and for the first time he represented himself as a Seventh-day Adventist. The next morning we left for home, and I am still waiting to hear the result of this announcement upon the attendance at his next meeting.

Thus the truth must be presented before large crowds of unbelievers. Armies of youth must be raised up and trained under the inspiration of the Holy Spirit to preach the Word.

I have greatly desired to attend some of Elder Simpson's meetings, but I have not been able to do so, as they have always been held in the evening. If I feel able, I will go to hear him the next time I go to San Francisco.

Praise the Lord, is the language of my soul. Morning, noon, and night, I will praise His holy name. The Lord gives me strength continually to go straightforward. But my work is nearly completed. I am "only waiting till the shadows are a little longer grown." But my books will testify when my voice shall no longer be heard. The truths committed to me, as the Lord's messenger, stand immortalized, either to convict and to convert souls, or to condemn those who have departed from the faith and have given heed to seducing spirits.

It is time for all who are loyal and true to lift up a standard against the enemy. Truth will bear away the victory. The light of heaven is to shine forth in our pathway, and we must all bear a straightforward message, with not one discordant note. The law of the Lord is perfect, converting the soul.

Now is our day of opportunity. Now all may come and be converted. Now we may repent of sin. Never has there been a more solemn period in the history of those who have once heard the true song of the third angel's message.

Will you now, Frank Belden, seek the Lord earnestly with deep repentance, that you have not had a sound, straight-forward experience in the truth as it is in Jesus? In a little while the destiny of every soul will be eternally fixed. God will not be mocked by an empty profession. "Turn ye, turn ye; for why will ye die?" [Ezekiel 33:11.] It is high time to do a thorough work for eternity.

You have a work to do that you have not yet done, a work that no one else can do for you. Do not, I beg of you, trifle longer. Now, while it is called Today, the voice of mercy is heard. Make a

determined, sincere effort to press forward unto eternal life. Do not neglect or delay this work. The enemy is exerting his masterly power in an effort to keep you in darkness, that you and your family shall lose the present opportunity of obtaining life, eternal life.

It may be that I shall once again visit Battle Creek, and bear a message for those who will hear and receive it.

I feel so sorry to hear that your father is dying. Elder Starr writes that Brother Nobbs is dead, and that Brother Stephen Belden is only just alive. I shall write him again by the next mail, but I doubt if he receives my letter. I do not know as he has lived to receive my last letters, but his wife will be comforted in reading them. I have tried to comfort and help them in every way possible. I am sure that your father has had a precious experience. If his warfare is ended, I suppose I shall receive a message and learn his last words. I hope that you have recently written to your father. I know that he has felt keenly your neglect in not writing to him in the past. O Frank, this seems a strange experience! It seems to me hard and unnatural and unchristian. Is it not high time that you repent and be converted, before it is everlastingly too late. Every one will be judged according as his work shall be. Only those who are thoroughly converted will ever enter the kingdom of heaven.

“Seek the Lord while He may be found, call upon Him while He is near.” [Isaiah 55:6.] Let your heart break in humility before God. I beseech of you to break the awful spell that has been upon you. It is not safe for you longer to delay.

Your aunt.

Lt 352, 1906

Washburn, J. S.

St. Helena, California

November 6, 1906

Dear Brother Washburn:

I received the letter that you wrote me in response to the one I sent you not long ago. Thank you, my brother. I did not specify the use I desired to make of the money that you said you could borrow for me; for I feared that the object to which I should deem it wise to appropriate the means would not seem wisdom to my brethren. The case of the Madison school, and the good work that should be done there without let or hindrance, has been placed before me; and I designed that this sum of money, though only a small amount in comparison with what they actually need, should be invested in that enterprise. I could not feel at rest in my mind until this was done. The workers there could use double this amount with good results. It has been presented to me that our people should before this have provided this school with means and thus

placed it on vantage ground. This is the way in which I still view the matter.

Had I borrowed this money, not one dollar of it would have served me personally, only inasmuch as I am my brother's keeper. I am willing that it should be appropriated by other hands; for perhaps it would have all round a better influence to cement hearts and give more encouragement to our workers in Madison, if the appropriation should come from those who are carrying responsibilities.

Brethren Magan and Sutherland are men in whom I have confidence. They will act their part. Brother Sutherland needs to have fewer burdens to bear and more time to care for his health.

I am not saying these things to reproach you or any one else. I write this in order that you may understand what it was my purpose to do with the money. I encouraged the purchasing of the farm on which the Madison school is established. Had it been still further from Nashville, this would have been no objection. It is well situated and will produce its treasures. Those who are carrying on the work of this school need and should have encouragement. The brethren bearing responsibilities of a different character in some respects should give freedom to those who have as good judgment as they themselves have in regard to what is needed on the farm in buildings for sanitarium purposes and for school purposes.

The Madison school farm is to be an object lesson for the southern field. It is in an excellent location and fully as near Nashville as it should be.

If the large food building in Edgefield can be utilized for the manufacture of foods of a simple kind, yet in every way as wholesome as the flake foods, this will be a great advantage. Simple foods, which do not cost so much to manufacture as corn flakes or wheat flakes, can be prepared. Neither of these foods should demand the enormous price that is asked for the privilege of manufacturing and handling them. If something could be set in operation to prepare simple, wholesome foods to be sold in the southern field, this would be a great blessing.

Since W. C. White left home, I have been overworking; and recently I have been unable to sleep past twelve or one o'clock. But praise the Lord, this morning I slept until three o'clock. I have had a siege of influenza, but have not given up my work of writing and speaking, with the exception of a few times, when I did not think it prudent to speak.

During the past week, we have had our first rain since June, but this morning I see from my window the clear, blue sky. I feel thankful for this; for the work going on in Oakland and San Francisco will be favored if the storms keep off a little longer. Elder Simpson has had the big camp-meeting tent pitched in Oakland. During the preparations, he was right on hand to direct and worked very hard to have the grounds approaching the tent as presentable as possible. The tent is an old one, and when the heavy rains come, it will not be secure.

Elder Simpson is arousing a good interest by his meetings. People of all classes come out to hear

and to see the life-size images that he has of the beasts of Revelation. A great many Catholics come to hear him. Much of his preaching is in words of the Bible. He uses as few of his own words as possible. So if his hearers war against what he says, they war against the Word of God.

It is growing daylight, so I must close. This letter has been written by lamplight.

Your sister in Christ.

Lt 353, 1906

Harper, Walter

San Francisco, California

November 9, 1906

Brother Walter Harper:

I wish to say a few words to you. I placed the wrong copy of a special testimony in your hands. The one I supposed I had let you have, written to Elder Butler, was one that could be freely circulated anywhere. But special testimonies that deal in special subjects are not to be brought out before any and every party.

I suppose this that is in your hands is my special, personal property and matter that mentions names should not go into your hands. Now please return that private copy to me, and let it not be made public. Some matters in it concern my son, W. C. White. I have not placed it in his hands yet. He knows it not. I have kept it [private] 25 years and it is not doing justice to myself or to him [to make it public]. I made a mistake and placed in your hands the letter I had written to Elder Butler which should not have been done. W. C. White has not had this matter placed before him and Elder Knox's name is mentioned in some writings. I did not suppose I put these into your hands.

All I can say is, Enjoin on all who have read this matter or heard it read, that it is too sacred a matter to be treated as common property at this period of time. It may have to come, but it is not to be made known at present. Will you return these copies to me as soon as possible, and do not read this matter to anyone?

A sister from Calistoga has sent to me for a letter written to Elder Butler. They wanted a copy of it. Please do not circulate that copy. Return it to me at once.

There is a letter I will let you have which I supposed was the one you now have, but please to keep these letters to yourself. When I see them and understand what I have done in mistake, then I will send you letters that would not do any harm to be circulated. Now will you please to strictly heed my request?



I can write no more now. It is near the Sabbath, and I must close up this matter. Brother Walter Harper, that discourse given in the Congregational church was free for you to read and let others read, but the personal letter to Elder Butler was not designed to be made public. Return it to me if you please and keep no copy of the same. I will expect this to be done.

Lt 354, 1906

Amadon, G. W.

St. Helena, California

September 19, 1906

G. W. Amadon

Dear Brother Amadon:

I wish to say to you and to the leading men in the church and to the trustees of the tabernacle, that light has been given to me very distinctly that Elder A. T. Jones has taken a position that divorces him from the privileges of the use of the tabernacle. He does not know what spirit is leading him. Efforts are being made in an underhand way to get possession of the tabernacle.

Brethren, be on guard. Keep burnished for action the weapons of your warfare, which is the Word of God. Pray, believe, and walk humbly with God; and let all your prayers be without ceasing, that God shall be glorified. Make a most earnest effort to call to Battle Creek the very best ministerial talent, men of experience in the early days of the message, men who will give the trumpet a certain sound. Hold the fort. Do not let it be taken by those who have placed themselves decidedly in a position of opposition to the truth which God has given us for these last days.

Our call is, Come out from among them, and be ye separate, and the tabernacle should be set apart decidedly to those who are true and loyal.

Those who have denied the faith, and who would now tear down that which in past years they have labored to build up, should understand that they have no lot nor part in the faith that has firmly held the people of God in unity. You do not know how earnestly they will work to get possession of the tabernacle. But this must not be permitted. In no case should a decidedly opposing element be permitted to hold forth in the tabernacle.

Since daylight I have written eleven pages in regard to the manufacture and sale of flake foods on the Pacific Coast. Dr. Kellogg and his brother offer to sell for forty-five thousand dollars the right to manufacture and sell corn flakes in a certain section. The light given me is that we are not to accept this offer. Neither the territory nor the knowledge regarding health foods belongs to Dr. Kellogg. This is the Lord's talent. He has not made it over to any man, to be handled as his own property and invention and to speculate upon for his own benefit. It has not been given to

any man to be used to oppress his fellow men.

“Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion: every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.” [Zechariah 7:9, 10.]

The third and fourth chapters of Malachi teach many important lessons. They are full of weighty sentences. We are to consider these chapters carefully. The Lord is weighing character. Every chapter of the work carried on in Battle Creek has been recorded in the books of heaven, from the first action to the last. Our people are not to invest large sums of money in the production of health foods. It has been plainly stated that the light regarding health foods was not given for one man's benefit alone. I have been given light on this subject. We are not to accept this offer. Our people can use the talent God has given them to prepare foods such as He would be pleased to have them prepare for the use of the common people. The Lord has given the sunshine and the rain, and has caused the fruit to grow, and the earth to produce that which may be prepared for the food of mankind. He requires His family diligently to till the soil, that it may produce those things that may be used as food. They are to plant the seed and care for it as it grows. This is the provision that He has made for man's food. He has given genius and tact to man, that he may prepare from the fruit of the earth a great variety of foods. Grains, vegetables, and fruits are to be planted and cultivated. The ground is to be dressed and worked, and the earth will produce her treasures.

The angels were the husbandmen who, under God, educated Adam and Eve to cultivate the soil and to care for the fruit trees provided in great variety for the use of mankind. God has given to man the great garden of the earth and knowledge and wisdom by which to produce the best results. The blessings of the field, the blessings of the orchard, and all other fruits of the soil are to be faithfully tithed, “that there may be meat in Mine house.” [Malachi 3:10.] Specified offerings and gifts were also to be made to help the poor and to sustain the work of God in its growth.

Men and women are to be taught how to prepare food for the common people. This branch of education is to be given a place in every school established. The students are to be patiently taught how to cook, as well as how to read. The very best methods are to be employed in teaching the industries essential to every-day life. Instruction is to be faithfully given in simple methods of treating the sick.

The Lord has given to us as a people great knowledge upon health reform. The work is to go forward. But God forbid that the food business should continue to take so large a place as it has taken. The capabilities and talents of valuable workers are not to be confined to the production of foods, while spiritual interests become secondary. This is a matter that must be dealt with upon a right basis, else it will become a great hindrance to us in our work of soul-saving.

“Then came the word of the Lord of hosts unto me, saying, Speak unto the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto Me, even to Me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

“And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts; but I scattered them with the whirlwind among all the nations which they knew not. Thus the land was desolate after them, and no man passed through nor returned; for they laid the pleasant land desolate.” [Zechariah 7:4-14.]

The judgments of the Lord will surely come upon our cities. Since the San Francisco earthquake, much wickedness has been seen in Oakland. Murders and violence and crime are breaking out on every side. We are now to give the last message of warning to Oakland. Brother and Sister Haskell are laboring there. Elder W. W. Simpson, from Los Angeles, is now in Oakland and will soon begin his labors. He has been very successful in his work in Los Angeles, and he will now labor for a time in Oakland.

I have been helping in the work that is being done in Oakland. After the tent was taken down, I spoke in the church that our people are renting.

The large tent is again pitched in Oakland, and I spoke there last Sabbath and Sunday. I am enjoying better health than I have for many years. During the Oakland camp-meeting I spoke several times. In spite of all this labor, I was not in the least wearied, but was refreshed. Our ministers say that it is a miracle that I can speak with such power.

We must now wake up and take hold in earnest; for the people seem to be spiritually paralyzed. We need the converting power of God. We ask our brethren in Battle Creek to be wide-awake and to work for Him with all their energies. We need to watch on the right hand and on the left, and we must keep the armor on. We must not let the enemy steal upon us. The judgments of God will come all unexpectedly. I do hope that the Lord's people in Battle Creek will not fall into the sleep of death.

Lt 356, 1906

Olsen, O. A.

St. Helena, California

November 14, 1906

Elder O. A. Olsen

My dear Brother:

For the past few months we have had remarkably good weather. September, October, and the first half of November were clear and mild, with but few rainy days. This fine weather has been very favorable for the tent meetings that our workers have been carrying on in Oakland. Elder Simpson's meetings are well attended. Every evening he has an audience of about five hundred. He bears a solemn message, and his hearers listen with great interest as he gives forcible presentations of the stirring subjects of prophecy. Every statement that he makes, he proves by the infallible Word. So far as possible, he speaks in the very words of the Scriptures themselves. Then if his hearers disagree with his conclusions, their controversy is with the Bible, not with him.

Elder Simpson has spoken plainly regarding the work of the Papacy. To represent the four beasts of Daniel VII, he has had lifelike images made of papier-mâché.

A few days ago, Brother Simpson told his congregation plainly that he is a Seventh-day Adventist and brought forth strong Scripture evidence to prove the obligation resting on men and women to keep holy the seventh day. He presented the Scripture evidence of the institution of the Sabbath at creation. Jesus Christ, the equal of the Father, wrought with Him in the work of creation. In six days the world was made, and then the seventh day was sanctified and set apart by God as the day of rest. This day is ever to stand as a memorial of the Creator of heaven and earth.

Then Brother Simpson read to his hearers of "the man of sin," who has arisen and has exalted a spurious rest day. [2 Thessalonians 2:3.] In doing this, he has exalted himself above God, the Creator. The facts regarding this work were clearly presented by Brother Simpson, and the observance of Sunday was shown to be the mark of the beast.

Last Sabbath, in response to a call for those to rise who were convinced that the seventh day was set apart by God as a Sabbath of rest, and who would now endeavor to observe the day that Jehovah has blessed, about fifty rose to their feet. We thank the Lord for these results. The meetings are still in progress, and undoubtedly others will take their stand for the truth.

Several times recently I have gone to Oakland to spend the Sabbath, but have not been able to attend Brother Simpson's meetings, as they are held in the evening. Each Sabbath that I have been in Oakland, I have spoken in the Congregational church, which is used by our people for

Sabbath services. The Lord has given me a decided testimony to bear to the churches in Oakland and San Francisco. Each one is to give diligent heed to his own soul's salvation. Instead of investigating and sitting in judgment on the experience of others, each one should closely examine his own individual experience. To those who are looking for spot and stain in the experience of others, I am bidden to say, "He that is without sin among you, let him cast the first stone." [John 8:7.]

Our duty is to heed well the words of Christ, "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.] I am charged with a solemn message to the churches in Oakland and San Francisco. I am instructed to tell them that they must present themselves before God, not boastingly, but with confession of sin and humiliation of heart. Many who have desires that lead them into wrong paths exalt their own supposed righteousness, while at the same time they seek to disparage some of their brethren and sisters. The work of unkind criticism is an effort of the enemy to thwart the efforts of the servants of God. The Lord will certainly judge for the sowing of seeds of suspicion and evil surmising. Such seeds will bring forth a harvest of wickedness.

We are living in the time of the judgment. Every case is passing in review before God, and it is time for all to repent and be converted, that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord and the Father shall send Jesus. Read the fiftieth and fifty-first Psalms.

A true record of character is now being taken in the heavenly courts. Let us seek to correct our own defects of character. Some need to repent of the hatred they have cherished against their brethren and the efforts they have put forth to injure their reputation. They have seemed to find delight in magnifying the supposed wrongs of others. Let these persons seek the Lord humbly, confess their own sins, and then remove the obstacles they themselves have placed in the way of harmony.

Truth received into the heart will cleanse it of evil surmisings and bring in a spirit of unity and love. The Spirit of the Lord alone can make us clean and sweet and holy. Every one who professes to love and fear God should guard well the lips, that he speak no wicked things, and should keep the heart pure and holy.

We see a great work to be done for our churches. On Sabbath, November 3, and again on Sabbath, November 10, and on the following day, the Lord gave me strength to speak to His people in San Francisco. The meeting for Sunday afternoon was well advertized, and there was a good outside attendance from the city. I told the people that since I was fifteen years old, the Lord had been giving me special messages for His people. He has given me light to give to His people to prepare them to receive the truth and be sanctified by its power, that the Holy Spirit may come into the life and transform the character. Then the Lord can use them as vessels unto honor—messengers to prepare the way before Him.

The messages of truth are to be kept entirely free from cheap, common words of human devising. Thus forcible impressions will be made upon hearts. Let not our ministers cherish the idea that they must bring forth something new and strange, or that cheap, common expressions will give them influence. Ministers are to be the mouthpiece of God, and they must eradicate from their speech every expression that is cheap or common. Let them be careful lest by attempting during their discourse to cause laughter, they dishonor God. Our message is a solemn and sacred one, and we must watch unto prayer. The words uttered must be of such a character that through them God can make an impression on heart and mind. Let the ministers of the gospel be sanctified through the truth. Often self is interwoven with their discourses, and the angels cannot use their words to the glory of God.

Jesus said to His disciples, "Ye are My friends, if ye do whatsoever I command you." [John 15:14.] My greatest desire is that our people may reach a higher plane of Christian character. Let our ministers read the Word, talk of the Word, and practice the Word. Every weakness of character is the result of Satan's efforts. We need men who are humble, yet who bear themselves with sacred dignity. Manners that are odd or uncouth should be overcome. We need refinement of manner. We are to represent Christ in deportment, in attitude, in gesture, in word.

Our ministers should seek constantly to improve in their manner of utterance. The throat and lungs should be merely a channel for the voice. The abdominal muscles should be used. If this were done, many would decidedly improve in their utterance and their powers of endurance.

Ministers of the gospel should give a solemn and well-chosen representation of the Lord Jesus; for they are His ambassadors. Let the lips speak words of knowledge. Let the tongue give utterance to clean, refined, and sanctified expressions of truth.

Lt 358, 1906

Workers at the Madison School

St. Helena, California

November 15, 1906

To the workers at the Madison School:

I write to you to be sure to bear in mind at this time that silence is eloquence. To open up all matters concerning the beginning of your work at Madison would not be wisdom. I have just received a letter regarding your work, but I cannot now deal with it as I wish. I wish to say to you, Be as wise as serpents and as harmless as doves. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. It will not be well for you to open to every body all things concerning the work in Nashville and in Madison. There are those who are associated with us, and who occupy positions of trust, who may not stand the test. It will not be safe to try to make all understand everything. Those things that are of a private character you should not

make public. Let them be kept within the knowledge of your special few.

I shall try to write more on this point, but cannot now, as I must get things ready to go in the mail to Australia.

I have just found a sermon that I gave at the San Jose came-meeting more than a year ago. I shall send copies of this to you and to others in Nashville. I think you will find that it contains timely instruction.

Your sister in Christ.

Lt 359, 1906

Burden, J. A.

St. Helena, California

November 2, 1906

Elder J. A. Burden

Dear Brother:

I have words to speak to you. The Lord has laid upon you responsibilities of no ordinary nature. At the time of the meeting held before you were settled at Loma Linda, when I was so sick, the Lord showed me what was to be your work as director of the sanitarium, and that if you would connect yourself with divine wisdom, you would be taught of God. You need a clear mind in order to settle wisely the many questions that come to you for decision. The Lord would have you taught of Him.

My brother, do not allow men of limited experience to come in, as Elder Reaser has done, and assume a controlling power. Brother Reaser has placed himself as teacher and adviser and ruler in many matters; and unless you work and watch carefully, such an influence will retard the work. Brother Reaser should learn that he is not qualified to do the work he supposes he is to do.

Brother Reaser supposes that if it were not for his watching of the finances, there would be serious losses; whereas if he had nothing to do and say in these matters, it would save many perplexities. He has taken upon himself burdens that the Lord has not laid upon him. He has learned some of his lessons of Elder Healey, who has done much to retard the work in the South. If he would attend to his work of ministry, and keep his hands off the work of directing, he would save himself and others many burdens. From the light that has been given me, I know that it is a mistake for him to be connected with our sanitariums; he should not be a manager.

In regard to the health food business, I would urge you to move slowly. Dr. Kellogg's proposition to sell the corn flake rights to our people for twenty years has just been considered by our

brethren here; and I fear, if I had not been on the round, this matter would have been carried through to the loss of our food business. When a thing is exalted, as the corn flakes has been, it would be unwise for our people to have anything to do with it. It is not necessary that we make the corn flakes an article of food.

I would advise you, my brother, to keep away from the influence of Dr. Kellogg's ingenious plans. Let us use our own ingenuity to invent the best kinds of food possible. We are living in the closing days of this earth's history; souls are starving for a knowledge of the Word of God and of healthful living. Let us seek to carry our work solidly, giving all possible instruction regarding the principles of health reform, praying with the sick, and teaching the people how to care for themselves in sickness and health.

The Lord has sent us valuable help in Dr. White, who is studying to know and to follow the way of the Lord. Let there be much earnest prayer on the part of the workers, each depending on the great Physician to carry the work according to His purposes. "For we are laborers together with God: ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] In our efforts to build up the cause of God in the earth, we are to make sure work for eternity.

Many of the workers who are bearing responsibilities are embracing too much authority; and they will certainly confuse the human judgment by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit.

Brother Burden, carry your work intelligently, ever consulting the Word of God; for this Word is very precious to the worker in the cause. Study the messages that God has sent to His people for the last sixty years through the Spirit of prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been made in the past by leaning upon the guidance of men. Seek to correct this mistake.

November 25, 1906

Yesterday was a strange day for me. I was compelled to leave letters and other writings unfinished.

The Lord has been working with Elder Simpson, teaching him how to give to the people this last warning message. His method of making the words of the Bible prove the truth for this time, and his use of the symbols presented in Revelation and Daniel, are effective. Let the young men learn as for their lives what is truth and how it should be presented. We are living in the last days of the great conflict; the truth alone will hold us securely in this time of trouble. The way should be prepared for Elder Simpson to give the message, and our young men should attend his evening meetings.



Those who have considered themselves qualified to bear responsibilities in the churches should seek to obtain light and a knowledge of how to prosecute their work at this time in the cities, north and south, east and west, that are calling for a knowledge of the truth for this time. Our camp-meetings should do a more thorough work in preparing the laborers for the work that is to be done in every place.

The camp-meetings which my husband attended were made special seasons of seeking the Lord. Every morning at an early hour the minister assembled in the large tent, where we sought to become of one mind. The question would be asked, Have we any personal difficulties to settle? If so, let us settle them. Let us not pass one day on this ground, cherishing hard feelings against a brother. Let there be no evil speaking one of another; for this will greatly dishonor God. Let us by every means in our power seek to remove the alienation and differences that exist.

Then we would have a season of prayer, and these were times of confession and breaking of heart before God. Often the workers, and especially the ministers, would state their true feelings, relating their temptations and confessing their loss of confidence in their brethren. These confessions tended to clear away any ill feeling that existed and brought in a very different atmosphere.

At these camp-meetings no one man carried the burden of deciding who should speak, but those were chosen who were experienced in the message and in conducting camp-meetings. We used then the very arguments that are now given why the young men should not be brought to the front while the aged workers were passed by.

God speaks through the men who understand the guiding of the Holy Spirit. When thousands come out to attend our meetings, they desire to get the greatest possible benefit; and it is poor policy to place as speakers men who are not fully adapted to meet the needs of the situation. The word should be spoken by men who have felt the deep moving of the Spirit upon their hearts and who feel the burden of the message that God has given them for the people. The old soldiers of the cross are not to be passed by.

Men who have been placed in office for the first time, and who are just gaining their experience, need to move carefully and in humility of mind; for often they are not able to judge wisely. When Elder Reaser was placed in a position of responsibility, he did not see his need to learn all that he could from the experience of others who had a knowledge of the history of the work in Southern California and who had burdens laid upon them for that work by the Lord. At the first assuming of his new responsibilities, Elder Reaser should have considered that these persons understood the situation better than he did. By his officious attitude, he has made the work much more perplexing than it otherwise would have been. If he will be taught, the Lord will teach Elder Reaser that He has men on the ground who are fully as capable, yea, much more capable of planning and devising for the interests of the work as himself.

The Lord has given you your work, Brother Burden. He has not appointed Elder Reaser to tell

you what your duty is. As superintendent of the sanitarium, your work is an important one. Elder Reaser is not to intrude himself upon that which God has given you to do. That there shall be no more money in the sanitarium until the institution shall have earned that amount required is not for Elder Reaser to decide. Hire money, if this is necessary in order to perfect the work.

Lt 360, 1906

Olsen, O. A.

St. Helena, California

November 15, 1906

Elder O. A. Olsen

My dear Brother:

I wish to write you that Brother Faulkhead should not be required to make a confession. There are men who cannot be trusted with any secrets. They might make bad use of any information you might give them; for they desire to hurt and destroy. Do not try to make your terms with Brother Faulkhead. He has reasons for keeping silent, and they are good reasons. You may trust him. For him to say any more than he has said would be unwise. You have need of his capabilities in the office. I have had no word from him, but I know of what I speak.

Study the instruction given in the third chapter of Zechariah:

“And he showed me Joshua, the high priest, standing before the Angel of the Lord, and Satan standing at His right hand to resist Him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel.” [Verses 1-3.]

The one termed Satan may have been one possessed with the spirit of Satan and speaking the words that Satan had put into his mouth. Christ knew the heart of the one before Him. He was no longer to bear the shame of filthy garments; for his sins had been repented of. He represented those who had been tempted by the enemy, and over whom Satan rejoiced, because of sins committed.

“He answered and spake unto those who stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angels of the Lord stood by.

“And the Angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou

wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.” [Verses 4-7.]

The one who was clothed with filthy garments represents those who have committed wrongs, but who have come into so sincere a position of repentance that the Lord, who forgives all sins that are repented of, was satisfied. Satan seeks to place in a humiliating position those who have truly repented of their sins. And those who are continuing in a wrong course of action are prompted by Satan to tantalize the one who has repented.

“Hear now, O Joshua, the high priest, and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth My Servant the BRANCH. For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts; and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.” [Verses 8-10.]

Read also the fourth chapter of Zechariah.

Men who have gone to great lengths in transgression, and who have never confessed their sins, will seek to bring all the reproach possible upon those whom Satan has worked to destroy, but who have repented and humbled themselves before God, confessing their sins to the sin-pardoning Saviour and receiving pardon. Men who have not repented of their sins, and have not received pardon, will tantalize the truly repentant ones, repeating their wrongdoing to those who knew nothing of the wrong done. They accuse and condemn the repentant ones as if they themselves were guiltless.

It has been shown me that the experience recorded in the third chapter of Zechariah is now being acted over, and will continue to be while men, making profession of cleanness, refuse to humble the heart and confess their sins.

“And the word of the Lord came unto Zechariah, saying, ... Execute true judgment, and show mercy and compassions every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts had sent in His Spirit by the former prophets. Therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts.” [Zechariah 7:8-13.]

I send this word to you, Elder Olsen. May the Lord give you wisdom to move discreetly. I am

sorry that I cannot write more. But the work that I have tried to do in San Francisco has made it impossible for me to do this. Two people have just accepted the Sabbath truth in that city, and we believe that a good work has begun. In Oakland fifty have accepted the truth. No special effort has yet been made in San Francisco, although meetings are being held in the place of worship that my husband and I and about three others raised the means to build. This church was not hurt by the fire.

I must now close. Since my last visit to San Francisco, I have been sick with influenza. The Spirit of the Lord was with us there. Be of good courage.

Lt 362, 1906

Lane, Sister S. H.

St. Helena, California

November 15, 1906

Mrs. S. H. Lane

Dear Sister Lane:

I have been afflicted as you now are, and I know how to sympathize with you. I can understand your feeling that you have sustained a great loss.

I want to tell you that we received a letter from your husband, written shortly before his death. At the time this letter was received, I was wrestling with the solution of many difficult problems and felt that I could not answer immediately. Latter, I began to write in reply; but before my letter was finished, I learned that he was dead.

I prize this letter very highly; for in it Brother Lane gives an account of his personal experience and gives me confidence to believe that he was a true child of God. Some of our brethren had been a little fearful that our brother did not see all things clearly, but his letter to us seems to indicate that he was conscientiously striving to follow in the right course.

My dear sister, I would be glad to receive a letter from you. I hope that you may be situated where you may be happy.

I am so glad to know that Jesus our Saviour is soon to come and that then we may all meet around the great white throne. I mean to be there, and, if we are both true and faithful to the end, I believe that we shall meet your husband. We may have to pass through trying scenes, but we are safe as we hide our lives in Christ in God. Many will give heed to seducing spirits and doctrines of devils, and the only hope for every soul is to look constantly unto Jesus, the Author and the Finisher of our faith.

We must now do our part, as servants of Jesus Christ, in bringing to the world a knowledge of the truth. A short work is to be done in the world, and we must watch and work diligently. We must be instant in season and out of season. To the church of Christ belong our talents, both original and acquired. We are servants of the Lord Jesus Christ.

We are made sad as we see men and women lording it over those who should be the Lord's free agencies. Christ is the supreme ruler of His church. Let no man come between our soul and Him. Let us labor entirely for the Lord, allowing nothing to interpose between the soul and its highest interest—overcoming by the blood of the Lamb and the word of our testimony.

I have of late spoken several times in the church in Oakland and in San Francisco to large congregations. Inhaling so many breaths has poisoned me, and I have not been feeling very well for some time. But my general health is good, and I am still able to do a great amount of writing. For this I praise the Lord.

Be of good courage in the Lord, my sister. Keep looking unto the Author and Finisher of our faith.

In much love.

Lt 364, 1906

Hopkins, Hannah Sawyer

St. Helena, California

November 16, 1906

Mrs. Hannah Sawyer-Hopkins

Dear Sister:

I have received your letter and will write a brief reply today. I think your plan to secure a small piece of land to cultivate is a good one.

I will make inquiry to see if a suitable piece of land can be found near here. How would you and Robert like to live near St. Helena? I think that there are pieces of land that could be purchased with the means you have at your disposal. You might cultivate a small piece of land, and raise much of your own produce, and at the same time be where you can help the church by your experience. I will gladly release your money that I now hold, if you desire it to use in purchasing a home.

I have not had any evidence that Robert Sawyer should go to work at Loma Linda. He has worked hard where he now is, but his work has not been appreciated as it should be.

I have been and am still suffering with influenza. Last Sabbath and Sunday I spoke in San

Francisco to a large audience and was poisoned by the many breathes. I am now improving in health, but I must be careful on this point. I was much pleased to have the privilege of speaking in the church at San Francisco. My husband and I and a few others worked together to obtain the means to erect this building. It would have been a serious loss if this church had been destroyed, but it was not seriously injured by the earthquake.

W. C. White has been away from home, visiting in the East, but we hope he will return next week.

For the last three months we have had lovely weather. It rained two or three days about the first of November, and we had a small shower yesterday forenoon. This is all the rain we have had thus far this fall.

Daylight is now coming on. I have had trouble with my cough, so I get up and dress, as I do not cough so much when I am sitting down. Sara has nearly as hard a cold as I. But I thank the Lord for His goodness to me in my old age.

I would be pleased to visit the sanitarium at Paradise Valley, but the work at home is very pressing. It is important for me to be with my workers; for there is much that the people should have, and must have soon; and when I am away from home, the work of publishing my articles and books is delayed.

I shall be very glad if you can find some suitable place to locate where you can have a little place all your own.

Remember me kindly to Sister Gotzian and to other friends in the sanitarium. I am looking unto the Author and Finisher of our faith.

With love.

Lt 366, 1906

Hibbard, E. J.

St. Helena, California

December 3, 1906

Elder E. J. Hibbard

Dear Brother Hibbard:

The Lord has greatly blessed the efforts of Brother Simpson, as he has presented the simple truths of the Bible. This work must now go forward under the guidance of the Holy Spirit. The work must still bear the stamp of the divine impress.

My brother, the Lord has given me a message for you. The gospel minister is engaged in a very solemn, sacred work. In every meeting where the Word of God is taught, angels are present; and those who conduct these meetings are to labor with such solemnity as Christ manifested in His teachings. The right mold must be placed upon every presentation of Bible truth.

Often the words you employ are forceful and are such as would convict the hearers of their truth. But sometimes you give exhibitions of a theatrical nature. There is great danger that your violent gesticulations may divert the mind from the truths you present and spoil the impression the Lord would make upon the mind. The enemy is pleased when the impressiveness of sacred truth is spoiled and the mind diverted from the solemn message that means life or death to those who are listening with an intense interest.

When in your discourses you denounce with bitter sarcasm that which you wish to condemn, you sometimes offend your hearers, and their ears are turned from hearing you further. Carefully avoid any severity of speech that might give offense to those you desire to save from error; for it will be difficult to overcome the feelings of antagonism thus aroused.

These bitter denunciations and your theatrical manner have left on some minds impressions that tend to make of none effect the words of truth you have presented. I must say to you that this phase of your work grieves the Holy Spirit of God. It is presented to me that your manner does not always conform to the solemn message you have to bear. If you will weed out the tares from your discourses, your influence for good will be increased.

When Christ sent forth His disciples, He said unto them:

“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues: and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up take no thought how or what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name’s sake: but he that endureth to the end shall be saved.” [Matthew 10:16-22.] Thank God for this promise.

“But when they persecute you in this city, flee ye into another.” [Verse 23.]

The Lord would not be pleased to have us imperil our lives, when there are ways and means of saving ourselves; and we may continue to bear the Bible message to other localities.

“The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for

there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.” [Verses 24-27.] The whole of this tenth chapter of Matthew was brought to my attention and distinctly repeated.

I am instructed, my brother, to say to you that you have reformations to make. Do not be self-confident. The Lord calls upon you to make decided improvement in your manner of presenting the truth. You need not be sensational. Preach the Word, as Christ, the Son of God, preached the Word. Violent gesticulations detract greatly from the impressions the truth would make upon human hearts and lessen the force of the demonstrations of the Spirit of God. They efface the solemn impressions regarding God’s Word that holy angels desire shall be made upon minds.

I also refer you to the third chapter of the First Epistle of John.

I have written these words in the early morning, while suffering greatly from pain in my head and my eye. It is now becoming light, for which I am thankful. I have many things to write that will appear in due time; but I feel that I must not delay these words of caution; for the interest that has been awakened in Oakland must not be injured. May the Lord help you and give you of His blessing.

Lt 368, 1906

Belden, Brother and Sister [S. T.]

St. Helena, California

December 4, 1906

Dear Brother and Sister Belden:

Your letter was received. I could not answer it sooner; for we have had to wait three weeks for a boat.

Since the Oakland camp-meeting, I have had great burden of soul for the work in that city. Brother Simpson has been bolding tent meetings there in a large tent capable of seating more than a thousand persons, and it was generally well filled. After laboring for about three weeks, fifty souls took their stand for the truth; and since that time, fifty more have decided to keep the Sabbath.

In presenting before the people the prophecies of Daniel and Revelation, Brother Simpson illustrates them by large images of the beasts of these prophecies; and this is creating a wonderful interest. He uses the Bible to prove every statement he makes and tells the people if they have any controversy with the truth he is teaching, their controversy must be with the Bible itself. This method of making the Bible prove the Bible makes a deep impression on the minds of those assembled. The Lord is impressing many minds.



I can send only a short letter in this mail, as this must leave today. I have been sick with influenza for three weeks. I was not willing to give up my work in Oakland. I spoke seven times in the tent in which Elder Haskell was conducting meetings; and when that was taken down, I spoke several times in the Congregational church where our people meet for worship on Sabbath. The Lord gave me liberty and power in speaking. I will send you copies of some of these discourses if I can. I tried to do too much, and for three weeks I have been decidedly afflicted; but I think now, after taking good treatment, the difficulty is mastered, and I hope with the blessing of God to have relief.

And now, my dear afflicted ones, I ask you for Christ's sake to hold fast your faith. You are not left alone. We have true sympathy for you, and we will continue to present your case to our heavenly Father, that He may lighten your suffering; and let the grace of His great love be upon you. Hold fast to the Lord Jesus, and strengthen your heart with the thought that Christ will never leave to perish one soul who puts his trust in God. Farewell.

Your sister.

Lt 370, 1906

Belden, F. E.

St. Helena, California

December 6, 1906

F. E. Belden

My dear Nephew Frank Belden:

In the last mail from Australia I received a letter from Vina Belden, a copy of which I am sending on to you. I will write but briefly to you now; for I must write important matter to the churches of the necessity of their thoroughly awakening to a realization of their needs individually.

I think much of you and of your brother and sister. I feel so sorry to think that you are not in such a position that you can be a genuine help to them spiritually. Can it be that not one of my sister's children now living will receive and live the truth, putting away self-confidence, and coming to Christ as a little child!

Your father is, I confidently believe, a thoroughly converted man. Your mother died in faith, and I fully expect to meet them both again. But I greatly fear that none of the children now living will have a part with the father and mother, Byron, and Ella, in the kingdom of heaven; for they seem so reluctant to come to Christ and obey the truth. What a help you, Frank, might have been to the rest of the family, if you had been thoroughly converted and had followed daily in the footsteps of Christ.

It is not, even now, too late for you to make a radical change; but unless you are genuinely converted, you will never hear the glad welcome from the Saviour, and the words, "Well done, thou good and faithful servant. ... enter thou into the joy of thy Lord." [Matthew 25:21.] I write you thus, because my soul hungers and thirsts to see the salvation of my sister's children. I have felt so sorrowful as I have thought of you.

You have had abundant knowledge of the truth, and into your life has been woven some excellent experiences. But in your self-exaltation, you have not been able to see the necessity of a work of grace in your own heart. I entreat of you once more to put away your faultfinding. Do not brood over your supposed injuries. You have, it is true, suffered; but you yourself have done much to bring about the very condition of things of which you complain. But this you do not acknowledge. Will you now come to the light, humble your heart, and be converted? Now is your time and opportunity. Your present spiritual condition is the result of your own course in the past.

In your connection with the Review and Herald office, your voice was heard advocating methods that were directly opposed to the light God was giving. Following your own erring human judgment, you have done much to counterwork the efforts of God. But you need not now add to your guilt; you may now make diligent work for eternity.

I have been suffering from influenza, brought on by speaking in a crowded hall in San Francisco a few weeks ago. Last week I entered my eightieth year. I told the family that I did not wish to receive one present or to have any demonstration in honor of my birthday, and my wishes were acceded to.

I was glad to receive from your brother a draft for thirty-five dollars to be sent to your father, and this, with what you have sent, will go forward on this boat to Norfolk Island. If your father is still living, I shall be very thankful that he can receive this token from his sons. I am glad indeed to see this expression of filial care from you.

Lt 372, 1906

Olsen, O. A.; Kress, D. H.

St. Helena, California

December 4, 1906

Dear Elder Olsen and Dr. Kress:

I have been anxious to write a few words to you; but we have had to wait several weeks for a boat to take our mail to Australia. Since the earthquake there have many interruptions in the running of the mail boats.

We are nearing the close of this earth's history. There are some matters that will move very

rapidly now. Determined efforts are being made to put the Sunday law in operation, and we have not a very flattering prospect before us. As a people, we must now be prepared in all our churches for the crisis.

A deep work needs to be done for those who believe the truth. The state of the heart should be carefully criticized. Those who have had light and evidence are to awaken to a realization of the times in which we live.

I have much to write. For several nights scenes have been opening before me. Yesterday morning, with one eye bandaged, I sat writing page after page hours before the other members of my family were awake. This matter was placed in Dores's hands last night to copy and send. I thought then that we had another day before the mail should go. I find that all our letters must be in by noon today. So you will understand why you have received such a short letter this time.

I have written a short letter to Brother and Sister Belden and have sent them copies of some of my writings.

For several weeks, meetings have been held in Oakland in a large tent pitched close by the post office. Elder Simpson has had wonderful success in this series of meetings. His method has been to make Scripture explain Scripture; and the Holy Spirit has convinced many hearts of the truth. The people cannot but accept a plain "Thus saith the Lord." The beasts used as symbols in the prophecies of Daniel and Revelation he has presented before the people in life-size images, and this has impressed the people strongly. He has lectured only in the evening, when men are released from their work and can come out to hear. After a few weeks of labor he presented the Sabbath, again making the Bible prove every statement.

The first meeting on Sabbath was held in the large tent. After Elder Simpson had finished speaking, there was a social meeting; and then he asked all who were convinced of the truth and were determined to take their stand to obey the Word of God to rise to their feet. Fifty responded; their names were taken and a meeting appointed in which they should bear their testimony. Many had excellent words to speak. Elder Simpson's meetings were continued; and after several weeks had passed, another call was made for those who had decided to obey the truth. Between twenty-five and thirty responded. Several ministers were present at this meeting and bore excellent testimonies.

We are now coming to the place where there will be Sunday laws to be met. The test is fast coming upon the people of the world. We have a great work to do. Not all the strength and talent and ability of our workers are to be spent in conducting restaurants or in handling health foods. The Lord Jesus did not give light upon health foods in order that men might claim to be owners of the receipts for these foods. Those who know how to make these foods ought to give the impression that it is the Lord who is the donor of all our good. The health foods should not become a means of speculation for the greedy and the selfish. They should be looked upon as a means of helping the poor, not as a means of enriching a few parties. It is not the Lord's purpose

or His plan that the health foods should be so expensive that the poor cannot afford to use them. I have much to say upon this subject, but have not time now to write more than a few things.

I expect to see sharp work in the future. Close and trying tests are coming. I am making an urgent appeal to the Lord's people to bring His goods into the treasury that our work may broaden and increase, attaining a high degree of sanctification. I am calling for liberal contributions to be made in all countries, that the truth may be placed before the people. If, years ago, we had been more zealous, we should have forestalled the enemy in reference to the Sunday laws. In every country a work should be done similar to the work that elder Simpson is doing, but this work will require means. We must pray, brethren and sisters. We must work untiringly against the enemy. We must make plain the words of truth. The Bible explains the Bible, and fewer of men's words and more of the words of Scripture will have tenfold greater influence. We need now, as a people, the sanctification of the Holy Spirit. We must walk humbly with God.

Only the influence of the grace of God will lead men to take their stand on the self-denying liberal side. The cause of God must not in any case be hindered. The message "Repent and be converted" must go to all parts of the world. [Acts 3:19.] God has freely bestowed upon us His treasures of sunshine and shower to cause vegetation to flourish, and He expects every believer to show willing liberality in advancing the cause of truth. We need now to work as we have never worked before, that the gospel, which is the power of God unto salvation, may be proclaimed throughout the world. And those who are converted to the truth are to be the means, through their self-sacrifice, of keeping the treasury supplied, that there may be meat in the Lord's house. The Spirit of the Lord, cherished, is a sure remedy for the disease of covetousness. Talk it, live it. Put on the whole of the gospel armor.

We need more of the spirit of prayer and more faith. The first chapter of Colossians holds up before us our high responsibility. Paul says, "As ye also learned of Epaphras, our dear fellow servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful unto every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins." [Verses 7-14.]

We must rise to a higher and still higher spirituality. We must cease all complaining and cultivate the giving of thanks. We must work for the salvation of perishing souls. We must lay hold of the supreme Power and close our ears to complaint and faultfinding. Crush this inclination, and empty the soul-temple of evil thinking. Let not one unhappy thought remain within. Souls are

perishing in their sins. Work to the glory of God. Work, work in the power and Spirit of God, and listen not to stories of discouragement. Say, "Brethren, let us pray," and then take right hold of the power of God.

I must now close this letter, or I shall not get it into the mail. May the Lord bless all His church is my prayer. May the Lord bless you abundantly.

Lt 374, 1906

Haskell, Brother and Sister

St. Helena, California

December 9, 1906

Elder and Mrs. S. N. Haskell

Dear Brother and Sister Haskell:

I wish to know where you are. Things seem to be rather unsettled. Please keep me informed of any changes. When you move, please let me know, and tell me where to address you; for I feel a deep interest in your work.

Last week I wrote a short letter to Elder Hibbard and have received a good letter in reply. I will send copy of my letter to him. I am now writing to Frank Belden and to others whom I hope to be able to help.

I have just received a letter from a son of Brother and Sister Butcher of Vacaville. This letter contains a request for me to make them a visit, to see if I can help the family. Things have reached a terrible condition in their home. Their daughter Alice has been for years an invalid, and she is sometimes treated very harshly by both her parents.

If I were well, I believe I should consider it my duty to visit this family. But I have not yet recovered from the influenza, and for me to take such a journey at this time is out of the question. But I wish you would go to Vacaville, and see what you can do for this family. If you can do so, I shall feel greatly relieved. Propose to the family that they send Alice to the sanitarium. The poor girl has a hard time at home.

The letter I received from Mr. Butcher was marked "Private," and I do not wish to mention this matter to any one else. Such things should be kept as quiet as possible. I hope and pray that we may be guided by the unerring Counselor.

Lt 376, 1906

Simpson, W. W.

St. Helena, California

December 4, 1906

Elder W. W. Simpson

Dear Brother:

I am very grateful for what I have heard of the results of your meetings in Oakland. I am glad that you exalt the Word, allowing the Bible to speak for itself. This is the most effectual way. This is the way the truth was preached in the early days by our ministers.

Be sure to take good care of your health. Be careful not to injure your throat and lungs. You should have a comfortable room and good board.

In the seventh chapter of John we read of how Christ dealt with those who questioned His work and were seeking for an opportunity to entrap Him in His words.

“Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory: but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me? The people answered and said, Thou hast a devil: who goeth about to kill Thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses be not broken; are ye angry at Me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this He whom they seek to kill? But, lo, He speaketh boldly, and they say nothing unto Him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence He is: but when Christ cometh, no man knoweth whence He is.

“Then cried Jesus in the temple, as He taught, saying, Ye both know Me, and ye know whence I am: and I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him: for I am from Him, and He hath sent Me. Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come. And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man hath done?

“The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and

where I am, thither ye cannot come. Then said the Jews among themselves, Whither will He go, that we shall not find Him? will He go among the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that He said, Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come?

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.) Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of Him. And some of them would have taken Him; but no man laid hands on Him.

“Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man before it hear him and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet. And every man went unto his own house.” [Verses 14-53.] Some of God’s people in these days will be called upon to pass through experiences similar to these.

The ninth chapter of Matthew also is a chapter of deep interest. Study carefully verses 27 to 30:

“And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it.”

The words from the lips of the blind men fell upon the ears of the multitude with convincing power. These afflicted ones recognized in Christ the promised Messiah, but their words, “Thou son of David,” made a painful impression upon the priests and rabbis. [Verse 27.] And they, when they were healed, could not hold their peace. When they were departed, they “spread abroad His fame in all that country. [Verse 31.]

“As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of devils.

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease, among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.

“And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.” [Matthew 9:32-38; 10:1.]

Here was the work of the Holy Spirit. The Lord gave to His disciples the special power to heal diseases, that the opposition of the Pharisees might not quench the Holy Spirit that was converting the people.

I am more thankful than words can express that so many people in Oakland have had an opportunity to hear the truth of the Bible, presented with force and clearness. This is the manner with which it was proclaimed in 1842, 1843, and 1844. I remember one series of meetings, held in a large Baptist church. Many families would come every day from quite a distance, bringing their lunch, and remaining till after the evening service. No unnecessary words were uttered by the speaker, but the Scripture was clearly presented. Frequently a call would be made for those who believed the truths that were proved by the Word to rise to their feet, and large numbers would respond. Prayers were offered in behalf of those who wished special help.

I am pleased with the manner in which you have used your ingenuity and tact to provide suitable illustrations for the subjects you have to present—representations that have a convincing power. Such methods will be used more and more in this closing work. I wish that you might have a portable meetinghouse. This would be much more favorable for your work than would a tent, especially in the rainy season.

I trust that these meetings may continue until the warning message has been given through Oakland and the neighboring cities. Let the work be carried forward solidly, until many more souls shall come to a knowledge of what God requires of them.

The work now being done in Oakland is such a work as should now be carried forward. This I have been instructed for a long time. This work must not now be left, while the Lord is striving with many souls who have never before heard the word of truth, but who are eagerly inquiring the way of salvation. Let the effort be continued to the praise and honor and glory of God. It would be a great mistake if the work were now interrupted and the workers taken away. Let us pray for strength and wisdom from above that the work may be advanced along right lines.

I hope that your work may be of such a nature that there shall be no “binding off.” Every fresh display of the conviction of the grace of God upon the soul of unbelievers is divine. Everything



that you can do to bring souls to a knowledge of the truth is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to Him who guides and controls all things. Christ will be the manna and the spiritual dew to these newly converted souls. In Him is no darkness at all.

Some should now be in training, connected with you, so that if you should be called away to some other place, they might continue to exercise a gathering influence. Let us pray in regard to this matter. We must pray and work and believe. The Lord is our efficiency.

Hearts have been impressed, and souls converted, as you have presented the grand, testing truths of the Bible, the truths of the grace of Christ. There should now be connected with you in your labors men of spiritual understanding who will co-operate with you, who will in the day time conduct Bible studies with the new converts, telling them how to yield to the power of the Holy Spirit, that these souls may be fully and firmly established in the truth. They need personal instruction upon many matters.

In the discourses let nothing of a theatrical nature be introduced, no sharp thrusts be given. We cannot expect that eyes that have been blind will be at once opened to see all things clearly. Other studies should be taken up with those who are interested, but you should not bear this additional burden. If such ones as Elder Haskell and his wife could take up this work, and with much prayer show those who have seen the truth how to experience its power in their hearts, the work would then be as a nail driven in a sure place. Many are ignorant of vital godliness, which is the truth in practice. The Lord will work with power upon the hearts of all who seek Him. There must be a practical reception of Bible truth.

The Lord Jesus sent a mighty angel to make plain to John by the use of symbols the things that were to transpire until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies.

The work of explaining the Bible by the Bible itself is the work that should be done by all our ministers, who are fully awake to the times in which we live. No man is authorized to dictate to the gospel workers, directing them to do this or to go here or there. Let the Lord guide His own workers. He will lead them in ways that they know not, and they will bear the lamp of life in such places as the Lord may direct.

All who regard themselves as the Lord's servants are to take up the work that He has appointed to them. It may not be the work they would have chosen, but if in the providence of God, this work has come to them, it is not the place of a servant to complain of the work that is assigned to him by his master.

Instruction has been given me by One who cannot err. He was saying to a large gathering of

church members: “The Lord’s workers are not to look to men for their orders, but they are to pray to God. They are not to be directed by men, who are weak as those they would direct, and who themselves need counsel from above.”

Words were read from the first chapter of James:

“James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience: but let patience have her perfect work, that ye may be perfect, and entire, wanting nothing.

“If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.

“Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lusts, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.” [Verses 1-19.] Study also the remaining portion of this chapter.

Who will now pledge themselves to be “slow to speak, slow to wrath,” and in very deed, “doers of the word?” [Verses 19, 22.]

If I have the necessary strength, I will try to come to Oakland next Sabbath. May the Lord guide you in all things.

Lt 378, 1906

Butcher, Brother and Sister [William]

St. Helena, California

December 10, 1906

Dear Brother and Sister Butcher:

I wish that I were able to make you a visit; for I have words to speak to you as members of a home church. But I have been sick with influenza and would be unable to travel without increasing my difficulty. I have a message for you as father and mother of a family.

Some representations have been given to me that reveal in you very objectionable traits of character; and unless there is a great change, you will be the means of bringing reproach upon the cause of God. Sister Butcher, you have but little control of your spirit. You allow the agencies of Satan to take control of your mind; and in your words and actions, you often act at their suggestion.

Some years ago your case was presented to me. The Lord by a miracle wrought for Brother Butcher and gave him clear speech. But the enemy of souls has since been at work to spoil your religious experience. The more you give way to your feelings, and indulge your harsh spirit, the more fearful and vengeful you become. The Lord has been greatly dishonored by your course.

Last night many things regarding your past course and your present condition were laid open before me. I will not specify all that was presented to me, but I would ask you to consider what it means to be a Christian. It is to be Christlike, but you are strengthening traits of character that are in marked contrast to the gentleness and meekness of Christ.

Your course has made your daughter Alice very unhappy and wretched. There have been in your house words and deeds of anger and violence that should never be tolerated in a Christian home. My advice to you now would be to allow Alice to come for a time to the sanitarium, where she might receive treatment and be removed from the unpleasant scenes that take place in her own home.

Brother and Sister Butcher, I greatly desire that you both may receive the reward of the faithful; but unless you become more kind, gentle, and Christlike, you will never enter the city of God. Remember that you are members of a home church. You may be overcomers, if you will learn to be humble, meek, and lowly of heart.

“Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”  
[Ephesians 4:29-32.]

May the Lord help you to obey these injunctions, that you may be sealed by the Holy Spirit unto the day of redemption.

Lt 380, 1906

Haskell, Brother and Sister

St. Helena, California

December 13, 1906

Dear Brother and Sister Haskell:

This afternoon I am leaving my home for Oakland. I have received an invitation from Elder Simpson to speak to the church on Sabbath, and I feel that it is my duty to go. I am deeply convinced that it is time that there should be among the Lord's people very decided changes. The spirit of domineering should be broken.

Yesterday I sent quite a lengthy letter to Brother Simpson and sent a copy of the letter to you. You will see that I have written to him that the work in Oakland must be carried forward so long as the interest continues there. Some suitable place must be provided where meetings can be held. Let Elder Simpson conduct the evening services, but we need Brother and Sister Haskell's help in carrying on an education in Bible lines during the day time. This is in harmony with the light that has been given me.

I am sorry that I gave my consent to your leaving. A mistake has been made, and I feel that I am partially to blame. Precious golden opportunities have been lost that, had they been improved, might have advanced the work decidedly. You both would have been doing the very work that God has given you to do. But we will not now mourn over the past. Let us move intelligently in the future. If you will both unite with Elder Simpson, a more thorough work will be accomplished; for the work is larger than one man can successfully handle. The work in Oakland must not be cut short. For years I have pleaded that an earnest effort be put forth in this city, and now that this is being done, let us go straight forward in right lines. There is to be no variableness, neither shadow of turning in the presentation of truth to the people in Oakland.

"I will make a way," saith the Lord, "and a straight path. Let My messengers walk in My way, not after man's devisings."

The Lord is good. I am glad that you have not gone a great distance.

I have sent to Elder Reaser a copy of the letters I wrote to Brother Simpson. Tomorrow I expect to have a conversation with Brother Simpson and shall endeavor to lay these things clearly before him. I hope I may soon see you again. I would be glad to meet you either at Oakland or in my home, just as you choose. If I see that I can do good and am needed in Oakland, I may remain for a time. May the Lord help us all to look less at men for guidance and more to Him.

Lt 382, 1906

Haskell, Brother and Sister

Oakland, California

December 14, 1906

Elder and Mrs. S. N. Haskell

Dear Brother and Sister Haskell:

I have just had a long interview with Elder Simpson, and he has told me that there is a call for him to come to Southern California to take up work in Los Angeles, Riverside, Redlands, and San Diego. He thinks that as this is the rainy season of the year, and our people cannot find a suitable place here to conduct meetings, and that as this is a time of the year when there are many tourists in these Southern California resorts, it would be better for Elder Simpson to go South now and to return to Oakland and San Francisco at a more favorable season of the year.

I dare not say to him, Stay; for I see the situation. Here the rents are exceedingly high, and the rains have come on. I lay this before you, as he has presented it to me. I think if this plan is considered best, that you had better remain where you are, and work in these cities of Southern California. I would have been pleased if the work could be carried forward here longer; but Brother Simpson thinks he will return and settle for a time in this part of the state.

Elder Simpson speaks tonight on some special subject. Tomorrow morning he will speak on the Spirit of Prophecy from a Bible standpoint, and in the afternoon I will speak. On Sunday there will be a baptism. Quite a number will be baptized at that time.

I shall be glad to see the work carried forward in Los Angeles. I think the work can be carried on here for a time by other workers and that Elder Simpson is needed just now in the South more than here. I will write more after the meeting tomorrow.

Lt 384, 1906

Leaders in the Oakland and Berkeley Churches

Berkeley, California

December 17, 1906

To the officers and leaders in the Oakland and Berkeley churches

Dear Brethren and Sisters:

Last night a heavy burden rested upon my soul. The condition of some of the officers and members of the churches in Berkeley and in Oakland was opened before me, and I saw that the Lord would have in these members a decided change of heart. Let our brethren and sisters now seek the Lord earnestly for a spirit of unity. But few have an intelligent understanding of the situation.

I am bidden by One of authority to say to our brethren and sisters that the matter of choosing officers for the coming term should be taken up only after prayerful consideration. It will be best, for the present, to leave matters as they are and to seek the Lord for counsel.

I have further instruction from the Lord that I will write out. Please wait until this is received before taking steps to elect new officers.

Lt 385, 1906

Haskell, Brother and Sister

Berkeley, California

December 17, 1906

Dear Brother and Sister Haskell:

I have a letter that I will send to you after I return home. I am convinced that you should be here during the Week of Prayer, for a great work must be done decidedly. The church in Berkeley needs just such help as you can give them, and I hope you will be here—right on hand. These new members in the church need careful instruction, just such as you can give them. I talked with Elder Simpson in regard to this matter, and he agreed with me that you ought to be here now.

They have in view a location for the meetinghouse, and there is a good house on the lot, which you could use as soon as the work of the trade is fully accomplished. It is an upland residence. For now, you can find a place at Brother Brorsen's. He has a two-story house and asked me to stay with them when I come down again. They have only three in the family, one son and himself and wife.

You had better be here to look after these young converts, and now is the time to do much good. A letter will come to you. It is nearly finished, but not quite. I can send it after I get home.

I have laid out the work that ought to be done, but the letter will tell you better when it is finished. I have talked with Brother Saunders who is one of the main men here. Whom do you think they thought of putting in as elder at Berkeley but Doctor Sanderson. Then Dr. Maxson and the whole of that party will have a clear swing. No, No, No. This church in Berkeley is in no better state of reform than before this great and good work was done by Elder Simpson. Now they need you here. These young converts need you now. Another baptism will take place in two weeks, and your instruction will help them right along. I have talked for one hour with Brother Brorsen. I am very sure no place needs you more just now than this place. There are many of the same mind.

The crisis has come, and today I sent them a line to be sure and make no movement to appoint officers in the church until a work was done for the reformation of the church. Come right along.

I will come down and help you in the name of the Lord. I must go this minute.

Lt 386, 1906

Haskell, Brother and Sister

Berkeley, California

December 17, 1906

Dear Brother and Sister Haskell:

Last night some very plain things were presented to me for the Berkeley and Oakland churches. I was bidden to instruct them that they were not ready to act intelligently in the election of new officers. I have written this out and placed it in the hands of the nominating committees.

The nominating committee for the Berkeley church had already chosen Dr. Sanderson as elder of that church. He has had a very questionable experience in the past. Dr. Maxson, one of the elders in Oakland, has opposed my work for many years. He has walked directly contrary to the instruction of the Holy Spirit. He has brought to the minds of some a spirit of unbelief. If he is re-elected, I fear that some may be indoctrinated to turn from the light that God may give.

I wish that you might come to Oakland. I wish that you might be here during this Week of Prayer.

Elder Simpson has carried on a work under the leadership of the Holy Spirit. Last Friday evening and also Sabbath forenoon he spoke upon the subject of the Spirit of Prophecy. Those who were present tell me that they were excellent discourses, straightforward and decided.

In the afternoon of Sabbath I spoke in the Congregational church from the third chapter of First John. I did not think I would speak more than thirty minutes, but I spoke for an hour and fifteen minutes. The invigorating Spirit of God rested upon me, and I had freedom of speech. The room was crowded; the doors at the sides were thrown up, and many were accommodated in the adjoining room. I thank the Lord for the blessings received at this service.

Sunday morning at the Piedmont Baths Elder Simpson baptized thirty-two candidates. Several children were baptized first, and then the older ones. It was a very impressive ceremony. There was no confusion, and occasionally a verse of praise was sung.

The Oakland brethren have decided on a location for their new church building. This lot is on Thirty-fifth Street, between Telegraph Avenue and Grove Street. Five hundred dollars has been paid to hold the property, but our brethren cannot be absolutely certain that the property is secure until it has gone through the probate court. So it will be a week or ten days before we will know about it definitely.

After the baptism, I drove with Brother and Sister Rice to see this property. It seems to be well located. We could not enter the house; for we had no key. There is a good cement walk around the house, and at the back is a large yard.

I think that if you come, you might occupy the house on this property. But if this house could not be secured, you might stay in the house with Elder Brorsen, or at elder Rice's. In Brother Brorsen's house there are only three occupants.

I believe that you are needed at once in Oakland. The new members who are coming in must be surrounded by the best influence. The church should now purge out the old leaven of evil speaking and hypocrisy, of jealousy and malice. Especially does the church in Berkeley need the help you can give them. The truth must be expressed in word and in spirit, every act an expression of true Christian refinement.

Lt 388, 1906

White, J. E.; White, Emma

Berkeley, California

December 17, 1906

Dear children Edson and Emma:

For four weeks I have been suffering from the effects of breathing impure air in a insufficiently ventilated meetinghouse, and until a few days ago I have not felt able to travel. But last week I received an invitation from Elder Simpson to come to Oakland and speak to the people on Sabbath, and I ventured to come.

Elder Simpson is a practical man, ready for hard work with his hands, as well as to preach. He has now been holding meetings in Oakland for about two months, and his labors have been greatly blessed. He has had to meet difficulties; for the tent has been blown down twice, and badly torn; and last week it rained for several days, and it was necessary to take the tent down and discontinue the meetings.

The manner of Elder Simpson's work reminds me of the efforts that were put forth in 1843 and 1844. He does not make prominent his own words, but reads the Bible, explaining one Scripture by another. He dwells largely on the prophecies of Daniel and Revelation and uses many illustrations and suitable figures to impress the truth. To represent the beasts of Daniel and Revelation, he has prepared life-like images of papier-mâché.

Elder Simpson enters into no controversy with opponents. He presents the Bible so clearly that it is evident that any one who differs must do so in opposition to the Word of God.

Friday evening and Sabbath forenoon he spoke upon the subject of Spiritual Gifts, dwelling



especially upon the Spirit of Prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner.

Sabbath forenoon I filled my appointment in the large Congregational church that is now being used by our people. The house was filled, there being, I am told, between five and six hundred people present. It was with fear and trembling that I went to the service; for I had been very poorly on Friday. But as I spoke, the invigorating power of the Spirit of God came upon me, and I was enabled to speak for one hour and fifteen minutes.

Sunday forenoon, Elder Simpson baptized thirty-two candidates at the Piedmont Baths. There is to be another baptism about the middle of January, and it is hoped that there will be more than this number who will be ready then.

Sunday night, December 16, Elder Simpson gave his last discourse in this series of meetings, and the following day the tent was taken down. At this service, there were fully one thousand persons present to listen to the subject of the United States in Prophecy. Those who would refuse to render homage to the beast and his image were asked to arise, and nearly all present responded.

The expenses connected with these meetings have been fully one thousand dollars. Collections have been taken in the congregation only once a week; but these, with donations that some have given privately, have paid all these expenses, so the effort has cost the conference nothing except the salaries of workers.

The liberality of many from the outside has been surprising. Elder and Mrs. Haskell, on several occasions, received liberal gifts from strangers. One afternoon, after I had spoken in the church, a man handed to Elder Haskell one hundred dollars and then left the building quickly and could not afterwards be found. On another occasion, a lady slipped two coins into Sister Haskell's hand. These proved to be twenty-dollar gold pieces. Sister Haskell afterward met the lady, but she did not wish to tell Sister Haskell her name. It has since been learned that she is the wife of an influential man in Oakland. These things have greatly encouraged our workers.

In these meetings we have seen evidences of the deep moving of the Spirit of God. Truly the Lord has wrought on minds. Our people need now to be aroused from the lethargy that has come upon them. The language of every heart should be: Speak, Lord, for Thy servant heareth.

Elder Simpson has now returned to Los Angeles. During the winter months many tourists visit the cities in Southern California, and as the rainfall is not so heavy in the southern part of the state, it is thought that he can labor to better advantage there than in Oakland. As soon as possible, however, he expects to return to continue his labors in Oakland and San Francisco.

Lt 390, 1906

White, J. E.

St. Helena, California

December 19, 1906

Elder J. E. White

Dear Son Edson:

I have just returned from Oakland, where I spoke in the Congregational church last Sabbath. The day previous I felt very poorly, and I hardly thought it possible for me when I stood before the congregation to speak for over half an hour. But the invigorating Spirit of God rested upon me, and I was greatly strengthened. Such experiences remind me of what I passed through frequently in the earlier days of the message.

For about a year after your father died, I suffered greatly from sorrow. At that time I seemed to be hovering between life and death. Your brother persuaded me to go a short distance in a phaeton to a camp-meeting, which was then being held in Healdsburg. A sofa had been brought on to the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color.

After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood and began to tell the people that this was probably the last time they would ever hear my voice in camp-meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it came to my lips and my forehead, and my flesh took on its natural appearance. Mr. Montrose in great surprise remarked to one of his neighbors, "A miracle is being wrought in sight of this whole congregation." I could not understand why all were looking so intently at me, some even arising to their feet. The Spirit of the Lord had healed me. During the remainder of the camp-meeting, I spoke several times. A large crowd was present on this occasion.

Some one has mentioned to me, Edson, that you were thinking of going to Battle Creek to receive advice upon some matters connected with the writing and publication of your books. Please do not do this. Seek your wisdom from God, and not from men who have departed from the faith and who have given heed to seducing spirits. It is possible that some to whom you would go for advice would afterward make use of this action in a way that would be detrimental to your influence.

I tell you, my son, that there is positive danger in your going to Battle Creek for counsel. You must be guarded, or you may be taken in a snare of the enemy. How Satan would exult if my own son should be led to depart from the faith, as has A. T. Jones and others who have been led astray. Your safety lies in walking in humility and meekness, looking unto Jesus, who is the author and the finisher of the faith of every one who will enter the pearly gates of the city of our

God.

It may be that the Lord will yet call me to bear a message in Battle Creek. I have words of comfort to speak to those who are holding the truth fast in righteousness.

But I advise you, my son, to have no connection with any one in Battle Creek in the work of publishing your books. There are those there who are not partakers of the divine nature, who have been baptized with the delusive science of Satan. They have lost their spiritual eyesight. Should you become as one of them, I greatly fear it would be at the cost of your mother's life.

I feel impressed to express to you my hope that you may exercise your talent in the ministry. I long to see you in your allotted place, ministering the word of life and publishing books dealing upon present truth. But do not seek help from the mind of any man who, as Elder Tenney, is entangled in the delusions of the enemy. I hope that you may be kept from such influences.

I hope and pray that you may soon work yourself out of debt. If I could help you in this, I would gladly do so; but this seems impossible. I often think of you and Emma, and would be very glad indeed if you could both visit us. I hope that Emma is improving in health.

Lt 391, 1906

White, J. E.

1906

J. E. White

My Son:

What kind of a move was it that you made in rushing to Battle Creek and saying to those there that W. C. White, your own brother, for whom you should have respect, manipulated my writings? This is just what they needed to use in their councils to confirm them in their position that the testimonies the Lord gives your mother are no longer reliable.

If this is your position, then why do you ask me to sustain you? Must I have such an impression go out? It is false, and I am sorry that you stand as you do. I know not what Elder Irwin or Elder Daniells are contemplating doing, but I deny your position and nothing is done as you suppose. You have regarded your brother in a strange, false light and persist in doing this. This has been the grief of my life. Your stubborn persistence forces me to speak now. I will not keep silent.

You are wrong in thus regarding your brother, but your regarding him thus reveals a dullness of comprehension. All that have a knowledge of his work appreciate it as consistent and sound. I know that he occupies a position appointed of God. Your sentiments are the prevailing sentiments of a deceived mind.

If you can link up with Frank Belden and Dr. Kellogg, whose position I well understand, what kind of a position will our leading men find you in? Think you that I can depart from what I know to be light to vindicate your course of action at Berrien Springs, when at this very time the Lord is revealing to me the position of these men and you? If you have an impression that W. C. White can be made to appear as your enemy, you will present the same to these men. I am required to present their cases before them, and in warnings charge our people not to allow their children to go to Battle Creek.

And when I am trying to save Frank Belden, you step in; and supposing W. C. White has said or done something that does not agree with your view of matters, you do a work to injure your mother's influence and confirm the men for whom I have had reproofs for ten and fifteen years. It is through your own misjudging that you are led to insinuate that W. C. White is not true and reliable. I am placed where I cannot be of any use to you, for your bent of mind is contrary to the light God has given me. I will write you a few lines, but I cannot now speak as I would be only too glad to speak. The bent of your mind is such that I have not confidence in your spiritual discernment.

There is Willie. For years he has been where if I spoke one word in his favor to you he has said, "Mother, take that out. Do not in any way mention my name to Edson to vindicate anything I may say or do." But when it comes to saving you from shipwreck, he would do all he possibly could to give you advantage. He does not own his own house. His home was made larger than he designed, for there was no place where the workers in the food factory could board. His wife boarded and cared for her own children and boarded everyone she could find room for, so that the limited wages he received would not have to be increased. His buildings are not paid for. They would have been less expensive in creating if it had not been planned that he board the food factory hands.

Ministry of Healing I have given to relieve the debts of the sanitariums. But the exceptions are those that are bound up with and sustaining Dr. Kellogg in his position of working against truth and righteousness. Those who bind up with him cannot be helped. To put means into their hands would be vindicating their course of action.

I stand where I cannot vindicate your course any more, for God forbids. When you find your bearings, and will see things in a rational light, then I can present things more fully to you. Until then you will not receive the impressions I have had from the Lord, and I will not deviate from the light God has given me. If you and W. C. White should both turn from me, I should not turn from the counsels God has given me. I should pity your blindness, but to say or do anything that would be contrary to the light God has given me would be of no use or good to you in the end. So please do not think I will deviate from the straight course God has given.

If the party of J. H. Kellogg and Frank Belden, and those who have been following their own course of action, is the party that you choose, I will not vindicate you or them. I have tried to

state things to you. Your statements go away back to the time before Father died, and you tell others your grievances. Silence with you is eloquence.

W. C. White had nought to do with your leaving the office [Pacific Press]. His father was not in his right mind, and in my presence W. C. White knelt before your father and begged him not to do the very thing he was purposing to do—to have you separated from the office. You could have helped matters had you been more spiritually minded, but when pleading in your behalf some things occurred which you will never know. You had better stop right where you are, for you are working in the fog. I think the very best thing you can do is to let the things that transpired before your conversion remain without being stirred up.

God pity you, is my prayer, for I am unable to help you. I will not dare to encourage your sentiments in regard to W. C. White, for they are false and not true. He has worked with might and main to save you, and I have worked with him. When he knows how you regard your brother, he will act in your behalf just as though you were fully in harmony with him. Expressions in your letter of going back of that conversion, when the Lord wrought for you, are dishonoring to God; and I want that these things shall come to an end. Do not fear that W. C. White will injure you, for he is only seeking to save you from ruining yourself. I write this that you may not, in your imagination, let the enemy work you; for your prejudice against W. C. White is unjust and cruel, and I will not vindicate you in it.

Must I be compelled to hold my peace while you are warring against your brother? Then your own injudicious course of action, taking the position you do against your own brother, is so strange, so unnatural, that it has been the very grief of my life. When you are converted, then you will see things in a different light. This is the hold Satan has upon you to carry out your own bitter hatred against your own brother. This will certainly require me to have something to say—to state the truth.

If you had followed the Word of God just as it reads in reference to these things, I would not need to say a word, but you keep up your hatred against one whom God has chosen and set in his work, notwithstanding the Lord has blessed and sustained him. He is not your enemy, but you regard him as such. You have made many mistakes. Your defeat has come through your own course, but you charge it to W. C. White. I want to leave this now. Stop right where you are. I do not advise you to do anything until you come to your senses, for you will mar the work of God.

Willie refuses to let me write a line such as I am now writing, but how can I die and leave you with this bitterness in your heart, so contrary to the Word of God? I would be relieved of a great burden to see you converted on these lines, because Satan rejoices. My heart is grieved. I shall not make any move to bring you in personal companionship. I address you as one deceived by the enemy for long years, and without any cause to justify your course of action. I know what I am writing about, and therefore I cannot vindicate your impressions.

And how do you suppose God looks upon this matter? I know that your spirit will have to change

decidedly before you can stand acquitted before God of your assumptions and your hatred. I present to you the scriptures: 1 John 2:7-11; chap. 3:11-15; chap. 4:7, 16-21.

I hope and pray now that you will come to your senses and that you will not treasure up things against your brother, which I know to be untrue and displeasing to God. For your suppositions are not true but false; and if it need be, I shall have to leave statements to this effect before I shall die. I have the same sealed up, similar to this I have written. If you choose to harbor such sentiments as you express, it is to your present and eternal injury; and how can you expect those who are acquainted with W. C. White and his years of service to look upon your estrangement from him? It does not give them confidence in your good sense, in your discernment of what is righteous and what is unrighteous.

Your position is a grievous thing to your mother and wears upon the life of your brother. He has declared he will not consent, but that my property of books shall be equally left to each. But I cannot have it, for I am charged before the Lord in reference to your future should I be removed by death. I have not one particle of confidence in your keeping up this hatred against your brother. Your mistakes have caused him sleepless nights. I have found him at times crying as if his heart would break, considering your case. He did not know I had opened the door, but I stepped back and he did not know I saw.

But the grief to my soul is your keeping up this prejudice, when I know from the circumstances of the case he could not in justice vindicate your course and advise you to do certain things which you desired to do. I shall have to speak. I cannot and will not suffer reproach to come upon the cause of God and my work that God has given me to do, by your saying he manipulates my writings. It is falsehood—but what a charge is this! Not one soul manipulates my writings.

He, W. C. White, has wished me to change a word that expressed the action of ministers so that it would not be too strong, so those who had judgment would not handle such men severely, and hurt them, because that is so easy to do—to exercise no mercy, but to be severe and overbearing—if they have an opportunity to show their authority. He has kept me from writing to you the burden of my soul lest someone would hear of it and make it an excuse to hurt you. He has wept like a child again and again over these things.

I hope that you will see the injustice you are doing to your own brother and to Jesus Christ, who has ordained him for his work, to be one who would be used by the Lord to sustain me and the work God had given me to do. I now say that you grieve the Spirit of Christ. You have not any reason for the continuation of this matter, so that you cannot blend together in your work. The Lord will not justify any such course.

I leave this with you. I take a copy of it.

Lt 392, 1906

Beerman, Marie

St. Helena, California

December 16, 1906

My dear Sister:

I cannot express to you my heartfelt thankfulness to our heavenly Father that you can write such a beautiful letter, telling of your gratitude to God for your restoration. I praise the Lord with you for this blessed change—a miracle of the Lord's loving-kindness. What a blessing your restoration to health will be to your family. The Lord will use you as His missionary.

I should be pleased to know how you are situated as a family. Have you comfortable accommodations? I never want to feel again such sorrow as I have felt in your behalf. It seems to me that the Lord would have you in a field where you could use your capabilities and your knowledge of the truth in teaching the Bible to those who are ignorant. May the Lord guide you. I do not want to be your guide, because you have a higher Guide.

I cannot write much. I have been sick, and am still sick, from the effects of colds caught while speaking in unventilated churches. Several weeks ago I went to San Francisco and spoke three times in our meetinghouse. While there I caught a very severe cold and was sick for a month. I had barely recovered from this attack when I consented to go to Oakland to spend Sabbath and Sunday. While there I spoke in the Congregational church, which our people are using for the present. I spoke in the afternoon. In the morning, Sabbath school and church service had been held, and the room had not been ventilated in the meantime. There were afterwards four hundred people present in the afternoon. I thought I could speak for only thirty minutes, but I spoke for an hour and a quarter. The Lord strengthened me wonderfully. But after a few days I began to suffer as I had after the trip to San Francisco, and I saw that I had again been poisoned by the unhealthful atmosphere. I have been sick for a week, but I am not suffering so much as I should if I did not have most thorough treatment every day.

I am not discouraged. The Lord is my helper. The people in Oakland needed that which I gave them. Many bore testimony that the instruction was just what they needed.

My sister, I have a desire to help you bear your burdens. Have you all my books? Tell me those that you have, so that I can send you those you have not. And which of our papers are you taking? Do you get the Review and Herald, the Signs of the Times, and the Youth's Instructor? Let me hear from you soon after you receive this letter. Be of good courage in the Lord, and be joyful in God.

Your sister.

Lt 393, 1906

Belden, Vina

St. Helena, California

December 16, 1906

Mrs. Vina Belden

Dear Sister Belden:

We received your letter today and have had copies made and sent to the brothers Frank and Charlie Belden.

By last mail we sent you a draft from Frank. This draft came several weeks before, but there was no boat until last week. The sailing of boats for Australia has of late been very uncertain.

I know that poor Stephen must have suffered severely, but let us be thankful that the end came quietly. Of him the words apply:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

“And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe.” [Revelation 14:12-15.]

These scenes will soon transpire, and then we shall better understand the words, “Blessed are the dead which die in the Lord.” [Verse 13.]

You may now rejoice in the thought that Stephen is free from all pain. There need be no more worry or anxiety on his account.

I am glad to know that our brethren in Australia do not forget you, that they have promised that you shall be cared for, whether you remain on the island, or whether you go to friends elsewhere. May the Lord bless and strengthen you and help you to recover from the long strain that has been upon you. Please continue to write to me by every mail that leaves Norfolk Island.

With love.

Lt 394, 1906

Haskell, S. N.



St. Helena, California

December 21, 1906

Elder S. N. Haskell

Dear Brother and Sister Haskell:

I am glad that Elder Loughborough is in Southern California. I hope that in his labors he may be guided by the Lord, and not by feeble, erring men. It is not fitting that our aged brethren, who have had years of experience in the message, should be under control to those who are young and inexperienced. I would say to you and to elder Loughborough, Go forward, in the strength of God, and He will abundantly bless you.

I hope that Elder Loughborough may bear his testimony in Los Angeles. In the name of the Lord, let him tell of the experience of the early days of the message. Our aged ministers are to be respected, and their testimony is of great value. The people need to be confirmed in the faith, by the experiences of the past and of the present.

I trust that our brethren in Southern California will not carry the burden of the school at Fernando, to the neglect of other branches of the Lord's work. Just as decided an effort should be put forth in behalf of our sanitariums and other schools as for the college at Fernando. Let wisdom and sound judgment be manifested in working for the health of the whole body.

Last week I ventured to go to Oakland. I went down on Thursday afternoon, and the next day I was very sick. I had hardly strength sufficient to sit up. But Brother Simpson called to see me, and I had a long interview with him. On Sabbath morning Elder Simpson gave a clear, decided discourse on the subject of the Spirit of Prophecy. In the afternoon, the Lord greatly strengthened me, and I spoke to the people. Sunday morning I attended a baptismal service at the Piedmont Baths. This was a scene that angels of God witnessed with joy. Elder Simpson performed the ceremony. In a few weeks he will return to Oakland, and then there will be another baptism.

Lt 395, 1906

Cobb, S. M.

St. Helena, California

December 25, 1906

Elder S. M. Cobb

New Zealand

My Brother in the Lord:

The Lord desires that you shall inquire of Him with a humble mind, that you may know and understand the mind and will of the Lord concerning you. He wants you to come to Him with the same simplicity that the little child manifests toward its earthly parents.

You are in danger of planning for a variety of things that call for large capability and the outlay of much means. If you seek to carry out your plans in your own wisdom, you will be brought into trial and perplexity. The Lord would have His workers seek diligently for wisdom from God, and not move from impulse. You have tact and skill in some lines, and through much earnest prayer you can understand how to do more thoroughly the work you desire to accomplish. Do not fail through self-confidence, and by seeking to embrace too much in your work. Your finite judgment will lead you astray. At every new step you take, ask, Is this the way of the Lord?

There is a dearth of laborers in your field. You are required to link up with others who have not the same traits of character as yourself, and who do not always look at matters in the same light as you view them. You must bear in mind that no one man's mind is perfect or capable of guiding or controlling the whole work. Do not act so fully on your own ideas and judgments, but learn to weigh matters from all sides. The Lord is a safe counsellor. Come to the dear Lord, as a humble little child, and place your case before Him. Then continue to watch unto prayer. Carefully weigh every new move, and lay your plans before your brethren.

It is on this point that great mistakes have been made in the work in America. The workers needed the sanctified wisdom that comes from God alone. But they were not bound about by difficulties, as you are in New Zealand, by a lack of means and workers.

You cannot afford to make mistakes in the grand closing up of the work of God. You must walk humbly with God. The Prince of Life, the Son of God, in His earthly life prayed much in His human necessities with strong crying and tears. He says to you, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:29.] Our rest comes in wearing the yoke of Christ.

We would each do well to have seasons of self-examination, to see what our peculiar traits of character are, and then compare them with the life and teachings of Christ. This would prove a most precious season of communion with God. God's word of truth would be revealed to us, and we would be truly learning of Christ.

"He that will come after me," Christ says, "let him deny himself, and take up his cross, and follow Me; so shall he be My disciple." [See Mark 8:34; John 15:8.] Christ wants you to consider every step you take. Lay your plans before your brethren; counsel with them, and counsel with God, and you will make no mistakes. Then it will never be said of you that you followed your own way and will to the injury of the work.

I write these things not only for you, Brother Cobb, but also for your associates in labor. In the night season I seemed to be trying to impress upon you the need of linking up with your brethren

of experience, and they with you. I was very desirous that you should feel free to communicate with one another, to counsel together, that you might draw in even cords.

The Lord would have Elder Cobb a reliable man. He wants you to prove a strength and blessing to the workers. Never let distrust of your brethren grow in your heart; for this will produce more mischief than you can possibly counteract. You need to follow closely in the footsteps of Christ and study the great and holy work He has appointed each soul to do. If you will look unto Jesus, the Author and Finisher of your faith, you will learn most precious lessons of faith and patience and true forbearance; and you will understand what it means to have true confidence in and love for your brethren.

Teachers must be constant learners. Those who are in office to give counsel and instruction to others must not themselves be strangers to the practices of the great Teacher. They are to love as brethren, to be kind and courteous. When men are placed in office who have not on the gospel shoes, they will surely mislead; for they follow their own ways and plans instead of walking in the ways of the Lord.

My brother, link up with Elder Olsen. Give him your confidence. Love as brethren, and be laborers together with God. Be not of that number who are ever learning, but never able to come to a knowledge of the truth. It is your privilege to know what is truth, because for more than half a century, we have been guided step by step by the counsels of the Spirit of God. At this time many efforts will be made to unsettle our faith in the Sanctuary question; but we must not waver. Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings.

Lt 396, 1906

Belden, Sister [S. T.]

St. Helena, California

December 26, 1906

Dear Sister Belden:

I have received your letter; and of your husband, I can say, "Praise the Lord; for his sufferings are over." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." [Revelation 14:12, 13.]

After my husband died, one of our brethren, who thought a great deal of him, said, "Do not let

them bury him, but pray to the Lord, that He may bring him to life again." I said, "No, no. Although I realize my great loss, I will not do this." I felt that he had done his work. No one but myself knew how great a load he had carried in the efforts we had put forth to advance the truth. He had done the work of three men. Night after night, at the beginning of our work, when advancement seemed to be hindered on every hand, he would say, "Ellen, we must pray. We must not let go until we realize the power of God." He would lie awake for hours, and say, "O Ellen, I am so afflicted. Will you pray for me, that I may not fail or be discouraged." Together we offered up our prayers with strong crying and tears, until from his lips came the words, "Thank the Lord; He has spoken peace to me. I have light in the Lord. I will not fail. I will press the battle to the gates." Would I have him suffer all this over again? No, no. I would in no case call him from his restful sleep to a life of toil and pain. He will rest until the morning of the resurrection.

My husband died in 1881. During the time that has passed since then, I have missed him constantly. For one year after his death, I felt my loss keenly, until the Lord, when I was at the gates of death, healed me instantly. This was at a camp-meeting held at Healdsburg, about a year after my husband's death. Since that time, I have been willing to live, or willing to die, just as the Lord sees that I can best glorify Him.

Now, my dear sister, may the Lord bless and strengthen you and give you clear judgment concerning your future life. I cannot write much to you now, but will send you copies of articles that I have written. I have been sick from the effects of colds caught while speaking in unventilated churches. Several weeks ago I went to San Francisco and spoke three times in our meetinghouse. While there I caught a very severe cold and was sick for a month. I had barely recovered from this attack, when I consented to go to Oakland to spend Sabbath and Sunday. While there I spoke in the Congregational church, which our people are using for the present. I spoke in the afternoon. In the morning, Sabbath school and church service had been held, and in the meantime the room had not been ventilated. There were over four hundred people present in the afternoon. I thought I could speak for only thirty minutes, but I spoke for an hour and a quarter. The Lord strengthened me wonderfully. But after a few days I began to suffer as I had after the trip to San Francisco, and I saw that I had again been poisoned by the unhealthful atmosphere. I have been sick for over a week, but I am not suffering so much as I should if I did not have most thorough treatment every day.

During my recent visit to Oakland, I witnessed the baptism of thirty-one candidates, by Elder Simpson, who has been holding meetings in Oakland for several weeks. These meetings have been largely attended, and good results have followed the work done. Besides those baptized at this time, there are a number of others who have accepted the Sabbath, but who were not quite ready for baptism. Elder Simpson is now in Los Angeles, and on his return these will be baptized also.

The baptismal service was conducted with great calmness and solemnity. The hymns chosen for the occasion were well selected. Elder Simpson's face was shining, and the countenances of the

whole company reflected the light of cheerful obedience. On profession of faith, the willing candidates were baptized in the name of the Father, the Son, and the Holy Spirit—the three heavenly authorities who pledge themselves to help in times of necessity those who take part in this ordinance. Henceforth the candidates must show themselves dead to the world and alive unto God. “Ye are dead, and your life is hid with Christ in God.” [Colossians 3:3.] They are to seek God for the new life in Christ.

I was greatly blessed, and others were blessed, in witnessing this ordinance.

I returned to my home on Monday evening, feeling quite wearied, and soon came down with influenza. I have been confined to my room almost ever since. I wish to express my sincere thanks to the friends who have shown themselves so tenderly kind to you and Stephen. May the Lord bless them for their thoughtful attentions. I may not meet them in this life, but I hope to meet them where sickness and sorrow will be no more. Please keep us informed regarding your health; and if you should not be able to write yourself, please send word through others. May the Lord be pitiful and gracious unto you, is my prayer. Our time here is short. Be of good courage.

Lt 397, 1906

Those Bearing Responsibilities in Washington, D. C.

St. Helena, California

December 27, 1906

To those bearing large responsibilities in Washington, D.C.:

It has been shown to me that it is very essential that wise judgment should be manifested by those in charge of our college at Takoma Park. The teachers in the school in Washington need more of the Holy Spirit and less of self-importance. “Walk before Me, and be thou perfect,” were the words I was instructed to speak. [Genesis 17:1.]

In our schools, teachers and managers should bestow special labor upon men of low degree, that they may be brought to a full understanding of the truth. Our teachers are to seek out the men who have less self-esteem than others; for these are the ones who will not exalt themselves when given a work to do. They will look after the poor and friendless, the ignorant and erring, and will go aside with the discouraged to pray with them. Teach them that their conscientious convictions are to be preserved, and not sacrificed; for under God each has a special work to do.

The leading men in the school and sanitarium in Washington should realize that their greatest need is to be daily taught of God how to lift up the erring and open the understanding of the ignorant. Principals and teachers, remember that in all your ministrations, you are liable to make mistakes. Let God correct your errors of judgment. Minister in Christ’s lines. Give an example of humility and dependence upon a higher authority than your own. Your greatest work is to seek

and to save that which is lost. Walk humbly with God. Learn of the great Teacher. Study the Word with diligence and earnest prayer. And fear lest by your example you turn the lame and the weak out of the way. Christ came to seek and to save that which was lost. Pastors and teachers should strive very much more than they do to be faithful to their charge.

Unless our teachers seek the things that are above, students will go from the school unprepared to stand the tests and trials of these last days. Christ is our pattern; study His ways and His methods. Do not think that your ways are perfect, and you have no need for reform; for unless the grace of Christ's meekness is upon you, you will not know the way of the Lord. There is a lack of spirituality. Some have not been learning of Christ; they have not accepted the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

There must be faithful instructors in our schools in Washington—faithful, humble, teachable men. The man who is seeking his own will and way is not a safe teacher and guardian of the flock. If those placed in the responsible position of teachers fail to keep their own souls in the love of God, they will leave the impression on the minds of students and church members that they are unfaithful shepherds. Teachers cannot neglect their responsibilities for their own pleasure or profit. They must not count their honor of the first importance.

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy way to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to My heart, which shall feed you with knowledge and understanding, and it shall come to pass, when ye shall be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. And at that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Jacob shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance for their fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call Me, My Father; and shalt not turn away from Me." [Jeremiah 3:12-19.]

These words were repeated very solemnly to me, "Return, ye backsliding children, and I will heal thy backslidings. Behold we come unto Thee; for Thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of the mountains; truly in the Lord our God is the salvation of Israel. For shame hath devoured the labors of our fathers from their

youth, their flocks and their herds, their sons and their daughters. We lie down in shame, and our confusion covereth us; for we have sinned against the Lord our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the Lord our God.” [Verses 22-25.]

When men refuse to take warning, when counsel is turned from, the judgments of the Lord will come. God is waiting to be acknowledged in the calamities that He sends upon His people. All who return to Him with all the heart, and humble themselves before the Lord by confession and repentance, He will graciously accept and restore to their former prosperity. God would have the glory of the gospel dispensation appear. In the establishment of His church, the Lord began with one nation, but it was His plan that the transforming power of His grace should spread from nation to nation until all the world, Jew and Gentile alike, should receive the message of His grace.

Lt 398, 1906

Kress, Brother and Sister [D. H.]

St. Helena, California

December 26, 1906

Dear Brother and Sister Kress:

I shall have to send you these few lines and ask you to excuse me for not answering your letter as I should like to. I have had two attacks of influenza, one lasting four weeks, and this last one has been upon me for two weeks. I love you both, and I wish to be prompt in responding to your letters. I have written a long letter to Elder Olsen and will send you a copy.

In the night season I am speaking to you in your gatherings. I have been shown that you must draw together, just as you would clasp your fingers in prayer. Read the prayer that Christ offered for His people just before His trial and crucifixion. Christ in His human nature suffered disappointment and trials. When I read in the Bible of how many refused to believe that Christ was the Son of God, sadness fills my heart. We read that even His own brethren refused to believe in Him.

We must present an unbroken front in union and in faith. We must be strong in the Lord and in the power of His grace. I want you and Elder Olsen to be determined to present continually before the church the last prayer of Christ before His crucifixion.

We must consent to accept the invitation, “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] Urge upon the people the need of unity in Christ. It is through disunion that the enemy comes in and sows his seed. We need the truth on every point. We need less of our own words and more of the Word of God. We are near the close of time, and we cannot afford to make a mistake. Truth will bear

away the victory. We must “love as brethren, be pitiful, be courteous.” [1 Peter 3:8.] We must practice Christian politeness. A soft answer to cruel thrusts turns away wrath.

Dr. Kress, will not you and Elder Olsen, in speaking to the people, tell them in impressive Bible language that Christ is wounded by the differences that are so easily created and brought to the front. Turn to the seventeenth chapter of John, and read the prayer of Christ—His entreaty that His disciples may be one as He is one with the Father. We greatly dishonor God when we regard it as a light matter to make our differences apparent. This is sure to weaken our own souls and the souls of others.

“I therefore, ... beseech you that ye walk worthy of the vocation wherewith ye are called, in all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.” [Ephesians 4:1-7.] Read this whole chapter, the fourth of Ephesians. This is a Bible lesson that needs to be more decidedly brought into the life practice. It is the Bible lived that makes us strong in the Lord. When we bring in our own ideas and opinions, we mislead others. Attach importance to a plain “Thus saith the Lord,” and then you will be laborers together with Christ.

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor.” [Ephesians 5:1, 2.] What grand and comprehensive truths are shining from the Word of God, molding hearts and minds after Christ’s order. In the night season I heard these words spoken to companies by the divine Teacher: “Blend your plans. Let there be no variance among you.”

“But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. ... Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.” [Verses 3, 6.]

My workers are calling for this letter, that it may be put in the mail. I would say to you, my brother, Look up. Talk faith and hope. Do not look at the dark side. Let praise and songs of hope be in your heart and on your lips.

Love to your whole family.

Lt 400, 1906

Olsen, O. A.

St. Helena, California

December 26, 1906



Dear Brother Olsen:

I am not in the best condition to write to you; for, for the past week I have been suffering from my third attack of influenza this winter. I have been having special treatment for this disease and am now improving.

We see in our world confusion upon confusion. We hear of accidents by sea and by land. Crime is increasing—this we know from the reports of our daily newspapers. Political developments in San Francisco are of a character to show how little confidence can be placed in the men who occupy official positions. Many of these men, some even who profess to be religious, are being exposed before the public as guilty of various crimes. They are giving evidence that it is time for the Lord of heaven to destroy their property. The last great issue is soon to come. We must see, we must understand, that the spirit of God is being withdrawn from the wicked nations who have long discarded God's Word and have formed false theories and false laws, exalting them above the commandments of God.

The signs are certainly fulfilling that show that the end of this earth's history is near; and we have an individual work to do in fitting ourselves to sound the last message of warning to our world and prepare it for the closing scenes, which according to the word of God, are soon to come. I feel deeply the need of every worker to stand as a faithful watchman to give this last note of warning, to prepare the church that those who have had the light may be awake, realizing the importance of keeping every piece of armor on.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; from such turn away; having a form of godliness, but denying the power thereof. ... Ever learning (ever presenting some new theory) but never able to come to a knowledge of the truth.” [2 Timothy 3:1-5, 7.]

This whole chapter is being fulfilled in San Francisco and Oakland at the present time. These cities, through their newspapers, are daily opening to us their true condition, the iniquity of their high officials. The very men who are placed in office to suppress evil are themselves corrupted with all kind of evil works.

“As Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds; reprobate concerning the faith. But they shall proceed no farther; for their folly shall be manifest unto all men, as theirs also was.” [Verses 8, 9.] We have been given this example in Bible History to teach us that God will vindicate His Word and fulfil His holy purpose.

By way of contrast the apostle presents the opposite condition of morals that will exist among those who are faithful in their service for God. “Thou hast fully known my doctrine, manner of

life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured.” Then for our encouragement he sounds the glad word, “Out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” [Verses 10-17.] Read also Paul’s solemn charge to Timothy in the fourth chapter of Second Timothy.

The time spent by the officials of San Francisco in investigating the frauds of some of their officers has been, in the providence of God, a precious opportunity for Brethren Simpson and Hibbard to present the truth to large congregations in the city of Oakland. Before these brethren began their series of meetings, Elder Haskell and wife were holding meetings in the large tent in Oakland, following up the work of the camp-meeting and instructing some who wished to learn how to do Bible work. This was a successful meeting. The Lord manifested His power and grace. Elder Hibbard assisted Elder Haskell in his work, speaking at the evening meetings. This brought the truth before the people of Oakland in clear lines; and the work was continued until Elder Simpson commenced his tent effort.

Brother Simpson’s meetings were largely attended, and the people listened to his words with spellbound interest; the interest continued from first to last. With his Bible in his hand, and basing all his arguments on the Word of God. Brother Simpson traced out before the prophecies of Daniel and Revelation. His own words were few; he made the Scriptures themselves explain the truth to the people. After giving them the truth, Elder Simpson would draw an expression of opinion from his congregation. “Now,” he would say, “those who see the truth of what I am saying, raise your hands;” and in response many hands would be raised. I can only poorly represent to you the interest his work has created.

In his teaching, Elder Simpson showed that the Spirit of prophecy has an important part to act in the establishment of the truth. When binding off his work, he called for me to go to Oakland to speak to the people.

When the call came, I had just begun to recover from an attack of influenza; but I said, I will go. This was the first time for four weeks that I had left my home premises. We left St. Helena on Thursday afternoon. On Friday I was very ill; nevertheless I spoke on the Sabbath in the Congregational church in which our people usually meet for their Sabbath worship. Between four and five hundred people were assembled. I was feeling weak from my illness; but I prayed that God would help me. As soon as I began to speak, the reviving influence of the Spirit of God came upon me, and I was strengthened. I spoke one hour and fifteen minutes with a clear voice;

for the power of His grace was upon me. I was very thankful for this evidence of the power of the Spirit of God.

On Sunday I rode several miles to the Baths, where Elder Simpson baptized thirty-one candidates. The service was beautifully conducted, and everything passed off with perfect order. The songs interspersed through the service seemed to be carrying the joyful news to heaven. As many more persons will be baptized in about four weeks' time; for all were not fully prepared to go forward in this ordinance at that time. My heart is filled with gratitude for this representation of those who have received the truth under the teaching of Elder Simpson.

I have also spoken in the meetinghouse in San Francisco which James White and I and a few others were the means of establishing there. The house was preserved through the San Francisco fire, and only slightly injured. The chimneys were thrown down and some of the plaster shaken off.

The work is still being carried forward in San Francisco and Oakland; for souls must be warned. Now is our time and opportunity, while these revelations of dishonesty and fraudulent transactions are being made. While these people have these things brought daily before their notice, the reasonable arguments of the Word of God, its predictions that just such practices will be carried on in every city, will appeal to their minds and consciences better than would any language we should use to represent the existing evils and point out their meaning. Elder Simpson will take up his work again in about two weeks' time, and after that he will labor in San Francisco. The truth is being proclaimed in these cities as it has never been before. We feel that now is our time to work, just now. We must unite, be united in the work, and press together.

My workers are now engaged in preparing my diaries of my experience in Europe and Australia. We want to prepare this matter for book publication, that the people may understand the character of the work the Lord has given me to do for the last half century.

I am of good courage in the Lord, and I praise His holy name for this.

Lt 402, 1906

Brethren and Sisters in Nashville and in Madison

St. Helena, California

October 15, 1906

To the Brethren and Sisters in Nashville and in Madison:

Among brethren engaged in various lines of the Lord's work there should ever be seen a desire to encourage and strengthen one another. The Lord is not pleased with the course of those who make the way difficult for some who are doing a work appointed to them by the Master. If these critics were placed in the position of those whom they criticize, they would desire far different

treatment from that which they give their brethren.

We are to respect the light that led Brethren Magan and Sutherland to purchase property and to establish the school at Madison. Let no one speak words that would tend to demerit their work, or to divert students from the school. I do not charge any one with an intention to do wrong; but from the light I have received, I can say that there is danger that some will criticize unjustly the work of our brethren and sisters connected with the school at Madison. Let every encouragement possible be given to those who are engaged in an effort to give to children and youth an education in the knowledge of God and of His law.

To the workers in Madison I would say, Be of good courage. Do not lose faith. Your heavenly Father has not left you to achieve success by your own endeavors. Trust in Him, and He will work in your behalf. It is your privilege to experience and to demonstrate the blessings that come through walking by faith and not by sight. Work with an eye single to the glory of God. Make the most of your capabilities, and you will increase in knowledge. Those who do the will of God may be permitted to pass through suffering, but the Lord will cause them to triumph at last.

The Lord has helped you in the selection of the location for the school; and as you continue to work under the guidance of the Holy Spirit, your efforts will be successful. The Lord will give you spirit and life, if you will not permit yourselves to become discouraged. We trust that from your brethren you may receive the help of harmonious action, of prayers, and of means. But let not one feeling of discouragement be cherished. The Lord has a work for you to do where you are, and those who are doing His work need never be discouraged.

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to the sepulcher. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay: and go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee: there shall ye see Him: lo, I have told you. And they departed quickly from the sepulcher with fear and great joy, and did run to bring His disciples word.

“And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshiped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me.

“Now when they were going, behold, some of the watch came unto the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor’s ears, we will

persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews unto this day.” [Matthew 28:1-15.]

Not for lack of evidence did the Jews deny the resurrection of Christ. Not because they were ignorant of the truth did they hire the soldiers to bear false witness. They desired to keep the people from knowing the truth; for if the truth were known they would stand forth as murderers. False teachers are ever afraid to trust the people with knowledge. They ever seek to hide the facts that would show the error of their position.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” [Verses 16-20.]

To Christ, and to Christ alone is [given] the right of authority over all things. Those who put their trust in Him, and will hold fast the profession of their faith firm unto the end, will be protected. As Christ’s disciples, as laborers together with Him, there must be united action among all the laborers. Some are converted to the truth in one way, others are best reached by a different method. So the laborers will act, some in one line, others in another; but all may blend unitedly. To every man is given his work.

Those who criticize their fellow workers open a door through which the enemy will enter. What can be more sad than to see brother working against brother, expressing suspicion and doubts of the other’s sincerity? There is room enough for all to use their God-given talents. All are laboring with the one object of inspiring belief in the words of inspiration. Then let every one so order his speech and work that he may be in harmony with those who are laboring to the same end as he himself.

“In vain ye do worship Me,” said Christ to the Pharisees, “teaching for doctrines the commandments of men.” [Matthew 15:9.] Let those who are entrusted with the work of teaching the Word of God be sure that they are under the control of Him who has declared, “All power is given unto Me in heaven and in earth.” His commission to His disciples includes the words, “Teaching them (all nations) to observe all things whatsoever I have commanded you.” [Matthew 28:18-20.] No man is authorized to set up his own mind as the standard to which he may compel others to conform.

The voice, rightly used, is a precious talent. But it must be controlled; it must be subdued and sanctified by the Spirit of God. Let every one guard well his speech, lest he offend or hurt one soul for whom Christ has given His life. God has set no men in the church as dictators.

“The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets,

Behold, I send My messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” [Mark 1:1-3.]

This message is to be borne by those whom Christ has called to His work in these last days. The glorious gospel, God’s message of redeeming love, must be brought to the people. And that love is to be revealed in the hearts of the laborers. The theme of saving grace is an antidote for a harsh spirit. The love of Christ in the heart will be expressed in earnest work for the salvation of sinners. “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.]

Let the gospel be presented as the word of God for life and salvation. Let not the ministers of Christ spoil the presentation of the gospel by the manifestation of a harsh spirit. The gospel will be commended by the revelation of a spirit that works by love. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.” [Isaiah 52:7.]

I am glad that the school work has been begun at Madison. The sanitarium and the school might have been a mutual help one to the other, had they been closely connected. But a solid work is to be carried forward in each of these institutions.

I am instructed that the Lord will give wisdom to minds to prepare simple health foods. It will not be necessary to pay large sums of money for the privilege of manufacturing some foods that have a large sale. Let the people be taught how to cook properly, making simple preparations of healthful food. In the school the products of the soil, the fruits, the grains, and the vegetables may be used to advantage.

We remember you in our prayers. May the Lord guide you continually and bless you in all your efforts. It is your privilege to stand undaunted, and through the help of the Lord to make a success of your work.